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The Indian Mirror.

SUNDAY EDITION.

VOL. XVI.]

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NOTICE.

All letters and communications relating to the literary department of the Paper should be addressed to the Editor. All other letters should be addressed to the Manager, to whom all remittances should be made payable.

Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

The Week

THE whirligig of the week has brought about strange changes—for the better, of course—in the fortunes of our countrymen. The proclamation that was read on the first day of the year throughout India was followed by startling disclosures of new plans and new surprises. The Viceroy played his part well, and his manners, though somewhat theatrical, were on the whole calculated to win the hearts of the numerous guests assembled at Delhi. It is difficult to condense within a few paragraphs the gay doings of our rulers during those days. We shall begin with the Viceroy's address.

MOST well written in a literary point of view was the address delivered by the Viceroy on the occasion. It has seldom been our lot to peruse a speech so nicely worded from beginning to end, with sentences so artistically and gracefully strung together, and with a ring so nearly approaching that of eloquence. It is one which, we are led to think, does justice to the fame of the son of Bulwer Lytton. We wish we could speak in the same laudatory tone of the entire contents of the speech. That breathes a kindly sympathy for the inhabitants of India, admits of no doubt. But there are one or two points in it upon which we are inclined to dilate a little.

EVERY one had thought that the new Imperial regime would introduce brighter prospects for the Natives of India. Every one had sanguinely expected that the Act for the better Government of India passed sometime ago by Parliament, in which Natives were promised high posts under Government, would now cease to be a dead letter and be enunciated afresh by Lord Lytton. A blank despair has now seized us. Instead of a manly premise and a vigorous repudiation of past inactivity, the Viceroy has given us smooth words, glib phrases and vague expressions signifying little and holding out nothing. Lord Lytton's statesmanship and general foresight must be of a very low order if he thought that by the distribution of empty titles and salutes sounding much, he had attracted the loyalty and allegiance of all India from the Himalayas to Cape Comorin. His Excellency spoke in the usual strain of certain Anglo-Indian writers and descanted at great length upon the education of our "natural leaders" and "their children." What all these had to do with the immediate question at issue—with the employment, for instance, of those Natives who have been declared fit by the authorities for any posts that the Government might be pleased to bestow upon them—does not appear clear to us. It is unpleasant to extract meaning out of this large chaos of vague words and empty nothings. It is difficult, we say, to extract sunbeams out of cucumbers—to extract rays of comfort and expectation from this disappointing speech of the Viceroy. Our countrymen may in the meanwhile go to sleep with the comfortable assurance that what they have been thinking of and hearing of so much in connection with the affairs at Delhi is only, so far as their own prospects are concerned—a dream.

WHAT did Lord Lytton mean by the following passage in his address?—"Should the repose of that power be at any time threatened from without, the Empress of India will know how to defend her great inheritance." Was not this meant to be a defiance of Russia? Whatever the necessity of such an utterance, it was most out of place on an occasion like that. The passage seems to be a direct inspiration from Downing Street, and for aught we know, it is a free paraphrase of Lord Beaconsfield's

speech at Guildhall—the same speech, namely, that had evoked the Czar's spirited reply at Moscow. As the trusty counsellor of the Tory minister, Lord Lytton faithfully represented the idea of his superiors. But in the face of passing affairs in Europe and the altered attitude of England in the Conference, the gauntlet was most ill-advisedly thrown by Lord Lytton.

WE did not expect to lose Sir Richard Temple so soon. But the telegrams inform us that Sir Ashley Eden took over the Lieutenant-Governorship from him yesterday at Allahabad. Sir Ashley is reputed to be a clever and able man, though there are certain objections standing in the way of his becoming acceptable to the entire community. Nevertheless we sincerely trust that Bengal will be no loser by his appointment.

THE horizon has again become a little dim. Lord Salisbury had an interview with Midhat Pasha, in the course of which it was brought out that Turkey would not, in deference to her dignity and prestige, submit to all the proposals of the powers. Should she be so unfortunate as to persist in her obstinacy, war must take place. We hope, however, for the best. Turkey's only strength was the declared friendship of England; and when hopes in that direction have ceased, she must either submit or fight single-handed with Russia.

ONE result of the gathering of Native Editors and Special Correspondents from all parts of India at Delhi, has been the formation of an Association, called the Native Press Association. A deputation of this Association consisting of Babu Surendranath Bannerji, B. A., Special Correspondent of the *Hindu Patriot*; Babu Narendranath Sen, Editor of the *Indian Mirror*; Babu Grijā Bhusan Mukerji M.A., B.L., Special Correspondent of the *Amrita Bazar Patrika*; Babu Okhoy Chunder Sircar, Editor of the *Sadharani*; Moulvie Kubiruddin Ahmed, Editor of the *Urdu Guide*; Mr. Janardan Boon Sunderji Kirtikar B. A., Editor of the *Indu Prakash*, Bombay; Mr. Khaikru Nowroji Kubraji, Editor of the *Rast Gofar*, Bombay; Mr. KARKORI Balaji, Editor of the *Berar Samachar*, Hyderabad Assigned Dist. Does not Sadasukhlal, Editor of *say* of all

Absar, Allahabad; Munshi Newal Kissore, Editor of the *Qudh Akhbar* Lucknow; Munshi Hursukh Rai, Editor of the *Koh-i-Noor*, Lahore; Mr. Baleswar Prasad B. A., Editor of the *Kasi Patrika*, Benares, waited on Wednesday, the 3rd instant, on His Excellency the Viceroy at the Viceregal Tent, Delhi, with the following address:—

To His Excellency the Right Hon'ble Edward Robert Lytton, Bulwer Lytton, Baron Lytton of Kneerworth, G. M. S. I., Viceroy and Governor-General of India. MAY IT PLEASE YOUR EXCELLENCY,

We, the undersigned Members of the Native Press Association, pursuant to a Resolution passed at a general meeting of the Association held on the 27th ultimo, beg to approach your Excellency on the auspicious occasion of the assumption of the Imperial Title by Her Gracious Majesty with a humble tribute of thanks for the honor conferred upon us by inviting us to be present at the Delhi Assemblage.

2. This is the first time that the Government of India have been pleased to recognise us as a distinct and independent body in the realm, and to signify in a marked manner its appreciation of our humble services.

3. We should be doing injustice to our own feelings if we did not, on this occasion express our gratitude to your Excellency for the hospitality with which we have been treated, and for the opportunity afforded to us of witnessing this great Imperial Assemblage.

4. As Journalists it often becomes our duty to criticise, and at times, with some degree of severity the actions of Government, but we may venture to assure your Excellency on our own behalf and of our educated countrymen of our staunch and unwavering loyalty and of our deep and fervent devotion to the Throne of England and the person of Her Imperial Majesty.

5. In conclusion we may be permitted to hope that the rights and privileges which we as a body enjoy, may be continued and extended both for the benefit of British rule and the promotion of the best interests of the people at large.

We have the honor to remain, Your Excellency's most humble and dutiful servants,

SURENDRANATH BANERJEE, of the *Hindu Patriot*, Calcutta.

NORENDRANATH SEN Editor of the *Indian Mirror*, Calcutta.

JANARAN SUNDERRI, Editor of the *Indu Prakash*, Bombay.

KARAKSHU NOWROJI KUBRAJI Editor of the *Rast Goftar*, Bombay.

GRIMA BHOSHU MUKERJI, of the *Amrita Bazar Patrika*.

OKHOT CHUNDER SIRCAR, Editor of the *Sadhucon Chinsara*.

and 18 other names.

His Excellency the Viceroy replied to the following effect:—

It has been with me a matter of regret and I expressed it several times this morning, that I could not reply lengthily and adequately to the so many loyal addresses which have been presented to me this morning, and it is a matter of special regret that in your case I cannot reply at length to the many loyal and kindly sentiments which your address contains. I should be unworthy representative of Her Majesty the Queen if I could for one moment doubt the loyalty of any portion of Her Indian subjects. But it is with special pleasure that I receive these loyal sentiments from gentlemen whom I recognise as the natural and acknowledged exponents of the opinion of the people of this country. For Her Majesty's interest and in fact no Government, the satisfaction to every section of

the community and therefore they must be prepared to be criticised. For myself I regard criticism as productive of a healthy political atmosphere. I am quite confident that you will not abuse the privileges you employ, and I shall lose no time to forward the address to Her Majesty, the Queen. And once again I welcome you to Delhi.

In the midst of all the festivities at Delhi, have the Government of India found time to devote a thought or two to the distressing famine that rages with violence in Southern India? The district reports received this week, speak of no deaths by starvation. But the distress is spreading at a frightful rate. In one district, that of Cuddapa, we hear that about 3,000 cattle have died for want of fodder. Cholera and fever, those dire companions of famine, continue to commit their havoc upon the people. In Kurnul 1,103 cases of cholera are reported during the week ending 26th December, and so many as 800 deaths. 150,000 people are employed on the relief works. These are frightful figures, and their moral ought not to be lost upon the ruling authorities. It is estimated that at the end of another six months the entire famine expenditure in the Madras Presidency will reach the sum of eight millions sterling. Why have no public subscriptions been opened? We hope that Lord Lytton will forget Frontier politics for a while and, like his generous predecessor, hasten to the scenes of distress at once.

Editorial Notes.

WE confess we have no faith in Mr. Carlyle when he speaks of the rights of the strong races. His attitude towards ex-Governor Eyre of Jamaica is still fresh in our memory. The veteran sage of Chelsea has an instinctive tendency to adore might over right. When he talks, as he did talk, in a letter we published the other day, of expelling the Turks from Europe, we have every right to ask him to explain his reasons. We are safe that underneath all his execrations of the Turks and Bashibazouks, runs a secret current of sympathy for muscular Christianity for which perhaps, we were not well prepared. It happens on the present occasion that Mr. Carlyle has taken the generally accepted side of the question, and his letter for that reason has become doubly popular. A more vigorous and tersely written letter, in fact, we have not read in connection with the whole literature of the subject. Nevertheless there is room enough to distrust the rationality of the grounds taken up by the philosopher to support him in his position.

AMONG the crowning acts of grace which have rendered the inauguration of the empire illustrious, is the annuity given to the actual leaders of the Mutiny. They are empowered to return to their homes and enjoy their

new lives as best as they can, with the only important proviso that they should give notice to district authorities of their return, and their intended departures. Murderers alone are exempted from this act of grace; and the only considerable personage that is doomed to pine solitary confinement, is Feroz Shah, the late King of Delhi's son.

DR. RAY'S lecture on Friday evening was quite a treat. His subject was "Philosophy and Theology." The audience, considering the present depopulated condition of Calcutta, and the short notice given, was as large as could be expected. Dr. Ray tabulated his whole discourse on three black-boards, giving three classifications; first a classification of the Sciences; second a classification of Philosophical Systems; and third a classification of Religions. He shewed firstly how the sciences originated from the necessary distinction of mind and matter in the whole range of Nature, and how they divided themselves into the two fold order of mental and physical science. Within the category of mental science he enumerated, we believe, Psychology, Logic, Aesthetics, Ethics, and Polity. Within the category of Physical Science, he enumerated, Mathematics, Astronomy, Physics, Chemistry, and Biology. The science of Ontology, which according to the lecturer, meant the science of Entities, ranges itself under the three heads of God, Soul, and Cosmos, the first, the centre and source of the two last which merge again into the generalization of Nature. According as one, two, or three of these entities, or any variation and combination of them is acknowledged, the various philosophical systems take their rise. There were those who like Spinoza acknowledged the entity of God alone, and everything else as the manifested phenomenon thereof. There were those who like Auguste Comte believed in the Cosmos alone, and everything else as the modification thereof. There were those again, who believed in the phenomena of the soul alone like J. S. Mill, and in matter only as the permanent possibility of sensation. On the other hand, there were those who believed in all three—God, Soul, and Cosmos, like Plato, Aristotle, Kant, and the whole host of Scottish Philosophers. Some like Berkeley acknowledged God and Soul only; others like Priestly postulated God and Cosmos; and others again, like some German sceptics, who acknowledged the Soul and Cosmos, without accepting the existence of the Deity. The philosophical systems, said Dr. Ray, gave rise to certain religious systems which he classified under the old distinction of Fetichism, Polytheism, Pantheism and Monotheism, the last giving rise to the farther classification of Theistic and Nontheistic. The nontheistic included the atomic theory of creation, the theory of force, and the theory of the double existence of matter and force. How far these classifica-

are sound and accurate we leave philosophers to judge. All that we felt while hearing the lecture, was that the statements were very clear and intelligible, and that the speaker had definite views instilled into his mind, which in his turn he could impart to others. It is a pity that Dr. Ray cannot stay in Calcutta to give us more lectures of this kind, which if often repeated, would create a philosophical atmosphere around the metropolitan Brahmos, and encourage habits of systematic reflection and study, which we consider very essential for the maturity of theistic views and opinions. The lecture was warmly thanked by the audience, and everybody went away apparently satisfied.

MISS COLLET'S "Brahmo Year Book" has reached us. We publish some extracts from it. To those who in this country are personally familiar with the facts, having experienced them as they happened, or getting reports at first hand, it may not be apparent through what immense labor and search, must an outsider, an utter foreigner, and non-Brahmo like Miss Collet, must go to arrange and put into shape the many and varied materials, nearly all of them gleaned from fleeting publications, which make up the contents of the "Year Book." The book is thus at a disadvantage when placed in the hands of a Brahmo in this country. But it is written much more for Europe than for India. And Europeans who take a real interest in our movement, will hail the little book as embodying the principles, the progress, the facts, and the history of the Brahmo Somaj in all its branches for the last ten years in a lucid and succinct form, most easy, and most valuable for reference. Contemporary Brahmos who know the events and changes in the Brahmo Somaj so well, are exceedingly careless as to the precise order of time in which they happened, nor are they very particular in noting the progress, extension, and connection of the principles which play so important a part in their character and opinions. If a book of the kind had been written in this country, it would have been full of inaccuracies as to date, and order. But Miss Collet, writing from a distance with the carefulness of a scholar, the minuteness of an historian, and the interest of a warm friend, being besides a wonderful classifier and collector of information, gives an exactness, and completeness, and business-like appearance to the entire movement which is likely to be of the very greatest usefulness to it. In the Preface the object of the Year Book is said to be to "supply, periodically, recent and reliable information on the chief representative features of this Church, so interesting alike to the practical Christian, and the religious philosopher." The theological aspect of of the Brahmo Somaj is then set forth, and the Editor's own standpoint in regard thereto is thus described—

It is not only the Broad Church, but the New Testament (John 1.9) which "interprets Christ as 'the light which lighteth every man that cometh into the world.'" But unfortunately this declaration has been hitherto so lightly heeded by Christendom that it now sounds like a new heresy. If it be however, as I heartily believe,—a fundamental truth, it follows that all souls in whom that Light shines visibly forth are truly Christs, and that whatever their theological notions may be about him, they are in spiritual contact (more or less) with him. I think few reasonable Christians can read even the brief records in the following pages without perceiving that such is the case with many a Brahmo. Their aim is ours,—to establish the Kingdom of God in the heart of every man, and woman, and nation, and community. Their faith is ours in the Fatherhood of God, and the Brotherhood of man. Their trust is ours, in the Lord of the heart who seeth in secret, and redeemeth the penitent sinner. Their joy is ours, in communion with the Holy and Perfect God, and in doing the work he loveth; and their hope is ours in the immortal life which shall make that joy our own for eternity. And while so much of the world around lies steeped in sin, or blighted by misery and unbelief, surely all who look for the coming of the Kingdom of God should, wherever possible, combine their forces for the great work of promoting that Kingdom, and not let differences on other points, however real, obscure their brotherly sympathy, or hinder their united action.

My present aim, therefore, is to help in bringing nearer together all those who seek to cherish and obey the Light which lighteth every man, whether they do or do not identify that Light with the Founder of Christianity. The practical Christian and the devout Theist (whether Jew or Brahmo, Asiatic or Saxon) have each lessons to learn from the other; they already hold far more in common than either is wont to suspect, and the world will be the better for their mutual interchange of spiritual experience. I dedicate this little Year-Book to my friends in both communions, with best wishes for their growth in faith and charity, and in the hope that we may all be united in that happy time when the faithful shall come from the East and the West, and the North and the South, and shall sit down in the Kingdom of God.

THE *Pioneer* has been guilty of a very shabby act. In concert with the Calcutta papers it promised not to appear on the 2nd instant. What was our surprise, however, when we saw our contemporary appearing on that day with all the freshness of new and original matter. This was, to say the least, a very undignified act, calculated to lessen our confidence in our contemporary's consistency. A leading journal like the *Pioneer* could have easily resisted the temptation of stealing a march over its contemporaries.

ANGER AND FORGIVENESS.

If the evil passions of the heart were weighed and compared with each other, anger would seem to be one of the most insignificant. To a virtuous man the renunciation of it would be the *sine qua non* of his entire life. The world would give no credit to the piety of a man if it knew that he had not been enabled to give up his anger. Yet easy as it appears to him to renounce this burning passion, how little of it has been really renounced. Anger, in one shape or another, disfigures the life and vitiates the example of many religious

men. The very gods whom the pagan nations worship, were made to partake largely of the human nature and feel as angry as the most grovelling persons on the surface of the earth could be. The sublime Jove is nothing without his sceptre of lightning. Our Indra smote his enemies with the same forked instrument and was never known to be an amiable god. The very *Rishis* who were held up as the patterns of human excellence and piety, were known to be most furious when angry. Men and women were burnt to ashes under the glare of their indignation. Strange that men who had given up their lives to Heaven should find it so difficult to conquer anger! The learned Brahmins of the present day who represent most worthily the ascetics of old, fret and fume on the least occasion. We have known persons of the most exemplary character who have given their all to the service of God, yet unable to overcome the slightest blast of anger. How is it that this anger, the most disagreeable when it blazes on the forehead of the meek, and the most contemptible when it can be dispelled by one simple effort, exerts so mighty an influence upon mankind? There it is—a monument alike of the folly, the shame and the wickedness of the human race. You preach humility and forgiveness when a single word from the lips of a brother sets you raving like a bull? You talk of being a moral hero, when you do not fail to return an eye for an eye, a tooth for a tooth? You speak of the Kingdom of Heaven when your own house is split up into innumerable divisions? You dwell upon human brotherhood when at every moment you are ready to fly at the throat of your brother? Yes, such is the half and half religion of the nineteenth century. Witness England, the home of patriotism, the country of heroes, the congenial soil of liberty, which preaches the Gospel to the heathen inhabitants of India, and with the same breath in which she preaches humility to us, she thunders out her curses against Russia. Behold the triumph of Christianity which requires the aid of millions of beyonets to support it. Alas, that human life is a continual anomaly. You are unable to suppress anger?—You who have suppressed so many little things, you who have so heroically preached good will and peace to mankind. Yes, it requires another Christ to come and exemplify the doctrine of forgiveness in his person. He taught us to forgive even if it were for "seventy times seven" times. But men find it easy to take the shell of Christianity and give that to nations as the means of salvation, while the kernel is rejected. Christian missionaries give us dogmas without number yet when a war is declared, they are the first to go to the battle-field, bless the soldiers and invoke the strength of Heaven to enable them to kill with impunity. Is not this a satire? Does not Heaven laugh at the hypocrisy of all

civilized nations? Better that we should remain savages, uninstructed in the arts of slaughter, than take the name of Christ as a spell against enemies on the battle-field. But we do not speak of great nations and great men. To our fellow-theists we venture to address the question—have they suppressed anger? If not, let them begin their religious life again. It will not do to boast of progress and spirituality when the least word from a brother ruffles your temper. It has been found that when the greatest truths have been attained and life is just on the way towards the fulfilment of its highest wishes and aspirations, the heart suddenly falls down and goes several fathoms deep by the force of a single blast of anger. We say, therefore, that the suppression of the passions is never ended. Sin is always treacherous; when it appears the most vanquished, it seeks to gain you by stealth and stratagem. Let no one think that he has done with these foes. To be ever forgiving to be ever meek, to be ever docile, to be ever humble, these are the rudiments of all morality. However simple these may appear, it takes a whole life time to learn them. The greatest piety has often collapsed before the appearance of anger. A beautiful story is related in the Mahabharat of the great sage Bhrgu. We give it *in extenso* to show that even the gods were not free from little weaknesses. How much the greater caution, therefore, should ordinary men observe in a matter in which saints appear to have failed. "Bhrgu was asked which god was the greatest. He said, he would endeavour to ascertain, and first went to Brahma. On approaching him, he purposely omitted obeisance. Upon this the god reprehended him very severely, but was pacified by seasonable apologies. Next he entered the abode of Shiva in Kailas, and omitted to return the god's salutation. The vindictive deity was enraged and would have destroyed the sage, but was conciliated by his wife Parvati. Lastly he repaired to Vaikuntha, the Heaven of Vishnu, whom he found asleep with his head on Lakshmi's lap. To make a trial of his forbearance he boldly gave the god a kick on his breast which awoke him. Instead of showing anger, however, the god arose, and on seeing Bhrgu, inquired tenderly whether his foot was hurt and then proceeded to rub it gently. "This," said Bhrgu, "is the mightiest god; he overpowers by the most potent weapons—sympathy and generosity."

THE CHOTA DURBAR.

SURELY Mr. Buckland, who never was popular anywhere, has not acquired much increase of popularity, by the arrangements which were made under his auspices for the Durbar in the Maidan on New Year's Day. The sun who, it is said, never sets over the empire of Her Britannic Majesty, did

his best to shine with noonday effulgence on the heads of the loyal citizens of Calcutta in Durbar assembled, promising an abundant crop of head-aches, fevers, and heat-apoplexies for the special behoof of those highly-favored professional gentlemen to whom Mr. Buckland presented Certificates of Honor for their "distinguished medical services." It was a sight to see the three or four thousand people in the open sun, panting, sweating, with spread handkerchiefs stuck into their hats and turbans, as they strained every nerve to listen to the energetic words of Mr. Buckland who looked so prim and comfortable on the state chair under the treble protection of canvas, canopy, and a very substantial skull. The segregation of races and colors also was another interesting feature. On all previous occasions when the management of such matters lay in the hands of Government directly, we always noticed a co-mingling of Europeans and Natives, and our idea was that such intermixture was conducive to purposes of fellow-feeling and social harmony. But Mr. Buckland is not the man to permit such anomaly when he had the direction of affairs in *his* hands. So Bengalis and non-Bengalis were seated in parallel blocks separated by the Durbar pavilion and a good *posse* of Police Inspectors, who acting in accordance with the spirit of the times, confined their delicate attentions to the dusky side of the assemblage. The blocks of seats had been so artistically laid out that instead of facing the dais, they all faced the shipping on the river Hughly spreading from south to north; and those who were accommodated in the furthest, or townward benches, as the majority must have been, might, so far as seeing and hearing anything was concerned, be seated as well in the North Pole. Some of our overloyal townsmen were standing up, and gathering often at the rope fencing which marked off the Durbar from the unconsecrated ground where the people sat, just to have some sight and hearing of the central proceedings; but the Police Officials leaped into their midst, and sent them back to their benches, where misfortune and Mr. Buckland had seated them, to be dazzled not by the Durbar, but the midday sun.

The Certificates of Honor were distributed with a liberal hand, and we appreciate the principle on which that distinction was conferred. We know this is a delicate matter, but we are aching with curiosity to know who is responsible for the list of individuals who have been honored with the Certificates. It is by no means a bad thing that a large number of our friends and fellow-townsmen should be honored by Government, but it is rather awkward that amongst the recipients of a certain distinction some should feel degraded by the eminence accorded to others. It is said some are born great, some acquire greatness, some have greatness thrust upon them. We are afraid that

the last description of greatness included not a few of those who obtained distinction at Mr. Buckland's Durbar. And we are also afraid that the deserving ones must have been somewhat humiliated by the prominence suddenly given to such whose title to the distinction was rather questionable. But let that pass. All that we have to say in conclusion is that the arrangements in the metropolis of British India to celebrate Her Majesty's assumption of imperial dignity, were anything but complete and satisfactory. If Mr. Buckland is not responsible for them, we want to know who is.

The Interpreter.

ARJUN questions Krishna in the *Brahmand Purana* thus:—The unseen cannot be held in meditation, and that which is seen is only transitory, how then can the formless Brahma be meditated by the Yogi? Krishna answers him saying:—The Soul Supreme filleth the upper air, and the lower space, and that which is in the middle, and filleth all objects besides,—this is how the Yogi beholds in Samadhi.

SANCTIFIED by discipline, and immersed in Divine communion, the Soul of the Yogi is compared to the still flame of the lamp that in out of the reach of the breeze.—*Gita*.

BY continued communion with the Supreme Soul, the soul of the Yogi becomes sinless, and enjoys the blessedness of being in contact with the Divine Spirit.—*Ibid*.

AS the Sea receives the swollen rivers in the rainy season without itself swelling thereby, so the heart that is unimpassioned when placed amidst the objects of enjoyment in the world, swells not with excitement, but is filled with peace. But it is not so with the passionate; they do not know that peace, but are tossed in greater excitement.

Social

SOCIETY cannot stand on a godless basis, and a purely atheistic constitution is impossible. It is a custom of the Hindu society to consecrate every movement, not to say every large movement, by religious rites and ceremonies. If, therefore, on the occasion of the Imperial Assemblage at Delhi, no special Divine Service was held nor any religious ceremony observed, the omission must strike every pious Hindu as peculiarly inauspicious and graceless. How is it that even from a Christian standpoint of view the importance of such a service and the necessity of such a ceremony were not observed?

WE were, we believe, the first to raise our protest against the insignificant place assigned Bengal at the Delhi Assem-

blage. It seems, however, that honorable amends have been made to remove the effect of this slight. The titular distinctions obtained by our countrymen of Bengal are a matter of congratulation. They have certainly raised the dignity and added to the eminence of Bengali society. While it is impossible to name all the fortunate recipients of honor within the compass of a short paragraph, it would suffice to say that we wish each and every one of them health and prosperity. Our country hopes much from them; let each do his duty and deserve greater honors.

It is a lamentable deficiency in our young men that they care so little for politics. Confined to their class books, their attention is hardly taken up by the stirring events of the hour. The present complications in Europe are, perhaps, not understood by ten in a thousand. Why do not our young people establish a society for the discussion of politics? Sound ideas on this subject are exceedingly necessary for the preservation of a healthy tone in our community. We do not think that the moral grandeur of such a man as Mr. Gladstone, for instance, is understood by the rising generation of the country. It requires education and a healthy discipline of the intellectual and moral powers to study and appreciate the character of such a man. If a Society existed for the discussion of political questions, the deficiency here complained of would be more than half met.

Our Correspondents.

OUR CORRESPONDENTS.

J. K. GHOSH seems to be pleased with the account of A Holiday Excursion, published in our last issue. Some other gentlemen also have spoken to us encouragingly on the subject.

THE following personal account of the young lady who passed the Entrance Examination, is supplied by a correspondent at Dehra Dhun:—

Chandra Mukhi Bose is a considerable girl of promise. She is calm, sagacious, industrious and intelligent, and is allowed to pursue her career undisturbed, is sure to achieve good things. She went up to the 3rd Departmental Examination last year, so that her appearance this year for the Entrance Examination has been premature. Moreover, she had to attend her sister who was ill for a period of nearly two months just before the examination. In spite of these hindrances she has passed in the 2nd Division. Had she waited until the proper time, I doubt not but that she would pass in the 1st Division and that very creditably. Her good father, Babu Bhuban Mohun Bose who is the Head-Master of the Dehra Mission School, is willing to send her to College, if allowed, for the prosecution of higher studies. But I seriously doubt whether the University authorities will if at all, allow a girl to go on in the same class with the boys. So, Mr. Editor, I request you to take up the matter in right earnest and discuss it

in a manner befitting its high importance. There being no provision for girls in our University system no certificate is to be given her, nor any stipend whatever lent. Cannot private philanthropy come forward and supply the place?

Dear, Mr. Editor, before I close I must thank Rev. David Herron, to whose philanthropic exertions India is indebted for this inestimable blessing.

Yours &c.,
KALI KANTA SEN

RELATION BETWEEN CHOLERA AND FEVER.

To the Editor of the *Indian Mirror*.

SIR,—On the perusal of the interesting statement made by our esteemed friend, Babu U. C. Kastogiri of Chittagong, and published in your issue of Sunday last, the 31st December 1876, it has appeared to you and many of your readers that the intimate relation which cholera bears to fever was not hitherto known. Instead of its being a new revelation it is a fact well established and illustrated in books and journals of medicine published some years ago. It is not only the similarity of nature and origin of the two diseases but their treatment also has been similar. Many doctors prescribe Quinine in cholera just as they do it in other miasmatic diseases.

Dr. Billing in his book on "First Principle of Medicine," quotes a letter of Dr. W. B. Woodman who writes "how any one can watch cholera and not acknowledge its similarity to fever I cannot imagine."

If you allow me some space in your columns I would for further edification of your readers, give you some quotations from my paper on "The Similarity of Cholera to Ague" published in the Calcutta journal of Medicine for April 1869.

CALCUTTA,
The 2nd January 1877. } Yours &c.,
D. G.

Devotional

THE desires that lead me to pray unto thee O my God, are not sufficiently strong and clear in my heart. I have but few wishes for the fulfilment of which I look to thee ardently and always. Foster in me definite and powerful desires, such as I may lay before thee, and ask thee to grant. Make my sorrows and wants very real, and make me restless with holy desires. Father, how blessed they are whose petitions are clearly and persistently laid before thee, who know every day what they have to say, and to whom thou dost always grant what they ask from thee.

How strong and blessed is their hope whom thou hast marked as sinners but promised to save, O gracious Lord! Their sinfulness even becomes their friend, and urges them continually to prayer, and meditation and holy meekness. Father, fill me with very strong hope always, and let the evil in me harden me for struggle, and self-submission to thy will.

UPON the learned and the studious, cause thy true light and blessedness to descend, O God of Truth. Set them free from the pride of intellect, and the presumption of manners. Teach them that thou art found not in books, nor in the exercise of understanding, but in the gentle and contrite heart. Enable them to see the beauty of humbleness, and sweetness

of spirit, and the desire to learn from those what thou alone canst teach.

FROM the strange inconsistencies of a piety that is assumed in thy presence, and laid aside in ordinary deed and life, God deliver us for ever. May we never rest contented until we find that our words are perfectly truthful, and motives are perfectly pure. From secretly doing anything which cannot be openly done and known, deliver us. We have found that we can pray and still continue very evil. This is that form of the evil which is dangerous, and from it set us free.

The Brahmo Somaj

OUR Chittagong correspondent for whose letter we have no space to-day, gives an account of the celebration of the anniversary of the Chittagong Brahmo Somaj. The festival extended through three days, from the 22nd to the 24th of December. The services were conducted by Babus Goluck Chauder Gupta and Rajeshur Gupta.

OUR minister, who is a guest of Maharajah Holkar, conducted service at the Native Press Camp at Delhi on Sunday last, and preached a short sermon on Loyalty.

THE sixth anniversary of the Simlah Brahmo Somaj was celebrated during the Christmas week. On the 25th December or 11th Pous, the date on which the Somaj was established, the most of the members retired to a garden where they passed the day in prayer, meditation and religious conversation. They had for sometime past been feeling the want of religious culture and self discipline, but they were so much impressed with this necessity on that day during the service and the conversation that followed, that they took a vow for *adhar* before they left the place. The *Utshub* came on the 29th of December. The morning service was conducted by our worthy Missionary, Babu Peary Mohun Chowdhry. The subject of his sermon was that, the object of *Utshub* is simply to gather spirit to sweeten our daily worship and feel the reality of God's presence. The service in the evening was conducted by our learned and esteemed Upadhyaya, Babu Gourgovind Roy. During the sermon he pointed out to the audience with his usual eloquence and persuasion, the vanity of the world, the necessity of disciplining the mind and cultivating *Byragya* which according to him, means the winning of the heart from worldliness to Godliness.

THE *Namakaran* of Babu Raj Mohun Basu's second son, was celebrated on the 30th ultimo. The ladies of the Aaram and many Hindu ladies and a few Brahmo and Hindu gentlemen were present on the occasion. The seats of the ladies were, as usual, screened and separated from those of the gentlemen. The service on this occasion was conducted by Babu Pratap Chunder Mozumdar. Both the service and the sermon were suited to the capacity and feelings of the females. "God—the mother" was the theme of the sermon. The Brahmins and the Hindu ladies, it is worth while to mention, cordially exchanged social feelings with each other on the occasion. The affability, the mildness and the sweetness of conversation of the ladies of the Aaram obtained for them the good opinion and kind and respectful feelings of their Hindu sisters.

Temperance

It is intended to call a meeting of the members of the executive committee of the Bengal Temperance Society, on Saturday (yesterday) at 3 P. M. The members are going to meet for the purpose of asking the Government to check drunkenness among its employes who form a great bulk of our community. It is hoped many will be good enough to be present on the occasion and give us their valuable suggestions.

The above is the substance of a letter we have received from the present Secretary of the Bengal Temperance Society. We must confess we do not see what practical steps the Government can take in checking drunkenness among its Employes, who, we believe, seldom drink during office hours. But as some kind of agitation is better than *statu quo*, we hope the meeting will do some good.

THERE is an old proverb, says Dr. Richardson in an address on Temperance which says that "What is bred in the bone will never come out of the flesh." The proverb is not quite correct anatomically: it should have said, "What is bred in the brain will never come out of the flesh." Even then it would be imperfect physiologically, and should read, "What is bred in the brain will never come out of the flesh in one generation." The proverb, with all its faults, is impressive and expressive; it tells correctly enough that those sins which are engrained into men are not readily eradicated. In this question of alcohol and the errors of life and taste depending upon it, the saying is signally correct. In communities which take wine as a general custom there exists a system of breeding the custom which is not dispelled in one, nor completed in two generations. This is a peculiarity of the action of alcohol on the nervous organisation, or on that essence of the nervous organisation, subtler than the mere nerve-matter into which impressions are instilled, that the impression remains, and is transmitted like feature and taste and disease from the parent to the child. Of the nature of this inscrutable design by which attributes and faculties, evil as good and good as evil, pass from the born to the unborn, I pretend to know nothing beyond the fact. But to me it always seems, as I think it must to you, one of the most solemn passages of human knowledge to know that even in this world we none of us ever die; that our acts, our virtues, our failures, our physical conditions, appetites, passions, pass on to other generations; that the forms we mould ourselves to by acts original to ourselves, pass on to other generations; that habits and passions we subdue in ourselves are subdued, as far as we are concerned, in other generations that spring from us.

THERE are, we are told, 7,933 total abstinents in and out of the European army in India. There is besides a Band of Hope composed of European children.

Literary

CAPTAIN NARS, the Commander of the Arctic Expedition just returned, we are glad to hear, is writing an account of his Arctic Expedition.

MR. GLADSTONE will, it is said, contribute an article to the next number of the *Contemporary Review*, "On the Hellenic Aspect of the Eastern Question."

DR. EMIL WOHLWILL is about to publish a paper on the question, "Whether Galileo was Tortured by the Inquisition?"

THE Director of the War Academy at Berlin has published a "History of the Campaign of 1815." The author had at his disposal the Prussian War Archives.

LEIPZIG University has sustained a great loss by the death of, perhaps, the first Latin scholar in Germany, Friedrich Ritschl, in his seventy-first year.

THE *Literary World* understand that Mr Gladstone will contribute to an American periodical, *Harper's Monthly Magazine* for December, a paper explaining his attitude towards America during the late Civil War.

SIGNORA V. LLARI, wife of the distinguished author of "The Life of Savonarola," and herself the author of a fairy story, "In the Golden Shell," which attracted some attention a few years ago, has in the press a new novel called "In Change Unchanged."

Local

D'ARCY READ is entertaining the Calcutta public at the Dalhousie Institute with his newly invented and wondrous Spectroscope. On the evening of Friday last we were present to witness the ghostly scenes exhibited there and we were struck as if by a magic by the unaccountable appearance and disappearance on the stage of real personages and the transformation of one into another. The impressive *demonstration* of Marguerite, one of the principal characters of Goethe's Faust, produced wonderful effect on the spectator's mind which were at the same time almost melt in the melodious strain that exactly fitted the pathetic scene. The alternate and almost visionary appearance of the Parsi gentleman and his little wife with their respective songs in search of each other was also very fine. The entertainment concluded with a laughable spectral monologue entitled "The Hunted House," Mr. D'Arcy personating Mr. Leander Sheakwell, was in his own apartments as much taken by surprise by the sudden appearance of ghost goblins &c, as we innocent spectators were in our respective seats. The open revolt of these aerial beings against this old man, did put him almost out of his senses, and his position created a degree of laughter in us which was nearly side breaking. Considering the enchanting attractions of these entertainments it appears strange that the house was not filled as any one should expect. Perhaps, the Company will have to wait for such a state of things until their return home of the Delhi-exodus. We strongly advise all our readers to lose no time in availing themselves of this opportunity to make their acquaintance with ghosts and goblins that make their nocturnal visits at the Dalhousie Institute.

WE are requested to state, that the chess-play which was announced to come off this day at the garden house of Rajah Sourindro Molun Tagore, has been postponed.

Selection.

THOMAS CARLYLE AT CHEYNE-ROW.
(*World*, November 22.)

SEATED in his ample arm chair, Thomas Carlyle—the historian, biographer, essayist, and thinker, who has written his name deeper in the literature of his country than any man living—presents a remarkable instance of the gradual development, not only of style, but of character, not only of literary work, but of per-

sonal appearance. When we compare the gray-bearded, rugged-featured man swathed in ample dressing-gown of gray duffel, with the sketches of him taken in his youth, we note the work of time and thought upon the human organism. In the sketches by Lawrence and others he appears as a young Scotchman, and nothing more; but in the face of to-day every line speaks of the strong worker; eager for truth, be it sunk in ever so deep a well, impatient of incompetence, scornful of conventionality, cleaving his way through lies and blunders of ages, till he succeeds in letting fresh air and genuine sunlight into the tangled maze that men call history. In the soft Doric tones—tonic would be an apter comparison—of his native Dumfriesshire, he discourses in a fashion peculiar to himself on a variety of subjects, and the question on which his utterances could be 'dry?' Enormous and omnivorous reading has sown a powerful memory, with a mass of facts wonderfully arranged in the pipe-n-holes of his brain, and ready at any moment to be focused on the subject in hand. But it is not mere learning which lends his conversation its special charm, but rather his faculty of illustration, sometimes poetical, sometimes homely, but always striking. It must not be imagined that he degenerates into monologue; for perhaps no really admirable talker has less of the buttonholder in his composition. He gives his views fully, amply enriching his talk with anecdote and example, but ever keeping the real core of the subject well in view. As he talks on, in even deliberate tone, the listener finds his mind carried away for a while into queer nooks and crannies, to be presently brought back to the straight path by a keen and pertinent expression of opinion—not unadorned or 'avering this, but sharp, strong and sudden, as a stroke from the hammer of Thor. The effect of Mr. Carlyle's 'talk' may be compared to that produced by a walk in one of these quaint mediæval cities through which a broad modern thoroughfare has recently been cut. Turning aside from the straight path towards the railway-station the wanderer meanders among narrow streets and quaint gables, pauses at the foot of ancient towers, plumps upon a massive gateway revealing the traces of Roman occupation, notes the strange images that monkish masons delighted in, and the weather-cock stalk through and through by a skilful marksman, till all at once he emerges from an alley into a blaze of light, and finds that he has reached his destination after all. It is this element of surprise that distinguishes Mr. Carlyle's 'talk' from that of all other men. It is impossible to predict what opinion he will pronounce, and equally vain to imagine the grounds on which it will be based. All this flow of argument and illustration proceeds from natural temperament. None of the aids to conversation supposed to have been indulged in by the goddess of the *Notes Ambrosianæ* finds a place in Mr. Carlyle's dietary. He is naturally abstemious, eating but two sparing meals daily, and drinking never more than a couple of glasses of wine. His sole relaxation, amusement or dissipation is tobacco, and tobacco in its simplest form. Neither sleek cigar nor dainty cigarette has charms for the philosopher of Chelsea. He smokes pipe—not of meerschaum or of *bruyère* (Anglice 'brier') but of earth, the churchwarden or yard of clay, the lineal descendant of the pipes dug up by the dozen on the site of Don Saltero's coffee-house, hard by in Chelsea walk—a genuine Puritan pipe—the place of the short cut underbelly by Roundhead being supplied by York River. In the bright summer-time, when the old-fashioned garden is neat and trim, it is Mr. Carlyle's humour to sit under an awning in the sweet morning air, and discuss many pipes of his favourite weed. It is, however, abundantly clear that he does not require tobacco to stimulate his conversation; for when in the vein he will, when taking one of his long walks, supply his companion with abundant food for memory and reflection. There is a short of rumour—of a value of rumours generally—that Mr. Carlyle is apt to be curt in his address. This is not only untrue, but the very reverse of the truth. He is mainly averse to the intrusion of

of utter strangers, and on one occasion vouchsafed an odd but well-merited reply to a man who walked up to him and asked if he might look at him. The philosopher merely said, 'Look on man. It will do me no harm, and you no good,' and walked quietly on. The most curious part of this *recontre* is, that the person whose silly request was so gently rebuked, went away delighted saying that the 'remark was so like Carlyle, so thoroughly characteristic.' Now it was something less than characteristic; for Mr. Carlyle, when approached like any other gentleman through the medium of an introduction, is courteous itself and quite ready if in fair health to let his visitor enjoy a sample of his picturesque 'talk.' Not very long ago he invited one of our most successful novelists to call upon him, and edified that gentleman with much brilliant discourse on men and things—all and every, save only that subject which naturally lay nearest the young author's heart—his own works. At last the long-expected remark came—'You know our Scotland well,' quoth the sage and I have read your books with great pleasure. They are amusing—yes, amusing. You are just amusing. But when are you going to do something—to write a real book—ah, man?

A few years ago Mr. Carlyle not only smoked but worked in his garden, and retired within doors to a little room at the top of the house. He now occupies the drawing-room of the house in Cheyne-row—a bright cheerful apartment, furnished, among other things, with a flat writing-table, a reading-easel, a wooden paper-knife marked 'Mentente,' and a bow-knife of tremendous proportions. The walls are adorned with paintings and engravings of members of Carlylese Olympus. Occupying one side of the room is a huge picture by Pesne, the 'Little Drummer'—Frederick and his Sister, Margravine of Bayreuth, as children, marching gaily along, the boy playing vigorously on a drum. From a spot on the right of the door smiles the before-mentioned Wilhelmina very coquettishly, with her hood drawn down in killing fashion over one of her great bright eyes. Beneath the *seductress* hangs the plain face of Cromwell, one of the many examples of the 'Hero as King' in the house in Cheyne-row. Hard by are some choice engravings by Albert Durer and his school, notably the Melancholi and father on is *Le roi*, Voltaire, crowned in the Theatre Francaise. In the corner is a clock that looking across the room with no friendly gaze. Next hang two copies of Carnach's pictures in the Wartburg—the father and mother of the 'Hero as Priest'—and the rare engraving of Peythron's Cromwell. The dining-room is also well filled with pictures and engravings, portraits of Jean Paul, of Hume of Martin Luther, and Goethe. The latter bears the autograph-signature of the great German beneath the lines:

'Liest dir Gestern kalar und offnen
Wirkt du Heute kräftig frey
Kannst auch auf ein Morgen hoffen
Das nicht minder glücklich seyen

Weimar, 7 Nov. 1825.

It was presented to Mr. Carlyle on completion of his masterly translation of *Wilhelm Meister*. There is also a curious engraving of that ancient hussar, Zietzen, sized vor seinem Koenig, who is holding the old warrior down in his seat. On the mantelpiece stands an example of the famous Worcester jug, dedicated to the Great Frederick, and printed in 'transfer' over the claze. This jug is curious as a piece of historic pottery, but its value has been greatly increased since the publication of the *History of Frederick II.*, called *Frederick the Great*. Scattered here and there are portraits of Mr. Carlyle himself—the head by Samuel Lawrence, the pen-and-ink drawing by Macise, the admirable bust by Woolner—and a terra-cotta miniature of the magnificent statue by Boehm, exhibited at the Royal Academy. Just inside the door is a screen covered with valuable engravings, arranged with a keen sense of the fun to be created by incongruous juxtaposition. A melancholy interest attaches to this monument of patience, taste, and humour. It was made by Mrs. Carlyle. It will be recollected that this amiable and gifted lady died a few years ago,

after being terribly frightened by her pet dog leaping out of her carriage in Hyde Park. The animal escaped safe and sound from the crowd of vehicles, but his mistress survived the shock but a very few hours.

As the morning mists clear from the Thames, various figures may be seen strolling about with that peculiar air which indicates expectation in its possessor. The pilgrim is sometimes a broad-shouldered Scot, sometimes a little townsman from the Midlands now and then an obvious artisan, long-limbed and bowler-hatted. They can all read, those lingerers by the Thames. They diligently peruse the morning papers, and now and then cast an eager look towards the end of Cheyne-row, for they have come many a weary mile to look upon their hero, who has taught them, in round terms too, to appreciate their betters. At last emerges a tall slightly-bowed figure, surmounted by a wideawake of ample brim; and as Thomas Carlyle take his early morning stroll the gaze, neither curiously nor impatiently, but reverently.

Unheeding he passes on, as one whose spirit is not stirred by public observation. This before breakfast promenade is part of a regular programme, through which the inventor of the clothes-physics works daily. Breakfast over, work commences; and here be it observed that Mr. Carlyle does not qualify reading and study as work, reserving the latter term for actual production. In this he differs widely from the great army of literary nihilists—the men of letters who pass their days in the reading-rooms of the British Museum, and take their full value out of the London Library, but never produce anything. His hours of work are short—from half-past ten or eleven till two; the rest of the afternoon being devoted to exercise, either in the form of a long walk with an old friend and congenial companion, or of a jaunt up to town in Chelsea omnibus. The last-named dissipation is a great favorite with Mr. Carlyle. He believes that the shaking, from which the effeminate hansom is comparatively free, but which may be thoroughly enjoyed in an omnibus, is a peculiarly wholesome species of exercise. Till within a few years he rode and drove a great deal. Making a rapid calculation one day, he said that during the time he was engaged in the production of *Friedrich II.* he rode twice round the world. On alighting from the omnibus he will stroll in any direction, but bent entirely upon exercise, but observing keenly the human comedy visible on a London afternoon. His tastes would not occur to one who met him for the first time during his afternoon stroll as being of a literary complexion. He is no loiterer at book stalls, or grubber among curiosities. The first time we saw him out of doors he was gazing intently at the bonnets in a shop-window in Knight-bridge, lost in thought—or was it admiration? Imagine Teufelsdröckh on bonnets, and his considerations on the occult significance of the Angot cap! Returning home from his afternoon promenade, he reposes until dinner-time. This important ceremony over, he again wanders out for a short space, and then sits down, not to work, as he puts it, but to read till two o'clock in the morning.

This is, it must be confessed, a strong program for a man of Mr. Carlyle's age, for it is eighty-one years since he was born in the room over the arch-way of the farmhouse at Ecclefechan. All his latter works have been written at Chelsea, but the book which may perhaps be said to have stamped his reputation, and to be the most Carlylese of all his works, *Sartor Resartus*, was written at Craigen-puttock, a sober-anglar-looking country house, almost buried in a huge clump of firs. The inventor of a new style of English composition has always loved his Native Dumfriesshire, and it was during his lonely rambles amid its picturesque scenery that his style gradually crystallised into the form which has needed all his genius to make it acceptable. In his essays on Pitt, Montaigne, and Nelson, we see the original genius seeking articulate power in ordinary language; but it is in *Sartor Resartus* that we see the mind, under German influence, putting on its proper clothing—

a garment which fits the initiators of the master like the mantle introduced by the Dwarf to the lively beauties of King Arthur's court.

The reading preferred by the author of *Hero Worship* is almost entirely confined to books. It has been said that it is general enough in character, but the reader is imbued with a certain preference for works in a bound and otherwise complete condition. Of newspapers he, despite his many commendations of the 'able editor,' is no lover. They occupy too much space and their perusal too much time. *Public Opinion* and *All the Year Round* are the only periodical publications welcomed within the walls of the house in Cheyne-row, and the rhetoric of the leading journals is for the most part lost on the historian of the 'Seven Years' War-Books, too, apart from a few companions of early life, are valued by him not as books, as choice editions, and so forth, but simply as shells which, when the kernel is extracted, may be flung away. The smallness of Mr. Carlyle's library—perhaps the smallest saving mere books of reference, that ever belonged to a great man of letters—is explained by his magnificent memory. When a book is read, read with that intensity of attention which he brings to bear upon it, it is no longer of value. He has made it his own. Whatever of fact and truth and life is in it is absorbed and the husk is valueless. The pleasures derived by weaker creatures from the perpetual re-reading of favorite books is lost on his various organisation. As his readers and companions well know, he rarely quotes on paper, and never cites in 'talk,' the exact words of his authorities. They are melted down in the Carlylese furnace, and come out of it in startling flights of graphic description, and in conversation life nothing in the world so much as a kaleidoscope, so rare and original are its combinations of vivid color. It is this tremendous individuality which accounts for the grip of Thomas Carlyle on many of the foremost minds of England, America, and Germany. Adopting literature as a profession at the comparatively mature age of twenty-eight, he worked ten more years before he gave to the world the incubations of Teufelsdröckh. It requires an effort to throw the mind back to that distant date. When *Sartor Resartus* appeared in *Fraser's Magazine*, and Mr. Carlyle first occupied his recent dwelling in Chelsea, many men who now rank high in the world of letters were not born. Macaulay had just made his mark in the *Edinburgh Review*, Bulwer had astonished the world with *Pulham*. 'Young Disraeli' at the height of his literary reputation was not yet in the House of Commons. The first Reform Bill had but recently received the royal assent. The *Notes Ambrosianae* were in full blast, Dickens and Thackeray were unheard of. Of all this galaxy of genius, but two stars remain—one shining through the murky atmosphere of politics, the other in the serene firmament of letters.

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A

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T. F. BROWN AND CO.'S

ON SATURDAY, THE 13th JANUARY 1877.

COMMENCING AT 11 O'CLOCK PRECISELY.

A VALUABLE COLLECTION OF HORSES, CONVEYANCES, HARNESS, SADDLERY, AND STABLE GEAR

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LIGHT! LIGHT!! LIGHT!!!

PATENT PORTABLE AIR GAS MAKING APPARATUS,

SUITABLE FOR

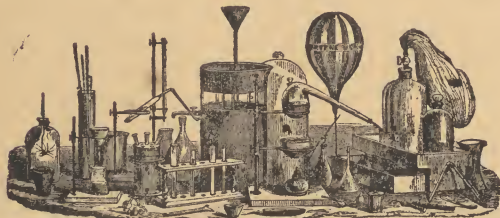
*Churches, Chapels, Schools, Country Mansions, Private Houses, Railway Stations, Barracks,
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THIS simple and effective Gas-making Apparatus supplies a want long felt of having Gas at places where no Gas Works exist. It may be introduced without any more trouble than the simply affixing of any ordinary Gas meter, and is about the same size for the same number of lights. The piping and fitting arrangements are in every respect the same as for the use of ordinary Gas. The cost of the Gas produced is about the same as is charged for ordinary Coal Gas, and the light produced is more brilliant and of a greater illuminating power; it is also free from the impurities of Coal Gas. The Gas, if used with the Patent Burner, is of great heating power, and hence suitable for cooking and heating purposes, or in manufactories for soldering, &c. The apparatus is PORTABLE; there is NO DANGER WHATSOEVER (ordinary care being used when filling it); the Gas is PRODUCED IN AN INSTANT WITHOUT ANY FIRE OR OTHER ARTIFICIAL HEAT.

Further particulars may be obtained from MESSRS. EDWARD THOMSON & CO., Contractors for Drainage, Water and Gas, who are appointed Sole Agents for the above apparatus, which can be seen working any week day between the hours of 6 A.M., and 6 P.M., at their place of business.

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We beg to intimate that we have been engaged in the above line of business for the past 20 years, and trust that our Constituents will continue to favor us with their work, which will meet with prompt attention on our part.

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Electric Light Apparatus, complete, worked with a battery of 50 large cells, on Bunsen's principle ...	450 0
Ditto ditto, with 40 cells, smaller size ...	350 0
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Blak's Duplex Wall Lamp, with chimney and Globe ...	7 8
all Lamp with single American burner with chimney ...	2 8

Magnesium Lamp with clock work movement and R-reflector ... 38 0

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Magneto-Electric Machine, with single magnet ...	14

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Hon'y. Secretary

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Oil and Oxide for the Cure of Leprosy

PRICE Rs. 2-8

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Protected by Royal Letters Patent,

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DR. BRIGHT'S PHOSPHODYNE.



(OZONIC OXYGEN)

A Chemical Preparation of Phosphorus, with the Vegetable Alkaloids Quinia, Cypriden, Xanthoxylin, &c.

The New Curative Agent, and only Reliable Remedy for Nervous and Liver Complaints

THIS Phosphoric combination is pronounced by the most eminent members of the Medical Profession to be unequalled for its power in replenishing the vitality of the body, by its supplying all the essential constituents of the blood and nerve substance, and for developing all the powers and functions of the system to the highest degree.

It is agreeable to the palate, and innocent in its action, while retaining all its extraordinary properties; and as a specific, surpassing all the known therapeutic agents of the present day for the speedy and permanent cure of—

Nervous Prostration
Liver Complaints
Palpitation of the Heart
Dizziness
Noises in the Head and Ears
Loss of Energy and Appetite
Hypochondria
Female Complaints
General Debility
Indigestion
Flatulence
Incapacity for Study or Business
Sick Headache
Lassitude
Shortness of Breath
Trembling of the hands and limbs
Impaired Nutrition
Mental and Physical Depression
Consumption (in its first stages only)
Tumidities
Eruptions of the Skin
Impaired Sight and Memory
Nervous Fancies
Impoverished Blood
Nervous Debility in all its Stages
Premature Decline

and all morbid conditions of the system arising from whatever cause. The action of the Phosphodyne is twofold—on the one hand increasing the principle which constitutes nervous energy, and on the other, the most powerful blood and flesh generating agent known; therefore, a marvellous medicine for renovating impaired and broken-down constitutions. It quickly improves the functions of assimilation to such a degree, that where for years an emaciated, anxious, cadaverous, and semi-vital condition has existed, the flesh will rapidly increase in quantity and firmness, and the whole system return to a state of robust health. The Phosphodyne acts electrically upon the organization; for instance, it assists nature to generate that human electricity which renews and rebuilds the osseous, muscular, nervous, membranous, and organic systems. It operates on the system without exciting care or thought upon the individual as to the process. It moves the lungs, liver, heart, kidneys, stomach, and intestines, with a harmony, vigour, yet mildness unparallelled in medicine.

The Phosphodyne gives back to the human structure, in a suitable form, the phosphoric or animating element of life, which has been wasted, and exerts an important influence directly on the spinal marrow and nervous system, of a nutritive, tonic, and invigorating character, maintaining that buoyant energy of the brain and muscular system which renders the mind cheerful, brilliant, and energetic, entirely overcoming that dull, inactive, and sluggish disposition which many persons experience in all their actions.

The beneficial effects of the Phosphodyne are frequently shown from the first day of its administration, by a remarkable increase of nervous power,

with a feeling of vigour and comfort, to which the patient has long been unaccustomed. Digestion is improved; the appetite increases wonderfully; the bowels become regular; the eyes brighter; the skin clear and healthy; and the hair acquires strength, showing the importance of the action of the Phosphodyne on the organs of nutrition.

Finally, the Phosphodyne maintains a certain degree of activity in the previously debilitated nervous system; its use enables all debilitated organs to return to their sound state and perform their natural functions. Persons suffering from Nervous Debility, or any of the hundreds of symptoms which this distressing disease assumes, may test assured of an effectual and even speedy cure by the judicious use of this most invaluable remedy.

DR. BRIGHT'S PHOSPHODYNE

IS SOLD ONLY

IN CASES at 10s. 6d. by all Chemists and Patent Medicine Vendors throughout the Globe.

Full Directions for Use, in the English, French, German, Italian, Dutch, Spanish, Russian, Portuguese, Danish, Persian, Hindustani, Madrasse, Bengalee, Chinese and Japanese Languages accompany each Case.

CAUTION.—The large and increasing demand for Dr. Bright's Phosphodyne has led to several imitations under similar names; purchasers of this medicine should therefore be careful to observe that each Case bears the English Government Stamp, with the words Dr. Bright's Phosphodyne engraved thereon, and that the same words are also blown in the bottle. Every Case bears the Trade Mark and signature of Patente.

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Bengal " R. Scott, Thompson & Co., Calcutta.	
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Madras " Bathgate & Co., Calcutta.	
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OXYGEN IS LIFE.

DR. BRIGHT'S PHOSPHODYNE.—MULTITUDES OF PEOPLE are hopelessly suffering from debility, nervous and Liver Complaints, Depression of Spirits, Hypochondria, Timidity, Indigestion, Failure of Hearing, Sight, and Memory, Lassitude, Want of Power, &c. whose cases admit of a permanent cure by the new remedy PHOSPHODYNE (Ozonic Oxygen), which at once allays all irritation and excitement, imparts new energy and life to the feeble constitution, and rapidly cures every stage of these hitherto incurable and distressing maladies.

Sold by all Chemists and Druggists throughout the Globe.

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GENERAL STORE KEEPERS

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ESTABLISHED IN 1820.

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(INCORPORATED WITH SHEARWOOD & CO.)

CABINET MAKER, UPHOLSTERER

BILLIARD AND BAGATELLE TABLE

MANUFACTURERS.

BY APPOINTMENT.

TO HIS EXCELLENCY

The Viceroy and Governor-General of India

AND

TO HIS ROYAL HIGHNESS.

THE

DUKE OF EDINBURGH.

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C. LAZARUS & Co., as manufacturers would invite particular attention to their large stock of full-sized Billiard Tables. One of the chief desiderata in a Billiard Table is to secure such an arrangement as will admit of a Ball being struck so as to attain the highest speed without its jumping. This, it need scarcely be said, depends entirely upon the arrangement of the cushions. C. L. & Co. mentioning this fact would state that the subject has largely occupied their attention and after repeated experiments and close consideration they have discovered a principle in the manufacture of cushions which answers admirably the end desired. Since the manufacture of their cushion on this new principle, C. L. & Co. have received testimonials from some of the first clubs in India speaking to the merits of the same. To secure truth with speed, that is to say, the maximum of speed compatible with preventing the Ball jumping, is the object which C. L. & Co. have had in view and which at length they have successfully attained. At the same time the cushions, it should be stated, are quite as durable or even more durable under the new principle of making up that under the old. With a view to the maintenance of the high character of their workmanship C. L. & Co. have secured for this branch of their business especially, the services of a gentleman who for many years was foreman to the eminent makers, Messrs. Burroughes and Watts, whose experience is a guarantee of the highest possible excellence in the manufacture of Billiard Tables and of everything connected with that department of their business.



How to Enjoy Life

Is only known when the blood is pure, its circulation perfect, and the nerves in good order. The only safe and certain method of expelling all impurities is to take Holloway's Pills, which have the power of cleansing the blood from all poisonous matters, expelling all humours which taint and impoverish it, thereby purify and invigorate and give general tone to the system. Young or old robust or delicate, may alike experience their beneficial effects. Myriads affirmed that these Pills possess marvellous power in securing these great secrets of health by purifying and regulating the fluids and strengthening the solids.

SMITH STANISTREET & CO.**Pharmaceutical Chemists & Druggists****BY APPOINTMENT
To His Excellency the Right Hon'ble****LORD LYTON, G.C.S.I.,
Governor-General of India,
&c., &c.****SYRUP OF LACTATE OF IRON**

Prepared from the original recipe, Lactate of Iron, in various forms of preparation, have been in use in France, and generally through the continent of Europe, for some years past, and is highly esteemed as one of the most valuable Chalybeate Tonic remedies yet introduced. The Syrup, being the most agreeable as well as convenient form of administration is in most general use. It is a most valuable remedy in the following diseases:—Chlorosis or Green Sickness, Leucorrhoea, Neuralgia, Enlargement of the Spleen, &c. In combination with quinine, it has also been very successfully used in the cure of Fever, while to persons of delicate constitution, enfeebled by disease it is invaluable. In bottles, Rs. 2 each.

**SYRUP OF THE PHOSPHATE OF IRON,
Rs. 2 per bottle.****SYRUP OF PHOSPHATE OF IRON AND
STRYCHNINE, Rs. 2 per bottle.****SYRUP OF PHOSPHATE OF IRON AND
QUININE. Price Rs. 2-8 per bottle.****SYRUP OF PHOSPHATE OF IRON, QUININE AND STRYCHNINE (DR. ATKIN'S
TRIPLE TONIC SYRUP), Rs. 2-8 per
bottle.****Smith, Stanistreet & Co.**

Invite special attention to the following rates the quality guaranteed as the best procurable:—

Pure Erated Waters.

Made from Pure Water, obtained by the new process through the Patent Charcoal Filters.

	Rs.	As.
Erated plain (Treble Erated), per doz.	0	12
Soda Water ditto	"	0 12
Gingerade ditto	"	1 4
Lemonade ditto	"	1 4
Tonic (Quinine) ditto	"	1 4

The *Cask* must be sent with the order to obtain advantage of the above rates.

**Rivers Steam Navigation
Co. "Limited."**

The Steamer "BENGAL" will leave Calcutta for Assam on 2nd January.



The Steamer "NEPAUL" left Goalundo for Assam on the 21st instant.



The Steamer "OUDE" left Calcutta for Assam on the 22nd instant, and left Goalundo on 29th current.

For Rates of Freight and Passage, apply to
No. 1, LYON'S RANGE, MACNEILL & Co.,
2nd December, 1876. Agents.

India General Steam Navigation Company, Ltd.

SCHOENF KILBURN & Co.—Managing Agents
ASSAM LINE.

NOTICE

Steamers leave Calcutta for Assam every Tuesday, Goalundo every Friday and leave Debraour downward every Saturday.



THE Str. "CHUNAR" will leave Calcutta for Assam, on Tuesday, the 9th instant.

Cargo will be received at the Company's Godowns Nimitollah Ghat, up till noon of Monday, the 8th.



THE Str. "RAJMEHAL" will leave Goalundo for Assam on Friday, the 12th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday the 10th.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday, the 11th.

CACHAR LINE NOTICE**REGULAR FORTNIGHTLY SERVICE.**

Steamers leave Calcutta for Cachar and Intermediate Stations every alternate Friday, and leave Cachar downward every alternate Sunday.



THE Str. "SUCCESS" will leave Calcutta for Cachar on Friday, the 12th instant.

Cargo will be received at the Company's Godowns Nimitollah Ghat, up till noon of Thursday the 11th.

For further information regarding rates of Freight or passenger money, apply to,
4, FAIRLIE PLACE,
Calcutta, 4th January 1877. G. J. SCOTT
Secretary.

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BRADBURY & Co.'s celebrated Prize Medal,
PEARSON'S Wax-thread Harness Machine.

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And all Machine requisites, and extras.

Price lists free on application.

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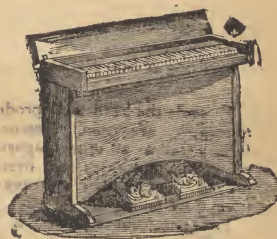
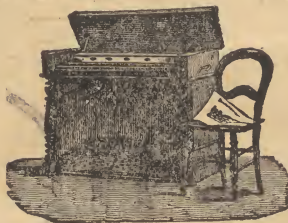
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Harold and Co., call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description
are always kept in Stock.

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MEDICINE FOR DEBILITY

(NERVOUS.)

HAIR PRESERVER.

Copy of Letter received from Rajah Chundernath Roy Bahadur of Natore.

Wellesley Street, No. 18, Mott's Lane,
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MY DEAR HUREISH BABU,—

I shall thank you to send me another phial of your "Excellent Hair Restorer." In fact it has done me a great benefit, and I should like to have more of it. It has disabused me (young as I am) of old age.

Yours Sincerely

C. N. of Nattors

MEDICINE FOR BALDNESS.

Will certainly cure baldness if applied on the bald portion, night & morning, according to directions given in the adjoining direction paper.

Price per two ounce phial Re. 1 0 0
Postage &c. ... " 0 6 0

HEEM-SAGAR OIL.

The best remedy for Headache arising from overstudy, intellectual occupation, over-thinking, mental anxiety and weakness, as well as heat of head from living in hot places.

It cools the head and produces very agreeable sensation. Removes dandruff as well as all other impurities from the head. Promotes the strength and growth of the hair and prevents its premature falling-off.

Price per 4 ounce phial Re. 1 0 0
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MEDICINE FOR LEPROSY.

Price with Postage &c. ... Rs. 5 0 0

OIL FOR LEPROSY.

And Inveterate Skin Diseases.

Price per 8 ounce phial Rs. 2 0 0
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No More Pains!!!

THE

INFALLIBLE PAIN-CURER

WARRANTED to cure pains of every description, arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Swellings, Old sores, Piles, Ringworm, and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine when all the skill of the medical art have been tried without effect.

Per bottle, Re. 1 Postage and packing ans 8. Remittance in half anna postage stamps need not be registered, but one anna should be more on every rupee for discounting the stamps.

DARLINGTON & Co.,

49, Dhurruatollah Street, Calcutta.

ESTABLISHED 1833

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Cash prices of the following:—

	Rs.	As.	Rs.
Whatman's Drawing paper double elephant sizes (40x27) each	...	0 7	0
Mathematical Instrument Boxes	2 8	to 16	
Color Boxes	...	0 4	5
Drawing Pencils, Drawing and Mapping Steel pens and various other requisites in Stationery.	...		

ARLINGTON & CO.,

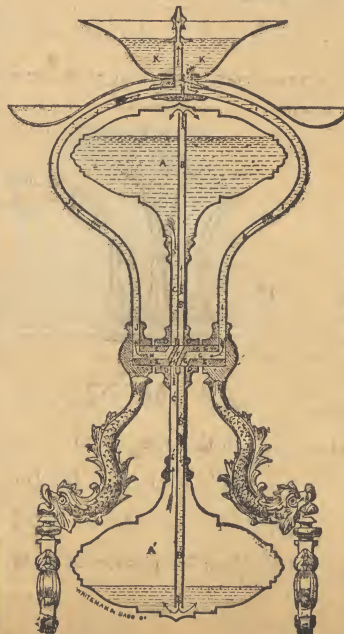
3 B. DALHOUSIE SQUARE, CALCUTTA.

THE 'PATENT PERPETUAL FOUNTAIN,'

TABLE EPERGNE OR CENTRE PIECE

FOR SCENT OR FOR PURE WATER.

In Richly Electro-Silvered Ware, [One of the Greatest Novelties of the day.]
Cash Price Rs. 175.



N. B.—The annexed drawing is not a correct representation of the Plated Table Fountains which A. & Co. have for sale. The drawing is only given to show the internal arrangements of the Apparatus, and attention is invited to the following description:—

OBSERVE—A, A, are two cisterns or reservoirs, which are connected together by pipes or tubes B, b, c, c, mounted on a hollow axis of motion D, surrounding a fixed conical plug E, having suitable passages F, G, H, therein communicating with the pipes or tubes B, b, c, d, e, and with the jet pipe J.

To put the fountain in operation water is poured into the dish or basin K until the lower reservoir is filled and the opening I is covered. The cisterns or reservoirs A, A, are then turned on their axis of motion, so as to place the filled cistern or reservoir A at the top, when the water therefrom will flow to a level in the jet pipe J, and the water in the basin or dish K by passing down the pipes or tubes I and b, into the lower cistern or reservoir A, the air out therefrom through the pipe or tube c, passage F, and tube B, into the upper parts of the cistern or reservoir A, where it presses upon the surface of the water therein and forces it out therefrom through the tube G, passage H, and jet pipe J, until all the water in the upper cistern or reservoir A has passed through the jet pipe J and into the lower cistern or reservoir A, by the pipe J, passage G, and pipe b, when by turning the cistern or reservoirs A, A, on their axis of motion until the cistern or reservoir A is at the top, the action of the fountain will be continued; the pipes or tubes B, b, c, which had previously been air passages now becoming water passages, and the pipes or tubes b, c, now becoming air passages which had previously served for the passage of water. By these improvements the necessity for alternately filling and emptying the cisterns or reservoirs A, A, is obviated.

The Indian Mirror.

SUNDAY EDITION.

VOL. XVI.]

CALCUTTA, SUNDAY, JANUARY, 14, 1877.

{ REGISTERED AT THE
GENERAL POST OFFICE. } [NO. II

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NOTICE.

All letters and communications relating to the literary department of the Paper should be addressed to the Editor. All other letters should be addressed to the Manager, to whom all remittances should be made payable.

Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

Editorial Notes.

A PECULIAR meeting, we are informed, was held at Delhi. It was a conference to establish a bond of union among the Hindu Reformers of India at the present time, held at the house of Pundit Dyanand Saraswati. Our minister was present at the conference. If a bond of union can be established among Native Reformers in different parts of the country on a real and practical foundation, great and good results would undoubtedly follow. We wish the project every success.

NOW that our Anniversary festival is approaching we send our usual fraternal greetings to all fellow-theists in India, and cordially invite their presence on that sacred occasion. Those who are far and those who are near, men and women, brothers and sisters, representatives of various races and tribes, ought to meet with joyful hearts at this once-a-year festive assemblage, for their own and the country's benefit. May we all gather righteousness, love and joy on the occasion!

ACCORDING to Dr. Rohling's recent book entitled "AntiChrist and the end of the World," Antichrist may be expected in the first decade of the coming century; he will be at first only a small princelet, but afterwards Sultan of the Turks, reigning in Constantinople. He will subdue all the West, and at

length make the whole world tributary to him. Cologne Cathedral will serve as one of the his stables. But prior to this there will be a general European war, followed by "several days of material darkness," during which devils are to enter in and to do their work as avengers, by "strangling many enemies of the Church," and this is succeeded by a period during which apostolic men are to go forth, and one hundred and forty-four thousand Jews are to be converted. Then Antichrist will appear.

We publish below the programme of our approaching Anniversary:—

FRIDAY, 19TH JANUARY.—English Service and Sermon by Babu Pratap Chunder Mozundar, in the Brahma Mandir, at 8 P.M.

SATURDAY, 20TH JANUARY.—General Conference, in the Mandir, at 4-30 P.M.

SUNDAY, 21ST JANUARY.—Service, morning and evening in the Mandir. Procession at 7 A.M.

MONDAY, 22ND JANUARY.—Anniversary lecture by Babu Keshub Chunder Sen, at the Town Hall at 4-30 P.M.

TUESDAY, 23RD JANUARY.—Udasy in the Mandir from 7 A.M. to 9 P.M.

WEDNESDAY, 24TH JANUARY.—Service, Communion and collation in the Sadhan Kanon.

THURSDAY, 25TH JANUARY.—Special Service for Brahmica ladies at the Bharat Asram, at 9 A.M.

THERE is an extensive controversy going on in the liberal religious camp in England. Mr. Suffield and Mr. Voysey are having a lengthy discussion on the subject of Rationalism, and Mr. Conway is entangled in a somewhat disagreeable squabble with the British and Foreign Unitarian Association. Mr. Conway thinks that the Unitarians will not admit anybody into their ranks until he calls himself a Christian, though he is ready to believe in God and immortality and take Christ as the wisest and holiest of men. The organ of the Unitarians gives out on what authority we do not know, that Mr. Conway, Miss Cobbe, Mr. Keshub Chunder Sen and the Brahmos may all be included in the Unitarian fold if they are prepared to avow the faith which Mr. Conway has done. Well, the Unitarians are decidedly coming forward.

THOUGH they recognize Christ, they do not seem loyal to the Holy Ghost. Such is the charge we have often preferred against the majority of Christians of the present day. How we wish to see the really earnest among Theists and Christians unite in worshipping the Holy Spirit. The following taken from the *Witness*, is so true from the Theist's stand point, as well as the Christian's, that we feel no hesitation reproducing it. "A greater measure of the pervading presence of the Holy Ghost is the pressing want of the Church. He will do wonders almost beyond belief for those who will place themselves entirely at his disposal. He will pour upon them a baptism of fire before which none of their enemies can stand. He will make them so redolent with grace that the sweet perfume of their lives shall be pleasanter than the odor of all spices. He will take up his abode in them, and show forth in all their actions the blessed fruits of his indwelling; perfect love, perfect joy, perfect peace, long-suffering, gentleness, meekness, will appear in rich abundance, and unceasing flow. He will anoint them with unction from on high, and swiftly change them into the image of God from glory to glory."

THE POWER OF ATTENTION.

THE difference between a genius and a dullard lies mainly in this, that whereas the former can deeply and intensely fix his attention on any subject, the latter will ramble and rove over a variety of matters before coming to a definite point for reflection. The picture of Pascal figuring a proposition of Euclid on the floor before he knew geometry, is apt to produce mysterious notions about the power of genius and of some divine faculty not usually given to ordinary men. We hope to show, however, that it is possible to analyse the process by which a great man arrives at his conclusions. It is the same process, indeed, with which we strive to gain truth, though differing greatly in degree. Those that think that it differs in kind are mistaken, in the same way that it would be a mistake to suppose that the light coming through an ordinary pane of glass is different in kind from the light we get through a condensed lens. In the latter all the rays are concentrated in one focus and their intensity is sufficient to burn combustible materials. Whereas in

common glasses, as in common minds, there is that diffuseness, that want of collective strength, that absence of intensity which destroys all systematic efforts at analysis. It is this intensity which constitutes the barrier between a brilliant man and a dull man. We do not believe that it cost no effort to Sir Isaac Newton to discover his great law of gravitation, and that it was only by the aid of that mysterious genius, of which people have such hazy notions, by means of which he intuitively perceived that there was such a law. If well analysed the process by which he came to this grand truth, would amount to an intense effort of attention. What it takes us years to learn, took Newton only a few hours to realize. Nor that there was any direct Godsend in this respect. What attention he could bestow upon his subject in a few hours, amounted in strength to what we can bestow in as many years. Let none complain of his want of success in this world. We can assure him his failure is due to his inattentive and vagrant mind. Our subject would not have been interesting had it not deeply affected a matter in which all Brahmos are interested. For what is Divine communion, and meditation, and prayer but so much effort to bind the mind closely and deeply to God. We hear of saints and prophets, of devotees and hermits. Yet what are they but so many Newtons of the spiritual world? We speak of men divinely empowered and divinely gifted; yet so far as human efforts are concerned, and eliminating divine grace altogether from the question, we find that the greatest success that has attended the mightiest spiritual efforts, has been owing to the singleness of purpose and the intensity of attention which they have been able to exercise. The hermits that remained in communion for years together, beautifully explain this principle of attention. In all our spiritual attempts the world furnishes the greatest hinderances and obstacles. Do we go to pray? The turmoils of our daily life distract our mind. Do we wish to become righteous in deeds and in thought? Behold a number of sins coming to take hold of our mind and attention. We cannot attend to righteous thoughts because our attention is solely devoted to unrighteous ends. Do we wish to enjoy the beauty of our Divine Father? Alas! our mind strays and wanders over things which we consider more attractive and beautiful for our present purposes. We thus see that the chief obstacle to our attaining spiritual progress is this absence of the power of fixing our attention. It is for this purpose that our forefathers devised and formulated so many expedients of fastening the mind upon religion. It is clear that we cannot think of God and the world at the same time. To worship the former we must entirely renounce the latter. This means that in our spiritual

exercises we should dispense with the world in such a manner that its temptations should have no power to attract our mind. Thus freed from its bewitching influence we are able to direct our attention to the main point, namely the realization of the unseen God, and find our way clear of those obstacles which continued interference with the world and its affairs would only perpetuate and render insurmountable. Communion, therefore, means retirement from the world or inattention to its affairs, that is to say, attention, only and exclusively, to that Being whom we seek to realize.

THE DISESTABLISHMENT QUESTION.

WE welcome the first Report of the Indian Disestablishment Society, a copy of which has been kindly placed on our table for review. The Society was established, our readers may remember, in November 1874. Two years have elapsed since that time, and we are glad to see it making steady progress. In a despotic Government like that of India it is difficult to make sudden impression upon its rulers regarding the policy or impolicy of any of its actions. But we believe that our rulers have such a thing as conscience, and we see no ground to believe that our continued agitation on the subject of disestablishment, would have no effect upon their minds. Let our friends of the Disestablishment Society persevere in their good cause. Vested interests are always dangerous to meddle with. But when they relate to the souls of men, and being professedly religious, manifest an amount of selfishness and unfair patronage which do no good to any class of the community, they ought to be trampled under foot without any consideration or favor being shown to them. The projectors of this Society have satisfactorily shown that the established church outrages all principles of justice and fair dealing. How is it possible therefore, to brook the opinion that for a handful of officials the revenues of India ought to be taxed. It is, say some, the interest of the Natives themselves to see that their rulers remain always virtuous, and, therefore, it is right that they should be taxed for the spiritual benefit of those rulers. May we not with equal justice advance that it is the interest of our rulers to see that we remain always righteous and that, therefore, Government ought to advance funds for *our* spiritual benefit. We do not think that logically the present establishment can be maintained. To us the whole system appears to be so outrageous that we simply wonder how an enlightened Government could endure it with complacency. The Report before us speaks of the injustice done to the other Christian sects in India. We speak of the injustice done to the country, and its dumb millions. We are told that while large sums of money are annually wasted upon an over-grown establishment, the vast majority of Christians

in this country are Roman Catholics and Dissenters; and yet read the following passage which we quote from the Queen's Proclamation of 1858:—"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. *We declare it to be our royal will and pleasure that none be in any wise favored*, none be molested, or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law." Is not the maintenance of the Church *favoring* a particular class? If our rulers, we again say, have a conscience, let them answer.

The Week

THE festivities at Delhi ended last week with a liberal, if not lavish, expenditure of powder. We do not say, far less do we hope, that they ended in smoke. That a certain political effect was intended to be produced, is understood; and that this effect has been produced is apparent, if we are to judge by the demeanour of many of the Native Princes assembled to do homage to the Empress. But it cannot be permanent if things end here, if the spirit of the former regime is not altered, if the bearing of the Government towards the Natives of the soil does not become manifestly better. We are afraid things will remain the same as before. Whatever confidence we had in the Viceroy, was shaken by his utterly unstatesmanlike subservience to the policy of Lord Beaconsfield and the complete sacrifice he made of the prospects of the Natives.

THERE is but one feeling, and that one of profound dissatisfaction, which pervades the entire Native community, so far as regards the Viceroy's speech at the Assembly. Lord Lytton lost a splendid opportunity of proving his statesmanship before the world. It is on large occasions that large policies are demanded and expected. Imperial views are not wanted when you have to deal with petty questions of local politics. When Mr. Buckland mismanaged the local Durbar and shewed his crooked and narrow policy try segregating the races, he did not act beyond what was expected of him. It was far otherwise with Lord Lytton and the Delhi Durbar. He was inaugurating a new constitution, dictating, not to one people, but to several peoples, and appealing, not to one interest, but several complicated interests. When he spoke, he was expected to speak largely and imperially. On the contrary, we find that His Excellency was only Mr. Buckland in a larger and more extended scale. It is this littleness of the policy of Lord Lytton that has produced the disappointment we have alluded to.

SPEAKING of these events we are tempted to think how Lords Dalhousie and Canning would have acted on such an occasion. When the mutiny was over the little men throughout the empire were croaking for the annihilation of the Natives and their rights. The Oudh Talukdars ought to have been hanged in a body.

Lord Canning made them Talukdars again. The Princes of India ought to have been compelled to part with their possessions and territories. Lord Canning made them rule for ever. This was a *statesman*. There is not a heart that throbs that does not feel its gratitude and affection when the name of Lord Canning is uttered. Will the same thing be said of Lord Lytton? Far from it. His Excellency was expected to solve the difficult question of the improvement of our prospects. He had a splendid opportunity, as we said, of doing so—of making the people permanently contented with the existing Government and binding their interests with its own. What has he done? He has snubbed us gracefully and told us to be satisfied with our humble lot. Alas, that the days of true statesmanship are gone!

THE cloud thickens. War is imminent over our Frontier and in Europe. The precise nature of the complications that have rendered war inevitable with the Frontier tribes, has not been revealed, and we think the public have a right to be informed of it as soon as possible. There are people who believe that a most mischievous activity is being displayed by the Foreign Office under the present Viceroyalty, that the present attitude of the Government is one of simple threat and defiance and does not imply war so much, and that in imitating the tone of Lord Beaconsfield, Lord Lytton has set all Asia in useless and unmeaning fire and commotion. We are inclined to believe in the truth of these; but we shall be glad to be disabused. What we do not pretend to understand is, how, when the state of things was declared to be calm and assuring a few months ago, all this has so suddenly changed. It is not difficult to create war. But we hope it will not be said by the future historian of Lord Lytton that it was only necessary for him, in accordance with the freaks of the Tory ministry, at one time to say—Let there be war, and there was war.

THE Conference is about to end. Turkey has formally rejected the proposals of the powers, and after this there is no hope of a peaceful conclusion of the difficulties. The results of this unfortunate obstinacy of the Turks will be most lamentable. We still think that Great Britain is to a great extent responsible for this disastrous issue, and no one more so individually than Lord Beaconsfield. It is some consolation, though, to see that she has been persuaded to side with Russia in the demand for the righting of all wrongs. If this course had been taken at the beginning of the complications, the result would probably have been far different. Most probably we shall hear of the declaration of war in the course of next week.

LORD LYTON delivered a good speech on the occasion of his laying the foundation-stone of the Anglo-Oriental College at Alighurh. The Viceroy is at his best in speech-making, and that is a great relief in these days of dull prose and mediocrity. We wish he had been above this mediocrity in matters of policy and politics as well. The sentiments delivered by the Viceroy were excellent; but His Excellency ought to remember that if the young men who receive their education in the Anglo-Oriental College do not, on finishing their education, find themselves associated with the Govern-

ment in the important posts of the country, the College, so well begun, will be a source of trouble to its rulers. Lord Lytton made a frightful mistake in not meeting and satisfying the political demands of the people—demands that were wholly created by education and which education would go on creating for ever. In connection with this subject His Excellency also said—"I need hardly remind you that neither in the matter of education, nor anything else, can the Government undertake to provide an artificial supply, for which there is no national demand." If Lord Northbrook who indited the Education Despatch, had been here, he would have reminded His Excellency that education was not begun in India to meet a national demand. In fact, the nation never wanted it, and it was the Government, in the exercise of its duty and paternal authority, that tempted the people to avail themselves largely of it. The same artificial supply of education, to a great extent, still continues. Does Lord Lytton mean to stop it?

Social

THE Mahomedans of Alighurh are a progressive lot, it seems. There was a dinner on the occasion of the laying of the foundation-stone of the Anglo-Oriental College, where toasts were enthusiastically drunk by the English as well as the Mahomedan gentlemen assembled. We hope to hear that this part of the proceedings has been incorrectly reported. For Mahomedans to take to drinking toasts may appear reasonable to the enlightened Syed and his son; but is it in consonance with the views of the Mahomedans generally? We should like to hear more of it.

WE understand that some of our countrymen are trying to prepare the Native ladies of a certain school for the Entrance Examination of the Calcutta University. That the training will do a great deal of good to them is clear; but Low far the promoters are right in teaching those young ladies four books of Euclid and Algebra as far as the equations, is more than we can determine.

In every version, says the *Indo-European Correspondence*, we have seen of the Viceroyal speech on New Year's Day, the Empress of India receives an unwonted share of capital letters. "Of all her possessions there is not one that she regards with deeper interest," &c., "and she recognizes in the possession of it," &c. We have faith enough, says our contemporary, in the good sense of the powers that be to hope that the error is merely clerical. *Delhi Shwaraoba Jagadishwaroba*—this expression is well-known to the Natives.

Correspondence.

A CONTRADICTION.

TO the Editor of the *Indian Mirror*.
DEAR SIR,—With reference to the para that appeared in the Sunday Edition of the *Indian Mirror*, dated the 17th instant, under the head "Calcutta," in acknowledgment of donation contributed by several gentlemen towards the Chittagong Cyclone Relief Fund, allow me to contradict the statement that, "Bhuban Mohun Roy of Lucknow contributed Rs. 25." The amount was not subscribed by me, but it was subscribed by

several Bengali gentlemen of this station, and should have been acknowledged as "Donations (1st instalment) from Bengali gentlemen of Lucknow." Please, therefore, make the necessary corrections in your next Sunday issue of the paper, and give this a place in the same for the satisfaction of the public.

The amount subscribed by the Bengali public of this station will appear in detail in the *Indian Mirror* and *Sulav Samachar* when it is fully collected and collected.

LUCKNOW, } Yours &c.,
The 20th Dec. 1876. } BHUBUN MOHUN ROY.

ANNIVERSARY AT MONGHYR.

To the Editor of the *Indian Mirror*.

SIR,—I shall feel obliged by your kindly inserting, after due corrections, in a corner of your valuable journal, the following account of the anniversary of the Monghyr Brahma Somaj.

Long have I been watching with eagerness the approach of the anniversary of Behar Brahma Mandir, which was celebrated yesterday. Babu Denonath Mozumdar was expected to conduct Divine Service, but to our bitter disappointment he was reported ill. Babu Aghore Nath Gupta was therefore invited from Allahabad to do the sacred duty. That able missionary conducted with the service in the morning. The room was crowded with visitors. The cool breeze, of day break then filled the Mandir with the harmony of the sacred songs that produced solemnity in the audience, whose undisturbed attentions, and silent devotion, are no doubt evidence of their heart being melted in love and reverence to the Supreme Being. Prayers uttered from the pulpit were pure and living, sweet and impressive. The sermon, though not of a flowing character, was bold and piercing, the result of a practical life, but never wanting in softness and beauty that greatly affected the audience.

It is worthy of notice that a number of strangers were seen amongst the crowd, we are happy to remark that some of them deserve our most cordial thanks for the pecuniary aid they afforded to the Somaj, and for their joining us in divine worship.

I must now come to describe the second engagement, that of charity to the poor and the destitute. And here I must do the justice of giving my hearty thanks to the energetic Secretary of the Charity Section, to whose enterprising spirit we owe much. Rice and pice were given liberally to the poor. About 300 persons were present at the spot, most of them were blind and lame.

Sounds of *mriddanga* now indicated the commencement of the evening service. There was a comparatively larger gathering than in the morning. The service began as usual with hymns. The spirit of the singers was quite in harmony with the occasion. Prayers and sermon were equally agreeable, sweet, and affecting. All credit is due to the energetic minister whose devotional spirit has fitted himself for giving life to the dead. The light and spirit with which he addressed the Brahmos of this station, the clearness with which he pointed to them their failures in religious life and the means of recovery from them, their responsibilities &c., were very effective. His definition of Divine mercy, and communion or *Dhyan* was also very good. Really these things demand our particular attention and care.

MONGHYR, } Yours &c.,
The 25th Dec. 1876. } A SINCERE BROTHER.

Devotional

It seems we have forgotten, O God, that there is joy abundant in brotherly love and friendly co-operation. We try to forgive each other and cultivate cordiality and harmony as a matter of duty. We sit together, pray together and work together because we ought to do so, not because there is felicity in such union. Father, make us believe that nothing is more joyful than for thy children to gather together at thy feet. Grant that we may seek and obtain the pure joy of brotherly communion.

FATHER, I am one of those impatient children of Thine who cannot depend upon mere promises. It is not the hope of an uncertain future heaven, but a present heaven that I implore Thee to vouchsafe. I will not go away with a mere promise, but I will remain prostrate at Thy feet till thy redeeming grace creates in me a small heaven amidst the things of this world. Give me cash, O Lord, out of Thy inexhaustible treasury, and do not send me away, I beseech Thee, with a mere promissory note.

PREPARE our hearts, Merciful God, for our Anniversary festival. May it prove unto us a new and mighty power for crushing sins and acquiring righteousness! May it unlock unto us a new house full of joy and treasure unspeakable, a new garden with roses sweeter and brighter far than any we have yet seen!

LORD, train Thy Missionary servants. They require chastening and discipline. Let words of inspiration and thrilling commands go forth from Thy lips to cheer them and guide them.

The Brahmo Somaj

WE gave in our last Sunday issue a summary of Dr. Prasanna Kumar Roy's lecture on "Philosophy and Theology" at the Society of Theistic Friends. The lecture lasted for about an hour and was attentively heard by a pretty large audience. When it was over Babu Krishna Bihari Sen rose to thank Dr. Roy for his interesting lecture. He said that the subject was so vast that even if the lecturer had held forth for some hours he would not have done justice to it. As it is, they had got only what might be considered an introduction to the whole subject. An adequate idea of the worth of an author can always be formed from the way in which he classifies his subject, and from the lucid classification of the sciences presented them that evening, they would know at once what Dr. Roy was capable of. The speaker hoped that the lecturer would continue his philosophical researches and give them the benefit of his labors from time to time. Mr. Dall rose to say that he was very glad to see that Dr. Roy had taken a definite side on the controversies of the different systems of theology now current in Europe and America. He remembered a Pundit once explaining to him very beautifully the different systems of Hindu philosophy, and when asked to state which of those he preferred, he replied that he thought all of them good. Mr. Dall was glad that Dr. Roy had committed himself to the theistic side. It was good that the Brahmos should know that their theology could be supported on independent grounds, and Dr. Roy had

shown them how it could be so supported. Babus Gour Govind Roy and Shiva Nath Shastri then pointed out the similarities that existed between the European and Hindu systems of philosophy. Babu Protap Chunder Mozumdar, the President, then closed the proceedings by observing that he doubted how Dr. Roy's position that every system of philosophy had a corresponding religious position to maintain, could be defended. It would be going too far to suppose that sceptical philosophers had any religious views of their own. With reference to Dr. Roy's statement that Babu Keshub Chunder Sen's views on Dhyana or communion made a near approach to the system of Spinoza, he (the President) said that if Mr. Sen's system was to be likened to another, it would be to Berkeley's philosophy. It was a mistake, however, to identify it with any particular system, as Mr. Sen's philosophy was peculiarly eclectic and it presented in a prominent way the good that is in all systems.

SOME of our Brahmo friends are trying to have a reconciliation meeting this year, similar to the one held two years ago at the house of Babu Devendra Nath Tagore. We should recommend Babu Satyendra Nath Tagore, who, we understand is a member of the Committee, to read a paper at the meeting.

THE Sankirtan hymn for the approaching Anniversary has already been composed by Babu Trailokya Nath Sanyal. As regards both sentiment and tune it is one of the best we have heard.

OUR minister returned on Tuesday last. Service is held every morning at his house.

THE usual monthly Service which was adjourned in consequence of the repairs going on in the Mandir, takes place this morning at 7-30.

IT appears that we were led to make certain unfounded statements regarding the special Brahmo Service at Delhi, in the absence of full and reliable information. There was only a Bengali sermon on loyalty in the course of the service, held at the Native Press Camp in the presence of a small Brahmo congregation. There was no public lecture.

UNDER the heading of Organization Miss Collect has the following:—

In the first place, the extension of the church has been considerable. Partly through missionary agency, partly through the spontaneous efforts of Brahmos residing in various localities, the Brahmo Somaj has now more than 100 branches in the towns or villages of India. More than half of these are in Bengal, and the movement has often been said to be a mere Bengali affair, especially as many of the Somajes in other parts of India have been established by Bengalis who were located there. But Theism is now taking root among other Indian races, and putting forth unmistakable manifestation of spontaneous life. Not only in East Bengal, and Behar, but in the Punjab, and in North and Southern India, provincial subcentres have been established, which facilitate Brahmo organization, and assist in the development of local energies. The connection between the various Somajes is, however, mostly kept up by their common relation to the metropolitan "Brahmo Somaj of India," which is generally regarded as the coryphoeus of the whole body, its functions being not merely local, but central also. The

most important features in this relationship are probably the following:—

- (A) The Mission Department.—* *
- (B) The General Meetings.—* *

In the next place, how far has the extension of the Brahmo name been accompanied by the spread of Brahmo principles? This is not an easy matter to decide. The table in the following "survey" will show the names and ages of all the Brahmo Somajes now existing, as far as I can ascertain them by reference to the best authorities. But these names represent very unequal realities, both as to the number of members in each Somaj, and as to the quality of their Brahmoism. The number of members ranges from 3 or 4 to 10, 20, 50, 300, or 300. Sometimes a small Somaj exerts an active influence for good in its locality, being strong through its fervor and courage. Sometimes, alas! a comparatively large Somaj is weak through its deficiency in those qualities. The first great practical test of Brahmoism is, of course, the total renunciation of idolatrous customs in the performance of the ceremonies pertaining to marriage, birth, and death, and the substitution of pure Brahmic rites on all these occasions. The second great test is the renunciation is of caste, and the recognition of all men and all women as brothers and sisters before God,—a principle which virtually includes the very important corollary of the right of women to equal spiritual and mental development with men. Where these two practical tests are heartily accepted, all other good things are wont to follow in due course; but those Somajes which evade this ordeal, are sure to "lose their savour," if not to fade away and be lost in the surrounding mass of Hinduism. Many such wrecks overshadow the history of the Brahmo Somaj. We must not, however, forget that more than average constancy and courage are required by a faithful Brahmo even at the present day. Public violence (such as the burning of the Somaj house at Cagmari by a Hindu mob in June 1871) is rare, but much social and domestic persecution still exists which the peculiar solidarity of family ties in Indian society renders especially difficult to overcome. All together, those much to endure in various ways, and the position of the Brahmo Somaj must, for many years yet, be that of a Church Militant. All the more honor to those brave souls who, amid the ceaseless waves of harassing opposition, steadily build up the citadels of a nobler society on the enduring Rock of Ages.

Now it is only possible for those who are actually in the Brahmo Somaj, to judge fairly and fully how far the several organizations realize their ideals, and wherein, or to what extent, they fall short thereof. My task in this Year-Book is an humbler one, viz., to record what good work has been actually achieved, or is in process of achievement. Of course, only a small proportion of such records can be given here, and this opening information is chiefly taken up with preliminary information. The "General Survey of the Somajes and their work" has been compiled and condensed from the most original and reliable sources with all the care in my power. Most of the details are taken from the authorized reports in the *Indian Mirror* and "Theistic Annual"; but I have also been favored with some original communications expressly for this work from leading Brahmos in Dacca and Burrisal which add much to the value and interest of the following pages. For the subsequent chapter on Social Reform I have also received valuable help from Burrisal and Calcutta. My surveys, both religious and social, are in fact, little more than mosaic compilations, but they have been classified and arranged so as to aid the reader as far as possible in acquiring a tolerably connected view of the present state of the Brahmo community as a whole.

Temperance

WE are glad to find that a number of young men belonging to the higher classes of

the public schools of Calcutta, have determined to organize themselves into Temperance fraternity, taking various means to discourage as much as possible, young men of their own age from contracting any taste for the fatal habit of wine-drinking. We hope the Indian Reform Association will extend to them its patronage, and give them the aid they require.

An English gentleman just returned from America, thus describes the effects of the Maine Liquor Law in the *Alliance News*:—"Having just returned from America, I naturally felt interested in your special correspondent's letter in Thursday's issue, which referred to legislation in respect to intoxicating liquor in New England. I will not trouble you with more than a brief reference to what he says about the city of Portland. I do not know when your correspondent was there, but I do know that when I was there, about one month ago, the Falmouth Hotel, at which he asserts liquor was openly sold, was shut up! I could not find any hotel where I could obtain strong drink, but a friend whom I met with on my way home, told me he had found some after a laborious search. At his 'hotel,' in answer to his inquiry for a dram, he was directed downstairs into a cellar, where, between two water-closet doors, was 'the tap,' where he could be supplied. There the attendant told him that 'if they were found out they would be fined, as it was contrary to law;' hence the necessity for secrecy. I take this to be a substantial tribute to the efficacy of the law, in spite of all we hear to the contrary. * * * I made a call at the Deputy Sheriff's office, and was fortunate in finding his men at the moment destroying seized liquor. I saw some of nearly all kinds commonly in use emptied out of bottles large and small, and one seventy-two gallon cask of ale, not until then broached, turned into the street sewer through a convenient grid in this same office. On inquiring what about returning the casks, &c., I was told that all "empties" become the property of the State, and are sold towards defraying the expenses of the department. The vigilance of these officers makes drink-selling a very poor business in Portland. Again another proof of the efficacy of the Maine Law.

THE Registrar General of England states that the longest number of deaths from Alcoholism, 1,054, has taken place in the year 1874. So drunkenness is on the increase in England, and demands the urgent enforcement of some Temperance Law.

UNDER the auspices of the Church of England Temperance Society (patron, Her Majesty the Queen), a special temperance sermon, having particular reference to the work and progress of the society, will (p. v.) be preached in St. Paul's Cathedral on Sunday evening next, 19th November, at 6-80, by the Rev. Canon Wilberforce, M. A., rector of St. Mary's, Southampton.

Cleanings

FROM THE MAHABHARAT.

Conquer a man who never gives by gift;
Subdue untruthful men by truthfulness;
Vanquish an angry man by gentleness;
And overcome the evil man by goodness.

Darts, barbed arrows, iron headed spears,
However deep they penetrate the flesh,
May be extracted, but a cutting speech,
That pierces, like a javelin, to the heart,
None can remove, it lies and rankles there,

Bear railing words with patience, never meet
An angry man with anger, nor return
Reviling for reviling, smite not him
Who smites thee, let thy speech and acts be
gentle.

Do naught to others which, if done to thee,
Would cause thee pain; this is the sum of duty.

This is the sum of all true righteousness,
Treat others as thou wouldst thyself be treated.
Do nothing to thy neighbour which hereafter
Thou wouldst not have thy neighbour do to
thee.

In causing pleasure or in giving pain,
In doing good or injury to others,
In granting or refusing a request,
A man obtains a proper rule of action,
By looking on his neighbour as himself.

Literary

The Mohammedan Religion is the title of a discourse in which the Rev. J. Moden, of Ashford, examines the causes which led to the spread and continued existence of that system in almost all the countries where Christianity was first preached and adopted. Mr. Moden in a very able manner shows that the leading doctrines of Mohamed answered to the deepest religious wants of the inhabitants of those countries, or satisfied them more fully than the corrupt Christianity they displaced. "Had the early Church been faithful to the teaching of Jesus, had she not brought in many pernicious doctrines and Pagan corruptions, some of which unhappily enslave Christendom to-day, this change from Christianity to Mohammedanism could never have been effected." With considerable subtlety of thought, while recognising the vast service Islam rendered to civilisation in the Middle Ages, the preacher traces the essential weakness of Mohammedanism to three causes—viz., its reliance on physical force, its fatalism, and its low estimate of woman; all which have placed Moslem countries far behind the Christian nations most influenced by the principles of the Reformation. The practical lesson drawn from these suggestive considerations is enforced as follows:—"It is to employ the pure and rational Christianity we hold not merely in demanding that justice shall be done to our fellow-Christians in the East, but for the exaltation of every trace of fanaticism and vindictive wrath in dealing with those who have disgraced our common human nature. If we seek justice for the oppressed in this spirit, the Mohammedan, slow as he is to change, will soon see that the religion of Jesus thus interpreted, is neither more nor less than the best phase of his own. We shall help him to realise the conception of a more comprehensive religion than that of Islam, even the religion of humanity. By acting not from the influence of this, that, or the other creed or race, but from the claims of human nature itself, we shall do much to destroy the spirit of religious antagonism, and thus largely help to establish the Kingdom of God in the world.

FIRST STEP IN BOTANY.

WE have to acknowledge with thanks the receipt of a copy of the "First Step in Botany" in Bengali by Dr. Watt of the Hughly College. The work was originally intended to appear in English; but following the advice of the late Mr. Woodrow, he has given us the book in its present shape. As a manual for teaching the important science of Botany, it will be found to be exceedingly useful to students. Written with an ability that commands success, simple in its plan, concise and perspicuous in its execution, it is also eminently practical in its character. Making some allowance for the labored nature of the style incidental to all translations, it may be said that the book will be read by students and "amateurs" alike. The evidently literal nature of the translation has

necessitated the admixture of colloquial high-sounding words of classical origin. In the absence of accurate synonyms of Botanical nomenclature, the translator has been compelled to coin new words, many of which, we venture to say, will pass current ere long as the scientific technology of the subject.

The "First Step" treats only of the structural and morphological part of Botany—what is generally included under the term Vegetable Organography. It concludes with the description of certain physiological phenomena of vegetable life, illustrated by apt and beautiful experiments originally devised, it seems, by the author himself. These experiments add a new feature to the book, rendering it eminently fit for beginners in scientific studies. Perhaps the next volume will contain the Classification of Plants which cannot be studied without an acquaintance with the structure and anatomy of the different parts of plants on which the classification must be based in order to be a natural one.

The combinations of the elementary tissues such as the different kinds of cells and vessels which constitute the different organs, have been brought under consideration, and the plant has been traced from its simplest condition in the form of a minute cell, through various morphological changes, it acquires the complete form of the seed-bearing individual. The laws of Morphology or the transformation of the organs, and the general principles of vegetable symmetry, are also brought under the notice of the student.

The schedular system adopted in this book has the advantage of training the student to accuracy of observation and precision in the use of language. It is by the examination of an individual plant and by the filling up of these schedules with its description that a student will thoroughly make himself conversant with Vegetable Organography.

The book is profusely illustrated. The illustrations, though somewhat rough on account of their being executed by Native artists, are sufficiently distinct and clear in themselves to serve their purposes. Some of the illustrations are original and are drawn after the model of Indian plants. The got up of the book is very neat and handsome. We commend the work to the notice of the educational authorities.

Philosophy and Scientific

SCHOPENHAUER'S PHILOSOPHY.

SCHOPENHAUER understands by philosophy "the complete and accurate expression of the essence of the world in the most general notions." It penetrates beyond the phenomenal world presented to us, and reaches the reality of which that is but the manifestation. "He bases his own system on the philosophy of Kant, and claims to be the only post-Kantian writer who has truly apprehended and successfully carried forward the great thought of his predecessor." Schopenhauer's is therefore, a form of the intuitional philosophy. There are necessary truths—intuitions—supplied by the mind itself. These, with Schopenhauer, are divided into four classes:—(1) Causality—every change must have a cause; (2) Abstract notions reason and consequent—logical as opposed to real connection; (3) Space and time; (4) Inner acts of the will. The world as we know it is representation, *Vorstellung*; but "one must be deserted by all the gods," says Schopenhauer, "to imagine that there exists outside of us a real world of objects corresponding to our representations."—*Inquirer*.

A PSYCHOLOGICAL RIDDLE.

SIR,—The experience of your Derbyshire correspondent reminds me of a similar case of an aunt of mine, who dreamt a riddle "high puzzled her in her dream. It was the following feeble conundrum:—"I'll eat an island in the open sea." My aunt, with the complacent originality that belongs to sleep, answered briskly, "Salmon Island," and then correcting herself, but still without a doubt as to her geography, added, "No, that cannot be right, for that is not in the open sea." Thereupon the true answer, "One of the Sandwich Islands," was revealed to her.—*Correspondent of the Spectator.*

PSYCHIC PHENOMENA.

"What persons in private life have exhibited psychic force in my presence by causing motion in solid bodies without contact?"

I answer at least twenty persons of my own social position, friends and acquaintances, men, women, and children. They can only be seen in confidence, for the ignorant howl against inquiry detrs them from making known their power: save to confidential friends. I cannot, therefore, give names but their callings will speak for themselves. Among them are three clergymen, two barristers, four graduates of Oxford and Cambridge, a famous artist the wife of an eminent physician, of a distinguished solicitor, of an honorable, of a baronet, of a J. P., the daughters of an M. P. and of a banker, and three officers of the Army and Navy. They are of all ages and both sexes, some very young children; in fact, psychics might be found in almost every family if looked for. There can be little doubt that psychic force is possessed by all human beings, but to the extent requisite for external exhibition only in certain special constitutions, in certain abnormal conditions of the mechanism.

The second question put to me is this,—
"What has occurred within my own personal knowledge, in the presence of these private psychics?"

I have taken careful notes of more than one hundred and twenty of those experiments. I have seen heavy bodies moved without contact no less than eighty-three times, often very heavy bodies indeed. For instance, the psychic, a clergyman was sitting with myself alone in my dining room on a bright afternoon in summer, when my dining table which two strong men can lift with difficulty, was untouched by either of us, raised from the floor several times. That these movements are not illusions is proved by this,—that the servant who cleans the room has to restore to their places the things that have been moved from them. It is worthy of note that the motion is always towards the psychic.

The sounds, called improperly, "rappings," are even more frequent. They are not so much blows as explosions. If a stethoscope be applied to the table, there is heard, first, a slight ticking, then creakings in the fibres of the wood, then small explosions, which grow louder by degrees. It would appear from this that the force is in some manner accumulated in the body to which it is applied, until, from mere sound, it increases to motion, somewhat as the electric fluid is collected apart, by spark in the battery until it issues in sound, motion, and light. But this is as yet a mere similitude of action. The most delicate tests fail to show electric force. This force is undoubtedly capable of being directed by intelligence. But the intelligence is manifestly that of the medium, for the expression of it is identical with his own mind neither more nor less.

It is, however, often, if not always, exercised without consciousness on his part. Hence the difficulty of deciding from which it emanates of those three forces that move and direct the human mechanism,—life, mind, soul. My own impression is that it is the action of soul-force; others think it to be the work of the vital-force; others, that of brain or nerve-force. This is the interesting and important problem for careful experiment to solve. Thus the gratuitous assumption of "spirits" being laid, it becomes purely a subject for science. Although very curious and calculated to throw great light on

many obscure questions of psychology and mental physiology, if treated as other scientific inquiries, the superstition that surrounds it would be banished. Of course, phenomena so strange ought not to be accepted by any person on the faith of another. They must be seen to be received as truths, and it is a striking fact that there is no instance of any person who has investigated them coming to any other conclusion than that they are real, nor of one who has once accepted them afterwards rejecting them. To use Mr. Hutton's phrase, there has been no case of "reconversion." Upon this not irrational nor improbable basis of fact has been built the superstructure of superstition, mingled with self-delusion and imposture, so well described in your article of last week.—I am, Sir, &c.,

SARGEANT W. COX.

Temple, November 7.

Latest News

—MAHARAJAH Holkar leaves Allahabad to-night for his own territory.

—SIR RICHARD TEMPLE reached Hydrabad on the 11th inst.

—THE Viceroy is said to have promised the Maharajah of Cashmere 5,000 rifles and a mountain battery.

—THE *Tribune* informs us that a meeting of the Sanskrit Samaj, Banares, composed of the flower of the Pandits of that holy city, presided over by that eminent astronomer, Pandit Bapu Deo Sastri, was held at the Garden house of Babu Gurudas Mittra on the happy and bright New Year's day, in order to offer prayers and hold rejoicings on the occasion of Her Majesty's assuming the title of Empress of India. It was attended by Professor Gough and Dr. Theban, Benares College, and some of the Principal of the Benares university. Several of the leading members delivered speeches and recited verse of their own composing both in Sanskrit befitting the occasion. The business of the day was concluded by the offer of a prize of Rs. 100 for the best book on Morality to be composed in Sanskrit.

Local

HIS EXCELLENCY the Viceroy returned to Calcutta yesterday afternoon at 4-30 P. M., under a salute of 31 guns.

We are glad to learn that the Albert Hall Committee have commenced operations. The reading room is open to the public every morning. All the local dailies may be found on the table.

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Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday, the 18th.

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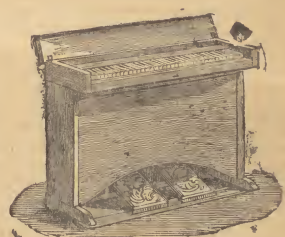
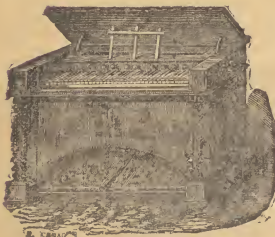
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The Indian Mirror.

SUNDAY EDITION.

VOL. XVI.]

CALCUTTA, SUNDAY, JANUARY, 21, 1877.

{ REGISTERED AT THE
GENERAL POST OFFICE. } [No. 17

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NOTICE.

All letters and communications relating to the literary department of the Paper should be addressed to the Editor. All other letters should be addressed to the Manager, to whom all remittances should be made payable.

Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

Editorial Notes.

WE have to remind the public that Babu Keshub Chunder Sen's Anniversary Lecture takes place at the Town Hall, to-morrow, the 22nd instant, at 4-30 P.M. Seats will be reserved for ladies.

THE *Christian life*, the new Unitarian journal published in London, says:—"We regret that it is usual for many of our Hindu students to keep at work all the seven days. May not this account, in some measure, for the great number of suicides of these students? Body and soul need rest. This should be more than ever pressed on the attention of the public, young and old, citizen and foreigner."

THERE are many nations which are more theological than religious. Of course, their theology has a certain value. But we recommend for their perusal the following passage from a speech by the Bishop of Manchester in which he well contrasts the merits of theology and religion:—"I do not deny the attractiveness of his study of dogmatic theology; for certain classes of the minds it has an almost overpowering charm; and yet I doubt if it has conferred any conspicuous benefit upon mankind—if it has made them really wiser, or stronger or holier. One thing is certain, it is not a philosophical system—though, of course, it is capable of being philosophised—but as a rule of life, Christianity conquered the world. Its propagators have not been

the theologians, but the saints. It lives not so much because it teaches as because it sustains."

WE give below the revised programme of the anniversary festival:—

Sunday, 21st January.—Morning Service in the Mandir at 7-30 A.M. Procession to start from the minister's house at 4 P.M., Evening Service in the Mandir at 6-30 P.M.

Monday.—Anniversary Lecture by Babu Keshub Chunder Sen, at the Town Hall, at 4-30 P.M. Subject,—"*The Disease and the Remedy*."

Tuesday.—Utsab in the Mandir from 7 A.M. to 9 P.M.

Hymns	...	7	A.M.
Morning Service	...	7-30	"
Midday Service	...	1	P.M.
Readings	...	1-30	"
Discourses	...	2	"
Prayers and Hymns	...	4	"
Meditation	...	4-30	"
Kirtan	...	5	"
Evening Service	...	6-30	"

Wednesday.—Special service for the Brahmins ladies at the Bharat Asram at 8-30 A.M. and 7-30 P.M.

Thursday.—Service, communion and collation in the "Sadhan Kanan" [Train leaves Howrah at 6 A.M. and reaches Connaghur at 6-25 A.M. Down Train leaves Connaghur at 5-51 P.M. and reaches Howrah at 6-17 P.M. railway time.]

THE following is a translation of the hymn to be sung by the procession in the streets to-day:—

O Merciful Redeemer, Destroyer of sorrow, Friend of the poor, Ocean of love, Saviour of the fallen, once look on this beggar with the eye of love. Give unto me a drop of the nectar of thy love.

How much have I suffered from the effect of my own actions, never having worshipped thee, I am a captive in the fetters of illusion. I beseech thee with a sad heart to vouchsafe unto me good sense that I may lie prostrate at thy feet with my breast shielded with hope. Eschewing worldly desires and becoming an ascetic may I always chant thy mercies.

Thirsty is my heart. Shower nectar upon me, Lord, thou art the new-born cloud, and I the thirsty lark. O Lord of the heart, how can I subsist upon the waters of worldliness? Thou art the Moon of Love, and I am the thirsty Chakore. In thy company I shall roam about in supreme bliss. O thou Sweetness of wondrous nectar Ravisher of the devout heart I shall drink of the nectar comfort my heart, and see thee filling both my eyes. United with the devout and intoxicated with godly conversation, I shall sing and dance, laugh and weep under the intoxicating influence of love. When will that day come to me, to me?

Oh! for the day when I shall go to the abode of love and in righteous company be intoxicated with thy love? My hope is in thy grace, my soul's provision. I know not how to serve and adore.

THE *Daily News*, we quote the *Christian Life*, reports that the Rev. C. H. Spurgeon in his second prayer on Sunday morning, thus expressed him-

self:—"And, O God, give our senators wisdom, especially at this critical time. Let not the extraordinary folly of our rulers, lead our country into war, and change our rulers, O God, as soon as possible." Prayers of a similar tone are not unusual, we hear, in the United States. One good man prayed that the Members of the House might all be spared to get home; and implored that they might in future be kept at home. But the best thing we have heard in this line of prayer for and at Cabinets, was that of the minister who prayed "that the members all might hang together." An old radical responded with a hearty "Amen." The minister feeling from the tone of the Amen and whence it came, he was misunderstood, explained, as some will do in prayers, what he meant by hanging; it was in "accord and concord." The veteran radical, and hater of the Government of his time, was not defeated, for he was heard to say, "may it be a strong cord."

THE ANNIVERSARY.

ARE we growing to manhood or turning to decrepitude? Is the flight of time telling upon our constitution? Is the saving manna that time drops upon us as we toil through the field of life, nourishing us to better wisdom and holiness? Full forty-six years have passed over our heads, and has the Brahmo Somaj prospered and thriven under their influence? Who can say with his hand on his breast—"Yes, here is a soul that will say, *I have grown*?" Look at the Brahmo, whose head has grown bald with persecution, tall like an oak that defies the blasts of the weather, with his head erect, firm in the consciousness and strength of having done his duty. Has he not grown also? Look at the energetic youth, confident in the resources that health and internal wealth have placed at his disposal. Is he growing also? The pious lady, bereft and widowed, of consolation perfectly void, that seeks in the name of a Divine Father her last anchor for safety and protection—has she found that comfort which she so much seeks? The world grows and decays. But the spiritual kingdom grows and still goes on growing to where there is no end of growth. We do not speak of our anniversary in the sense in which the world uses it. There is immense folly in the ways of men to whom an anniversary, instead of furnishing food for reflection in that it has brought them

so near death, is an occasion for rejoicings. To us the flight of ages is nothing but so much growth. The older we grow the younger we become; the more we near the grave, the nearer we approach youth. There is nothing contradictory in these propositions. The body is destined to decay, but the soul is formed to advance. The man dies in one sense and lives in another sense. He dies because his flesh must follow the natural order of things; he lives because his soul cannot die. It is one of the misfortunes of men, however, that they must live and die at the same time. Taking the word in its most spiritual sense, death is the lot of all—death, that is to say, of the spirit. We every now and then fall victims to sin, and that is death; and as the flowers bud forth only to die, and then grow again, so does the soul, in its natural course of growth, fall and rise, rise and fall. The man who falls oftener than he rises, dies, indeed. To him our anniversary is no occasion for rejoicing. He ought to put himself in sack cloth and ashes and, deep in repentance, pray for a better life in future. But to him who has left off sin and veritably set his foot upon the regions of holiness, it is an occasion for glee and rejoicing. With many there is a mixed condition of joy and sorrow in their minds. If weighed in the balance, there have been as many lapses as there has been progress. To them it is a day for reflection and trial. Let each of us test our lives by this means. Whether we grow or not, whether we live or die, the Brahmo Somaj is equally concerned for us. In our prosperity our church flourishes; but in our decline, it fades. Do we not feel ashamed that our frequent lapses should make the Brahmo Somaj blush? There ought to be a filial respect for our church—a horror that our failings might compromise her. Every Brahmo ought to consider how far his own life has led to her exaltation or depreciation, and how desirable it is to identify ourselves entirely with her. Away with all considerations of the world! We are not of the world—we constitute the Brahmo Somaj. It is an institution that has taken deep root in the soil of Bengal. It has survived many a rude shock. It has encountered mighty foes in Hinduism and Christianity; and the experience of forty years has shown that it can encounter them on its own ground. For it possesses a vitality as deep as, and far more real than, that which enlivens any religion of the world. Our own weaker nature, it is true, has often betrayed the cause; but the church will grow in spite of us. It has grown old as any of us; and older still it will become, till in its very oldness it will acquire the vigor and strength of youth. So may we all become. May the anniversary gather the old and the young, and in the midst of the present festivities, may it offer food for serious reflection to all!

WAR.

THERE is a passage in Gibbon in which the great historian describes how the first Christian army was organized under the fostering care of the first Christian Emperor. To the disciples of the apostles who flourished in the first three centuries, war was a game as terrible as sin itself. They complacently rendered unto Caesar that which was Caesar's and unto God that which was God's. Following the spirit of their Master's instructions, they avoided war and thought it a sin to take up arms against their kings. A more peaceful lot than they did never exist. Harmless and docile, they were easily led to slaughter and did not even show the least sign of resistance. If their worldly effects were torn away from them, they gladly gave more than was wanted. If their lives were required, they cheerfully went to part with them. If we are asked to mention the cause that principally led to the rapid diffusion of Christianity in the world, we shall say it was the beautiful ideal of true life as was exemplified in the actual lives of its followers. The world ridicules a man who is ready to sacrifice everything; it calls him a fool. But the world is unable to maintain its logic. The ridicule continues so long as the man exists. But as soon he gives up his life, the logic of the world evaporates, its ridicule vanishes away, and the martyr, ere long a simpleton, becomes a canonized saint. Such were the early days of Christianity. A more beautiful life was never led; a truer picture of the cross in real life was never shown. The perfection of the system and the perfection of the men themselves led to the marvellous success of the religion; and whereas in its first days its followers could be counted by tens and hundreds, at the end of three centuries, its followers became thousands, if not millions. It was in this state of prosperity that Constantine found a sect whose doctrines very much conduced to the safety of the empire. He saw clearly that Christianity was a political necessity for him. An Empire in which the subjects were religiously pledged to avoid war and whose principle was never to oppose the Emperor, was a very desirable acquisition. He, therefore, encouraged the Christians and ultimately became a Christian himself. Thus Christianity became the State religion of the world, and with the fact of its being such commenced its misfortunes, and, if we are permitted to say, its decay. Constantine had a large army to maintain. In process of time this army came to be composed of Christians. The early Christians felt the difficulty, perceived that they were inconsistent, saw clearly that they were transgressing the will of their Master, but they forgot all before the patronizing smiles of their royal convert. The army must be maintained—that was taken for granted, and the only thing left for Constantine to do, was to take a declaration from the priests saying that it was lawful for a

Christian to fight for his King. What a fall was there! The Gospel of peace became the signal for war; the religion of brotherhood sent forth a sword to the world. From that moment the world has known no peace. True, there had been bloodshed and warfare before the advent of Christianity, but on its establishment as the State religion war became a pleasure. Christians began to tear each other's throats with relish, and the pleasure of the deed was rendered more exquisite because it was sustained by the spirit of religious dissensions. The art of killing was now elevated to the rank of a science. Under such auspices and with this reputation for blood-thirstiness, it is not a wonder that Christianity has failed to accomplish its mission. When kings go to the battle field after invoking Heaven to damn and kill their enemies, when Governments with established churches for their spiritual advisers, foment war and discord to show their might and tactics, when religion itself has become red with the human blood, is it to be wondered at that people view that religion with contempt? Our rulers come to civilize and Christianize us. Well might we say—Physician, heal thyself!

The Week

THE most important event of the week is the publication of the Government of India's Resolution on the famine. The Resolution is embodied in a letter addressed to Sir Richard Temple who has been deputed to represent the views of the Supreme Government before the Governors of the two Presidencies. The instructions contained therein are elaborated with a detail, we were going to say, written with a heartlessness that would have been scarcely credible, had it not been for the fact that the present Government is pledged to upset the famine views of its predecessor. The Resolution is Sir John Strachey all over. We miss in it the fine Roman hand of Lord Lytton, a fact which proves that for the next five years Sir John is to be the virtual arbiter of the Financial Department. Woe to India if she gets another or more famines during that period! Some of our contemporaries have supported the Resolution in terms of the greatest praise. It seems, however, that the delight which is felt in seeing Sir Richard Temple humiliated and crest-fallen, has had much to do with the unanimous approval which has met the appearance of the Resolution in question. To us who have consistently upheld the principles laid down by Lord Northbrook and the Marquis of Salisbury for the guidance of the India Government during famine crises, the whole Resolution appears to be a heartless affair. It requires cynicism of a transcendental order to say that "the task of saving life, irrespective of the cost, is one which it is beyond our power to undertake," and that "a Government has no better right in times of scarcity than in other times to attempt the task of preventing all suffering." Had not Sir John Strachey been in possession of the portfolio of the Financial Department, we should never have hesitated to charge Lord Lytton with indifference and an avowal of incapacity to deal with the famine.

THE principle laid down by Lord Salisbury during the Behar famine, was that

Government is responsible for the loss of every life by starvation; and though we regret that the extravagance of the famine expenditure that followed, did not give full play to the operation of this principle, we are convinced that it is still the right one to be followed in all cases, and which every generous Government is bound rigidly to observe. Especially in India, where every Government must be paternal, if nothing else. What would the people say when they are told that one of the things that immediately followed the assumption of the Imperial Title by the Queen, was the declaration that the Empress was not responsible for the preservation of the lives of her subjects? If a Government has no right "to attempt the task of preventing all suffering," who, they may ask, has? Sir John Strachey would say that the people themselves had that right, and that it was the interest of the Government to educate the people in the task of self-help. It is enough for us to urge in reply that a famine is a visitation which the resources of the people are wholly powerless to grapple, and unless the operations of the people are supplemented by the full co-operation of all classes of the country, from the Government downwards, the result would be a calamity usual on such occasions. The Government cannot be ignorant that the first effect of the appearance of famine among a people is a total paralysis of individual efforts, the loss of all presence of mind and the disappearance of any thing like self-reliance. The only power that can successfully avert the loss of life and restore confidence to the people, is—in India particularly—the Government.

The principle of allowing free trade to have its course during times of famine, has our approval. During the Behar famine there was some fear that all the grain of Bengal might go out of the province, leaving no supplies for home consumption; and to meet such a disaster, Sir George Campbell proposed the prohibition of the grain exports. This proposal did not meet with the approval of Lord Northbrook, and whatever the cogency of Sir George's arguments, we think that Lord Northbrook was right. There is some difference, however, between the Behar famine and that which is now raging. It was Bengal that was afflicted and it was Bengal that grew grains. In her distress she did not expect adequate and good rice supplies from any other country. In Southern India, on the contrary, the grain must come from Bengal, and Bengal is now sufficiently prosperous. When the Governor of Madras was silently purchasing stores of grain, he was only implicitly following the example of the Bengal authorities, though, as we believe, there was no necessity for so doing. Madras will always have a sufficient supply of grain from Bengal to meet the worst emergencies.

The policy of the decentralization of famines sounds euphonious and looks imposing. But viewed closely it conceals an enormous amount of mere nothing. The decentralization of the new finances finds a logical application in the scheme. The sum and substance of it is that every province afflicted with famine must pay from its own resources, if it wishes to be saved. The expenses which were hitherto borne by the Empire, will now fall upon the provinces. If public works are deemed necessary for the alleviation of the distress, they are to be undertaken at the risk of the local

Governments. We fail to see the master stroke which people generally find associated with Sir John Strachey's pet decentralization scheme. To us it is only a particular use of settling the accounts. In connection with the famine, however, its operation will be simply mischievous; for, considering the enormity of the expenses necessary to meet a famine, we do not think any provincial Governor will take the responsibility of raising a loan or executing public works. The result will be a perfect absence of action on the part of the authorities.

We anticipated last week the declaration of war in Europe. Well, war has not been declared, but will be in no time. Read the following telegrams published yesterday:—"The Grand Council convoked to consider the final proposals of the Powers, has unanimously rejected them as contrary to the integrity and dignity of the Ottoman Empire." "The Grand Council to-day amid shouts of 'Death before Dishonor' resolved that the Ottoman Porte must not further discuss the proposals of the European powers." So war is virtually declared. It is too early to anticipate the relative position of the Powers in the coming affray. We are inclined to think that their best efforts will now be directed towards the localizing of the war. Germany and France have no interest in the struggle; nor has England. The bug-bear of Russian advance is sure to be proved a superstition. We do not believe that Russia has any heart upon India or Constantinople either. England should, therefore, stand aside and only maintain a course of watchfulness, ready to come to the front, whenever the least disposition betrays itself on the part of Russia to conquer or to annex. The prospect before us now is a dreadful one. May God save the world from another terrible war.

We have always plainly understood why the Amir of Cabul has been uneasy for sometime. Surely his confidence in the British Government has received a rude shock. The politicals of our Foreign Office might consider it necessary to secure the Empire against Russian attacks and to fortify with this view the Bolan Pass which leads to Beluchistan and Cabul. To the suspicious mind of the Amir, however, such a step naturally raised a very chimera of wild terrors. Our Government did not understand this. Why should they? Did not Lord Lytton come expressly with the purpose of originating a spirited foreign policy? Again, on his part the Amir of Cabul does not understand this. Why should he? Is there any necessity for the policy which the British Government has inaugurated? The tactics of the Ministry which saw that Russia must somehow be made to advance, to support its present blundering policy, was incomprehensible to the simple mind of the Amir of Cabul. There is thus misunderstanding on both sides, and the result will be one of those disastrous blunders which go far to degrade the British Government in the eyes of the people. Is there no chance of suppressing our present foreign policy? It has perhaps not gone very far, and it is perhaps not too late.

Correspondence.

FEVER AND CHOLERA.

To the Editor of the *Indian Mirror*.
Duan Sin,—Referring to the close connection between Bengal fever and cholera

allow me to state that my 1st official report on the subject dates as far back as 1858 which is some years before "D. G." or rather my friend Docowri Ghose, had commenced his Medical career. Then I had not come across Dr. Billing's view on the subject. He considers the cause both of cholera and fever to be identical and, therefore, points to Quinine as the specific remedy for both. The view I take of it is a little different from his, inasmuch as I attribute the two diseases to two distinct species of vegetable organic germs, though both are offsprings of the action and reaction of the solar heat on damp soil under the varied circumstances of the degree of heat, and quantity of humidity, and other conditions of the soil itself.

Both the diseased-germs, therefore, emanating together, affect the human body jointly where symptoms of both diseases would be mixed together or exhibited at different stages of each. But it is possible that one of these germs may generate at a time as we often meet in practice; that of cholera, for instance, acting by itself would exhibit its own characteristic symptoms which would not yield to quinine alone as proposed by Dr. Billing. Even in malarious cholera quinine is too strong a remedy when it is indicated, inasmuch as the irritable condition of the stomach and intestine is ill suited to retain it in the system.

Kindly put the above in your next Sunday *Mirror* as a further explanation to my first article. I am sorry I could not make it smaller as you suggested, and be clear at the same time.

Yours &c.,
A. C. KASTORIGI.

Devotional

CAUSE thy blessing, Kind Lord, to descend on all our brethren assembled on the occasion of our anniversary festival. They have come with high hopes after all the hard struggles and painful experiences of the past year. They have come to enjoy thy grace, purify their lives, and enter into holy communion with thee and with each other. O God, grant their desires. Be with each of us throughout the festival, and make it a source of purity and joy to us all.

It seems, Lord, that war is imminent in Europe. Should it break out it is sure to bring dire calamities in its train. The heart trembles as it views the gloomy and appalling prospect. Vouchsafe unto the offending nation good sense and mature judgment, and so move its rulers and their counsellors that they may yet realize the enormity of their offence and the disasters and sufferings into which they are about to plunge themselves and the world. Father, may the love of peace prevail in the councils of nations, and may a higher and better faith knit them together in the bonds of amity and good-will! May there always be peace on earth and good will among men.

The Brahma Somaj

THE FORTY-SEVENTH ANNIVERSARY OF THE BRAHMA SOMAJ.
FIRST DAY.

THE anniversary season of the Brahmos commenced on Friday last with the usual service in English in the Brahma Mandir. Up to that day the influx of the Mofussil Brahmos had not apparently taken place; but the congregation was as full as ever, and there was not wanting that joyful ex-

peccancy, that firm reliance on the goodness of Providence, that healthy buoyancy which gave indications of what was to be obtained and deserved in the course of the coming festivities. From one end of the Manoir to the other, the hall was filled with hearers, and the fair sprinkling of European faces gave additional and agreeable relief to the otherwise monotonous character of the audience. The service commenced at 8 p.m. with an invocation and the flowing hymn sung to the tune of the harmonium by the European ladies and gentlemen present on the occasion:—

THE YEAR.

The year is gone beyond recall,
With all its hopes and fears,
With all its bright and gladdening smiles,
With all its mourner's tears;
Thy thankful people praise Thee, Lord,
For countless gifts received,
And pray for grace to keep the Faith
Which saints of old believed.
From evil deeds that stain the past
We now desire to flee;
And pray that future years may all
Be spent, good Lord, for Thee.
O Father, let Thy watchful Eye
Still look on us in love,
That we may praise Thee, year by year,
As angels do above.

Then followed a short prayer and readings from the Vishnu Purana, the Koran, the Bible, and passages from the Persian poet, Hafiz. The following hymn was then sung:—

ABIDE WITH ME.

ABIDE with me; fast falls the eventide;
The darkness deepens; Lord with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, oh abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?

Who like thyself my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

If dark temptations gather round my way,
Be thou my guide, let not my footsteps stray
From off the path marked out in love by thee:

O Lord, my all in all, abide with me.

I fear no foe, with thee at hand to bless;
Ills have no weight and tears no bitterness;
Where is death's sting? Where grave thy victory?

I triumph still if Thou abide with me.

Come then in light, before my closing eyes;
Shine through the gloom, and point me to the skies

Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

The Sanskrit chant of the *satyam gnanam-mamantam* was then sung. Never did the hall resound better than now when full five hundred voices were united in the solemn chorus. A general prayer followed, after which again the following hymn:—

THY WILL BE DONE.

My God! My Father! while I stray
Far from my home in life's rough way,
Oh teach me from my heart to say
"Thy will be done!"

If thou shouldst call me to resign
What most I prize;—It ne'er was mine:

I only yield Thee what is Thine,

"Thy will be done!"

Though dark my path and sad my lot,
May I be still and murmur not,
But breathe the prayer, divinely taught,
"Thy will be done!"

What though in lonely grief I sigh
For friends beloved no longer nigh,
Submissive still I would reply,
"Thy will be done!"

Renew my will from day to day;
Blend it with Thine, and take away
Whatever makes it hard to say
"Thy will be done!"

Then when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore
"Thy will be done!"

The Minister, Babu Pratap Chunder Mozoomdar, then delivered his annual discourse. The only paramount object which, he said, every religion sought strenuously to attain in all ages and in all countries, was to find that joy in the Supreme Being which perfect union with Him produced. It was necessary to understand the process by which each religion sought to attain this ideal. How to obtain this union? They knew that the *Rishis* of ancient times and the founders of all the great religions of the world, such as Buddha, Mahomet and Christ, went now and again to the mountains to engage themselves in silent communion with the Great Being. In India it was by means of deep contemplation that the more cultivated minds sought to be united with God. The greatest subtleties—subtleties as great as those that characterised the speculations of the school-men—characterised their spiritual exercises and canons. Their modes of action, their habits, their education, however, were not those of the masses—the uneducated many that felt the need of a saving religion as much as their more favored and highly cultured brethren. To them the refined canons and subtle disquisitions of the *Rishis* were totally inaccessible and incomprehensible, and they sought union with God by a different way. That fervid emotion, of love and devotion, which saw its up-heaving now and then during different periods of religious revival, was found to be the great means of leading the people to the throne of God. This element was that of *bhakti*. Thus what with *dhyan* or contemplation for the learned and *bhakti* for the illiterate, we problem of a union with the Almighty thus solved for India. Going to other countries, he saw in the land of the Moslem that the same object was aimed at by a thorough obedience to God. Mahomet sought to bind the hearts of his followers by instructing them to obey the commandments of God. In Christendom, another way to seek this object was unfolded. When Christ was tainted with being the "King of the Jews," the world had no idea of what great idea was involved in this expression. Christ went to the wilderness and was tempted by the offer of many things. He rejected one and all, and when the new Kingdom was preached to the world, it was found not to be a kingdom of the "earth earthy," but a grander, sublimer and more beautiful one than had yet been imagined by poet or prophet. It was the Kingdom of Heaven. The royalty sought to obtain was the royalty of submission to the Will of God—the royalty of obedience and complete sacrifice. Did

the Christian wish to be united with God let him submit himself entirely to His will. This was the Christian dispensation. It would be interesting to see how this principle was applied to the differing systems of the Roman Catholic and Protestant faith. In the Catholic Church the will was thoroughly subordinated to that of its visible head; in the latter it was by asserting the liberty of each individual conscience that the union of the Divine with the human will was sought to be effected. Thus the same principle had its play in different directions in the two rival systems. Whatever might be said of the advantages of each, the speaker held the belief that among the Roman Catholics, along with the greatest Scientific culture the chance of persons turning infidels was smaller than in Protestant communities. It was necessary for the Brahmos to survey the working of the various principles that were at work in the religious world. It was not necessary for them to eschew any of them. On the contrary it was their duty to accept the *Dhyan* and *Bhakti* of the Hindu, the loyal obedience of the Mahomedan, and the thorough sacrifice of the will of the Christian, and combine them in a harmonious whole in such a way that all the cravings of human nature for deep spirituality might at once be satisfied. Let the Brahmos solemnly recall the lessons they had learnt during the last twelve months on the subject of *Dhyan*, and by their aid and in supreme harmony with the principles taught them by a study of the spirit of the different spiritual leaders of mankind, endeavour to gain that supreme felicity which union with Divinity alone produces. The sermon lasted for about an hour, after which the following hymn was sung:—

FAR FAR AWAY.

Had I the wings of a dove, I would fly
Far far away, far far away.
Where not a cloud ever darkens the sky,
Far far away, far away.
Fadeless the flowers in your Eden that blow,
Green, green the bowers where the still waters flow;
Hearts like their garments, are pure as the snow.
Far far away, far away.
There never trembles a sigh of regret;
Far far away, far far away.
Stars of the morning in glory ne'er set,
Far far away, far away.
There I far ever from sorrow would rest
Leaning with joy on Jehovah's breast,
Tears never flow in the home of the blest,
Far far away, far away.
Friends there united in glory ne'er part,
Far far away, far away.
One is their temple, their home their heart;
Far far away, far away.
Come to these mansions, there's room yet for you,
Dwell with the Friend ever faithful and true,
Sing ye the song never old, ever new,
Come come away, come away,
After the benediction another hymn was sung, which was as follows:—

NEARER TO GOD.

Nearer my God to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer my God to Thee, nearer to Thee.
Though like a wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone;

Yet in my dreams I'd be
Nearer my God, to Thee, nearer to thee.
Then with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise,—

So by my woes to be
Nearer, my God, to Thee, nearer to Thee.
And when on joyful wing
Cleaving the sky,

Sun, moon, and stars forgot,
Upward I fly—

Still all my song shall be,
Nearer, my God to Thee, nearer to Thee.
The Service concluded at 10 o'clock.

Literary

REVIEW.

WE owe an apology to Babu Denobandha Dutta, Officiating Professor of Materia Medica, Campbell Medical School, for not noticing earlier the first part of his *Materia Medica* which has been lying for sometime on our table. From the plan of the book and the nature of the information it gives, it appears that it is eminently fit to be a class book for our Medical Schools for which it has been especially intended. The plan of the work is as elaborate and comprehensive as possible. Nothing has been left out; everything that is directly or indirectly allied to the subject, has received the fullest consideration. The contents of the first part deals with the Pharmaceutical part of the subject and with those preliminary considerations that are essentially necessary to the proper understanding of the subject. It possesses undoubted advantages over other books extant on the subject in our language. It has been written in the simplest language possible, and as it is more or less a compilation, it contains a vast amount of information and observation such as can never be found in a single book. The parts that will be published next, will, we think, contain the physiological effects and therapeutical actions of the medicines that are derived from the three kingdoms of nature; and we are sure that in them will be found the results of recent experiments of medicines performed on the lower animals as well as on men, recorded so graphically in the writings of Drs. Hæcand, Ringer, Wood &c., whose books our author, as he says, has largely used. The book will certainly remove the long felt want of a good hand-book on *Materia Medica* in the Bengali language which is quite up to the requirements of the present time. Such books serve another important purpose. They generally direct the energies of our professional men to a new field of enterprise where in equipping themselves for free competition, they indirectly adorn the profession to which they belong. It is in this way that our dialect is being daily enriched by the fresh acquisitions made from the sciences and literature of the West.

Scientific

MR. DALL has kindly sent us the following passage from a tract in Press on 'The Future Life':—

"Question.—Does modern Science deny a Future Life?

Answer.—No; Science is neutral here,—or rather it does not touch the question. Science leaves the Intuitions alone. It deals only with the Extuitions; with things seen, touched, defined. Science has nothing to say to the grandest of all human possessions, such as Love, Faith, Reverence for the good, the Sublime, the True; Thankfulness to the Giver of Life; the Instinct of Prayer to the Father, the feeling of Self-condemnation for wrong designed or done, the distinctive human feeling that only right is Right. No Science does not touch the question of a Future Life. On the contrary, the implicit faith of every Scientist that scientific truth and knowledge

are better than old ignorance an error, the faith that makes him dare to criticize "holy" things and say what he sees, this Faith of science is an act of Love and worship. It is a brave exercise of the Intuitions; an open confession of their reality and transcendent worth."

Latest News

—MR. BAZETT W. COLVIN C. S., Commissioner of the Mint Division, is appointed an Additional Member of the Governor-General's Council.

—A NOTIFICATION in the *Gazette of India* declares the amalgamation of the administration of Oudh with that of the N. W. Provinces, "on grounds of financial and general policy." The seat of chief executive authority in Oudh is transferred from Lucknow to Allahabad. Sir George Cooper, Chief Commissioner of Oudh, is appointed, also Lieutenant-Governor of the N. W. P. But Mr. Inglis will continue to officiate as Chief Commissioner of Oudh until the period for which the Secretary of State has extended his term of service has expired.

—MR. MATHEW, a Bombay Barrister, according to a telegram from Bombay to the *Ind and Daily News*, was considered by Sir Michael Westropp, the Chief Justice of Bombay, to have been guilty of sharp practice. Mr. Mathew in reply stated that His Lordship exceeded his duty in making such an observation, and that his mode of treating the matter was discreditable to the high position His Lordship occupied.

Local

A CORRESPONDENT writes that "on last Friday at about 5 P. M. a Moulvie of Delhi was preaching to a large audience of Mussulmans at Wellington Square. After a few minutes a number of Christian converts came to the spot and opened a discussion with the Moulvie. But the latter said that he would discuss with them on condition that both of them confined themselves to their respective books. They agreed, and the Christian *Padri* unrolled a long paper and began to read it aloud. When he had not gone far, the Moulvie interrupted him saying that he (the Moulvie) would not discuss with him unless the condition to which they had agreed, was fulfilled. On which the *Padri* withdrew, and, as a matter of course, the young men of both parties burst into laughter. There were upwards of two hundred Mahomedans, and a like number of Christians. When the *Padri* withdrew, the Moulvie went to another side of the Square, and there began to preach to his audience. Half an hour had not passed when the *Padri* with some half a dozen *Perings* armed with clubs, whips &c., came again to the spot. The Christians caught hold of some Mussulmans by the hand and challenged them to fight. They said in abusive language—"Where is your (Moulvie)? He has no authority to preach here. This place is only for the Christian preachers." The prudent Moulvie on this descended from the pulpit and walked away. Two policemen, who were on the spot, unexpectedly took the side of the Christians and dispersed the Mahomedans.

WE have much pleasure in publishing the following letter:—

FROM COLMAN MACAULAY ESQ.
Offg. Assistant Secy. to the Govt. of Bengal,
TO THE DIRECTOR OF PUBLIC INSTRUCTION,
Calcutta, the 11th January, 1877.

SIR,—I am directed to acknowledge the receipt of your letter No. 10, of the 5th January 1877, reporting the liberal support given to the Music School attached to the Calcutta Normal School by Babu Sourindro Mohun Tagore, Doctor of Music.

2. You state that for several years Dr. Tagore has contributed Rs. 80 per mensem for the salary of a teacher of Music besides awarding annually two silver medals to the most proficient students in the Art, and that recently

he has presented the Music School with a Table Harmonium of the value of Rs. 200.

3. The exertions of the Doctor Sourindro Mohun Tagore in the cause of education in Music, have more than once been brought to the notice of Government, and I am directed by the Lieutenant-Governor to request that you will convey to him the acknowledgments of the Government of Bengal for his enlightened liberality.

I have &c.,
(Sd.) C. MACAULAY,
Offg. Asst. Secy. to the Govt. of Bengal.
No. 225.

Copy forwarded to Dr. Sourindro Mohun Tagore for information.

(Sd.) J. SUTCLIFFE,
Director of Public Instruction.
FORT WILLIAM,
The 17th January, 1877.

Public Engagement

MONDAY, 22ND JANUARY.—Anniversary Lecture by Babu Keshub Chunder Sen, in connection with the

Forty-seventh Anniversary of the Brahmo Somaj. Subject,—*"The Disease and the Remedy."*

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BYKUNTA CHUNDERA GUPTA,
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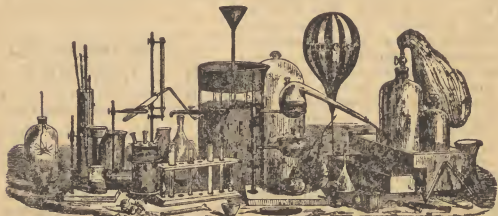
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Governor-General of India,

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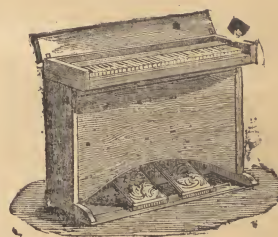
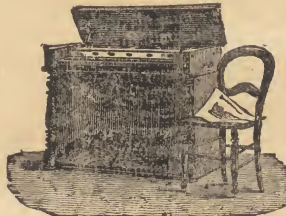
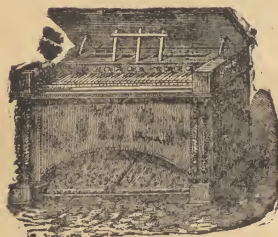
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Is only known when the blood is pure, its circulation perfect, and the nerves in good orders. The only safe and certain method of expelling all impurities is to take Holloway's Pills, which have the power of cleansing the blood from all noxious matters, expelling all humours which taint or impoverish it, thereby purify and invigorate and give general tone to the system. Young or old robust or delicate, may alike experience their beneficial effects. Myriads affirmed that these Pills possess marvellous power in securing these great secrets of health by purifying and regulating the fluids and strengthening the solids.

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The Indian Mirror.

SUNDAY EDITION.

VOL. XVI.]

CALCUTTA, SUNDAY, JANUARY, 28, 1877.

{ REGISTERED AT THE
GENERAL POST OFFICE. } [No. 22

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NOTICE.

All letters and communications relating to the literary department of the Paper should be addressed to the Editor. All other letters should be addressed to the Manager, to whom all remittances should be made payable.

Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

Editorial Notes.

A MOST striking feature of the service in the Brahma Mandir, on the occasion of the anniversary festival, was the unusually large attendance of ladies, Hindu and Brahmo, at the upper gallery. They numbered more than a hundred. This is most hopeful, and we have reasons to believe that the number will so far increase within a short time as to render it necessary to reserve the entire gallery on the west and south for the ladies.

WE have given the proceedings of the last anniversary according to the order of time. We draw the special attention of our readers to the Town hall lecture, and the festival of the Brahmicas. The proceedings of the last anniversary were equally successful throughout we are thankful to say, and though considerable strain was put upon the physical and mental energies of the Brahmos they went through the whole programme with much zeal and cheerfulness!

CHAITANYA appeared his system of reformed Vaishnavism upon the already existing basis laid by Krishna many centuries back. Yet there is some difference between the two systems which is note-worthy. Krishna figured as a lover in the sphere of religion, and was often in the midst of female devotees who were fond of him. Chaitanya, on the contrary, kept himself and his disciples clear of female com-

pany and influence. Krishna preached the religion of the world, of the politician and warrior; while Chaitanya inculcated and practised asceticism, and went about as a missionary Vairagi.

THE following Resolution was passed at the General Conference, on the 20th instant:—"That the Brahmo Somaj of India, on the occasion of this anniversary festival, sends its cordial greetings and loving regards to Theists of all classes and nations, and to all philosophers and scientists, social reformers and philanthropists, who are laboring earnestly, here and in other lands, to further the cause of liberal religion and promote the moral and material prosperity of mankind."

IN the course of the anniversary service at the conservative Brahmo Somaj held at the house of the minister, Babu Debendro Nath Tagore, a somewhat lengthy discourse was delivered by Babu Satyendra Nath Tagore, C.S., which, we understand, did not prove wholly acceptable to the congregation by reason of its extreme breadth of views and the radical character of the reforms he advocated. The Babu is said to have spoken strongly against caste and the seclusion of women, and insisted on practical reformation as contradistinguished from mere profession. Should the Babu exercise his influence properly we may hope to see its action taken, with other forces already at work, in the direction of uniting the conservative and progressive elements of the Brahmo Somaj. We are told that he has already succeeded in introducing ladies in the place of worship at Jorasanko.

THE *Indo-European Correspondence* criticizes a Brahmo's view of Catholic Obedience. Our contemporary discusses some of the sentiments expressed by Babu Protap Chunder Mozoomdar in the course of the English service held on the occasion of the last anniversary. The speaker is said to have "insisted on the vast superiority of the great fundamental principle of obedience in the Catholic Church." On the other hand he "considers that the Protestant principle of private judgement, as the rule faith, is little else than independence, if not rebelliousness, and is unfavorable to real union with God." Well, there has been some misunderstanding we think. The Protestant principle of private judge-

ment has certainly produced endless disagreements in modern Europe, disagreements which in the end tend to sap the very foundations of religion. But the right of forming one's individual convictions certainly belongs to human nature, and no one can or ought to be deprived of it. The only problem is how to confine this right within proper limits. On the other hand the principle of obedience is one without which real religious depth is most difficult to attain, and church organization is impossible. But this principle is equally open to abuse. The history of the Roman Catholic Church furnishes ample illustrations of this fact. The problem is to assign the right limits of obedience. And the problem of problems is to reconcile the principle of independence with that of obedience. For such reconciliation, perhaps, a higher and purer condition of humanity is necessary than the world yet possesses, but until then the hope of uniting human nature with the spirit of God must remain unfulfilled. As matters now stand, both among Protestants and Roman Catholics we find individual instances of union with God, but these are few and far between

THE NAGAR SANKIRTAN AND PROCESSION.

Sunday.

THE morning service in the Mandir, conducted by Pandit Bijoy Kissen, was as well attended as could be expected. A good, full, and attentive congregation assembled. The chief attraction of the day lay in the afternoon, when the appointed procession was to issue from the minister's house, and pass through the public streets to the Mandir. The Brahmos met at the former place at about three in the afternoon, and congregated in the central court-yard which was canopied, and decorated with flowers very plentifully. The service and the hymns there were very impressive, more so than is usually the case. The procession also was a great success. It was compact, well-ordered, and unbroken, and the singing throughout was steady, and full of spirit. As an agency to propagate the truths and the spirit of the Brahmo Somaj, the means of Nagar Sankirtan, or chanting the name and goodness of God in the public streets would be very efficient, if there was unanimity and humility of spirit among those who

took up the work of propagation. And such unanimity there seemed to be on last Sunday in the midst of the Brahmoe who joined the procession. The crowd was preceded by a company of boys who held each a flag in his hand, and very enthusiastically went through their part of the work. The Brahmo Missionaries with Babu Keshub Chunder at their head, formed the central group, and it was here that the spirit of the thing seemed most intense. The procession had in its rear another group of very enthusiastic singers with Pundit Bijoy Kissen Gossain as their leader, who excited interest by their persistent and strenuous singing. A very large number of ladies from all classes and castes assembled in the minister's house, and amongst others we are told the Rani of Assam, the daughter of Rao Bahadur Bholanath Sarabhoj of Ahmedabad, and Mrs. Satyendra Nath Tagore were present. The evening service in the Mandir after the procession was very numerously attended.

THE FESTIVAL OF THE BRAHMICAS.* Wednesday.

FROM early daybreak there was great hurry and bustle in the Asram. The ladies were all busily engaged on account of their anniversary *Utsab* which began in the morning. Some were taken up in finishing their household work to get ready in time, some employed themselves in cleaning and decorating the place of worship, which is the largest room in the *Bharat Asram*. This was beautifully adorned with wreaths of flowers. The door was decorated with a forest of leaves and flowers, carpets were spread on the floor for the ladies to sit upon. The *vedi* (pulpit) was covered with a bright piece of cloth worked upon with silk, over which a beautiful piece of rug was put, and two large bouquets were placed on both sides of it. The front gate of the house was one dense mass of leaves, and flags; in fact there were flags all over the house which floated about in the gentle morning air. Several ladies came from outside, and assembled in the prayer room. It was a pretty large gathering. The service commenced at about 10 o'clock. The morning was calm and bright. Babu Tryloky Nath Sanyal took his place by the Larmonium. His beautiful voice, and the minister's deep holy words had much effect on the minds of the ladies. The prayer was to the effect that the merciful Father is present here to give every one what she prays for on this day of joy. She who wants holiness of mind and body, will get it, she who earnestly prays for the love of God or *Bhakti* will have it. Any one who will communicate to Him her sorrows and wants, will find her desire fulfilled. The service was over at about 12 o'clock, after which ladies conversed with each other for sometime. After

that they took their noontide meal together. Some went away, but many stayed for the meeting and the service that took place in the evening.

The ladies re-assembled at 5 o'clock in one of the spacious rooms of the Asram for a social meeting of the *Brahmatists Sava*. The walls of the room were nicely decorated with pictures; the room was splendidly lighted with chandeliers; the plants and flower-pots put here and there added beauty to the scene. The room was not large enough to accommodate the gathering, therefore some were obliged to sit on the verandah. The elegant dresses and jewels of the ladies glittered in the bright light of the candles, and the sight was beautiful to look on. The aspect and the gathering both were pleasant, and such gatherings are rare to be seen. After all were seated, the Secretary Miss Lahiri read the abstracts of a number of papers, from the proceeding book, all written by ladies. The *Life of Rajah Ram Mohun Roy*, by Mrs. Sircar. The *Advantages of Travelling* by Mrs. Mozoomdar. The *Benefit of Reading Newspapers* by Mrs. P. C. Sen. What must we imitate from ancient Hindu ladies, and what from modern civilized European ladies? The deep religious feeling of the first paper, the easy and simple descriptions of the second, the usefulness of the third, and the instructiveness of the last, were explained one by one. Then a paper was read by Miss Lahiri, the subject of which was "The Work and education of Women". The following is an abstract of it: We urgently need to settle what women ought to be. There was a time when their field of action was different from what it is at present, but times have altered. If we compare the present with the past, we can see a great many changes. The modern mode of education is far different. All things, social, bodily, or mental, are being formed in a new fashion. Every one ought, therefore, to be very careful that in the rage for the new, what was really good in the old should not pass away. In former times women were only taught household work, and they were satisfied with that; but now we see the contrary. They have begun to be learned, and do not care for household work. What kind of education they should get, is the great question of the day. Though woman's position in this world is decidedly as high as that of man, yet we see that in mind and character, she essentially differs from him. As one is remarkable for solidity and strength, so the other is famous for tenderness of feeling, and refinement of ways. From this point we can proceed to decide the objects for which she is made. Educate her in those things wherein she may fulfil her mission worthily. She is delicate, she is tender, she is pure, modest, and gentle. Teach her then those things which answer best these tendencies of her nature. If she wishes to enter into the matrimonial state, she should be attentive to

domestic work, her chief pleasure ought to be to seek the peace and comfort of her family. If any one desires to distinguish herself in the paths of higher learning, or devote herself to religious life, there is no objection, but it is much better for such to lead single lives that they may dedicate themselves to a great work. A certain sage says, Teach every one that which is useful for him in future. Piety is the best thing which can be attained by woman. Let her be religious and every thing will be right.

The president then gave a short but very interesting statement on the subject, and fully explained the responsibilities and duties of education. He made a few remarks on good taste and modesty. Really he reminded us of the celebrated saying

"Little learning is a dangerous thing.

Drink deep, nor taste the Pierian spring.

Every one seemed to be interested and pleased by the few words spoken on the occasion. The meeting dissolved at 6 P.M. A party of ladies here and a party there, and all were friendly, and familiar, and their conversation was cheerful. Thus it went on till the bell announced the hour for the evening service.

And as the darkness of the evening fell, the prayer-room was grandly lighted with candles and kerosine lamps. The room which was beautiful with the decoration, looked still more beautiful when it was lighted. All faces were expressive of the gladness of the heart. The ladies who came from different parts of the city, and from different parts of the country, entered the prayer-room one by one, and took their seats on two sides of the *Vedi* in two parallel rows. Most of them were Bramicas, but many orthodox ladies of respectable families were also present. What untold joy filled our hearts when we felt the presence of that God who is the Light of light, and filled the room with His holiness, and calmness. Every day He comes into this place to hear the prayer of His sorrow-stricken children. On this occasion His beloved daughters were gathered with the special purpose of giving Him thanks for His mercy, and to pray for the removal of their wants. How glad our Father has been to see His poor daughters partake of this sacred festivity. Our revered minister took his seat at the accustomed place. The beauty of the scene was doubled by the holiness of his personal appearance. We are unable to describe fully this pleasing sight. About a hundred ladies or more with clasped hands and bended heads, offered their homage to their Father. It was really heart-stirring to see this. After the interval for meditation was over, our worthy minister gave us a sermon; the subject was "The Real Devotion of Woman." The sermon was fitted for us, and was expressed in such beautiful plain language that perhaps no one found any difficulty to understand it. Our esteemed missionary brother whose sweet singing is not unknown, and who melts many a

* Written in English by Brahmica ladies!

hard heart in the Mandir, sang with the accompaniment of the harmonium, and charmed all with his melodious strains. After the service was over the ladies exchanged friendly greetings. They assembled after one long year. Some of them came from great distance. Thus the meeting was delightful. As a token of joy they took some sweetmeats together, then blessing each other, they all departed with glad and thankful hearts to their homes for yet another year more May the Spirit of God be with them!

The Week

THE mistake of sending to the Madras Presidency, as Special Famine Commissioner, a man like Sir Richard Temple, who is wholly unacquainted with the customs and ages of the people of the Madras Presidency, is getting evident. He has at once ordered the discontinuance of the practice of employing men and women wearing ornaments on relief works. But the Madras *Native Public Opinion* remarks:—"Most of these ornaments are those which people are compelled to wear in obedience to law or usage at particular stages of their lives, and they cannot part with them as long as they continue to hold a particular status. A married woman cannot throw away her *bottu* and *chuttu* as long as her husband is alive. These are ornaments. But to a European who knows not the usages of this part of the world, they must appear indications of freedom from penury."

THE Native Press of Madras is as much dissatisfied as the local English Press with the appointment of Sir Richard Temple as Special Famine Commissioner. *Native Public Opinion*, the Editor of which seems to have already formed a very correct opinion of Sir Richard, writes:—"It remains to be seen how the Commissioner who, according to some, dealt only with the ghost of a famine in Bengal, will face the stern reality of it in a presidency to which he is an utter stranger. He has begun to travel through the famine-stricken tract with his wonted energy. The other day he was at Kurnul, and he is now at Bellary; to-morrow he may be at Chittoor or Cuddapah, or some other station. This grasshopper system will do well enough in the case of an official possessing local experience and knowledge. But to a stranger it cannot impart a very accurate notion of the real state of affairs. He may see coolies at relief works, but he can have no idea of their deserted homes and scorched-up fields."

THE famine is assuming alarming magnitude. The distress now extends over twenty-one districts containing a population of twenty-seven millions. The number of persons employed on relief works in Madras alone, amounts to 1,125,117 and that of the people fed gratuitously is 119,363; while the number employed in Bombay is 287,000. These are, we believe, larger figures than were ever attained during the Behar famine. We hope that Lord Lytton has now done with shows and festivities, and that he will gird up his loins to fight a foe more terrible than any of those imaginary enemies whom the Delhi doings were intended to terrify. Whatever the "resolution" he might arrive at, the country will hold him to be responsible for every life that is lost.

How difficult, nay impossible, it is sometimes to predict with tolerable certainty the course of coming events. At the time we wrote last week, war was all but declared; the armies of the two contending nations were on the tip-toe of expectation; one word from the Czar would have brought them within the deadly grasp of each other. Turkey had declared its determination to stand or fall, and the Powers represented at the Conference, had shown as stubborn a determination to bring that arrogant Power under their control. The Conference, however, was closed; General Ignatieff felt with a parting benediction upon the Turk; but the relative position of the Powers remained unchanged. If anything good has accrued from the sittings of the Conference, it is to be seen in the unanimity at which all the great powers arrived about the way to hold to in their dealings with the Turkish authorities. Mr. Gladstone's utterances were not altogether thrown away. In fact, all liberal thinkers rejoice that he has been the means, indirectly though, of preventing unreasonable bloodshed. The dictum of that far-seeing statesman, that war would be avoided if only England could be brought to work harmoniously with Russia, has been found to be one of those flashes of inspiration by which Mr. Gladstone so completely enthralled the hearts of his admirers. We now see clearly that war will be delayed for some time longer. Russia will have to seek for new pretexts which, if Turkey is wise, the former may not have within her reach very soon. We learn that the Sublime Porte is negotiating directly with Serbia and Montenegro; and if she is only impressed with the significance of the unanimity displayed at the Conference, we hope she will take care to conduct the negotiations in a becomingly conceding spirit. In the telegrams published yesterday we find that Turkey has announced her readiness to introduce the reforms demanded by the Powers of her own free will and accord. Of course, in the case of that Power talk is one thing and action quite a different thing.

REUTERS informs us that the present preparations on the Frontier are meant to intimidate Russia. If so, is it not injudicious to send an expedition against the Afridis? Mind, it is our Government that has made that race so uneasy and suspicious; and if we are going to punish them for offences for which we only gave the occasion, we ought to remember that it is through the countries of the Afridis and their neighbours that Russia, if it ever comes, will come to India. To punish that race, instead of conciliating them! Exterminate them, we say, altogether, or send them "bag and baggage" over the other side of the Himalayas. But if they are to remain where they are, let them not be disturbed. Make friends of them or, if that is not possible, let them alone. An Afridi expedition, if undertaken, will, we do not hesitate to say, be a gigantic blunder.

WHAT is going on in the Frontier? The Government is as reticent in the matter as the public seem curious to know. It is a little greatly regretted that Lord Lytton has not got the knack of taking the public into his confidence. So many and various are the rumours afloat in the bazaar that their very existence is mischievous. Lord Lytton ought to know that one of the first duties of every Government in this country, is to supply con-

stant information to the public, in order that mischievous persons might not go on circulating stories to the prejudice of the existing administration. In the case under notice the reticence of the Government bids fair to be the mother of a huge disaster. In the first place, we are told that the present attitude of our Government is one of preparedness for approaching hostilities in Europe; and the military preparations now going on, are meant only to be a demonstration against Russia. In what way the forces assembled on the Frontier are expected to intimidate the latter power, we fail to see. That they very well serve as an illustration of Lord Beaconsfield's spirit of brag, is evident. But what has Russia or Lord Beaconsfield to do with India that we should be made the sport of amateur experimenting? Do not the people laugh at the piteous spectacle of the redoubtable British Government taking fright at a shadow?

IX the next place it is said that the Amir of Cabul has become dissatisfied with the spirited foreign policy of our rulers; and that it is with this view that he has been silently gaining over the attachment of the Frontier tribes and fortifying himself, should the blindness of our rulers lead them to occupy the Bolan Pass. No wonder. We have only to recall to our mind the events of the Cabul war and no sensible man, on the other side of the Indus, can long remain unconcerned at what is passing in India at the present moment. The unexpected fondness shown for a savage Chief like the Khan of Khelat, is sure to disturb the equanimity and shake the confidence of the reigning Amir. To these circumstances we are to add a third, namely that the Government of India desires to place a Resident at Cabul. Sir Lewis Pelly is the favored man for this business. He is to meet the Cabul Envoy at Peshawar at a conference where probable the project will be discussed. We tremble to think of the dire consequences that are sure to follow, with Sir Lewis blundering at the court of Cabul, Lord Lytton manœuvring at Simla and the versatile Premier of England sitting at the further end of the wire in London.

Correspondence.

MISSIONARY HUMILITY.

To the Editor of the *Indian Mirror*.

DEAR SIR,—All the world speaks in high terms of your catholicity. I doubt not, therefore, that you will give a prominent insertion to the following. Humility is the best garb in which a man can inculcate himself to the favor of his fellow-brethren. The worldly man finds from the bitter cup of experience that entreaty wins the day where threatening lamentably fails. How can then the *Sunnayasi* to whose ears the joys and sorrows of this world are alike, dispense with the service of humility?

I am very sorry to be able to observe that some of our missionaries sometimes become so much elated with a sense of their self-importance that they sacrifice truth to show. They preach lectures and not sermons; the result is that they utter the most whimsical figures imaginable and incline us more to be gay and comical than to be serious and moody.

The man who lays a claim to the *Dedi*, should be free from all such singularities as may be likely calculated to bring on inharmonious associations. He should not at-

tempt to "make a noise" in the room by modulating his voice and making odd gestures with his hands and head.

An esteemed missionary friend of mine when requested by me to deliver a lecture, expressed his disapproval of the idea in the following sentiments:—"I have made it a rule not to deliver lectures. Yes, not even to preach sermons. Some twenty years experience has convinced me of the inappropriateness of teaching others while my own heart remains untought. Simple prayer is far more effectual in snatching away the hearts of the congregation than any lecture or sermon. When I shall be able to preach a sermon in the spirit of a prayer, then and only then, I shall preach sermons."

The above should be deeply engraven in the heart of every missionary and religious reformer. Our most reverend minister, Babu Keshub Chunder Sen is the most admirable type of this form of humility. His sermons have a spirit of self concentration in them, they gush out from the fountain of prayer and after leaping over natural rocks and grotesque parterres, find out their way again to the source from which they sprang.

"Poetry is not heard. It is overheard." We can likewise say of sermons—Sermons are not heard. They are overheard.

GAZPOORE. } Yours &c,
A THEIST.

Devotional

THE humiliation and pain that raiseth Thee before Thy fellowmen Thon hast undertaken to bear, but the least humiliation that Thon fearest would degrade Thee before the world mortifies and makes Thee angry. O my heart, humbly submit to the position which is made for thee by the Unseen Hand, and if Thou canst not win a position here, Thou wilt have one in a better land.

O THOU, who hast blessed me so unceasingly, if Thou dost smite me now and then in the midst of my pride, give me the patience and the grace to submit to the blow. Lord, let me court the degradation that brings me near to Thee.

The Brahmo Somaj

WE are compelled to hold back our account of the Utsab and the General Conference in connection with our anniversary, till our next.

THERE were, as announced in the programme, service, communion and collation in the *Sadhan Kanan* on Thursday last in connection with the forty-seventh Anniversary of the Brahmo Somaj. The Brahmos, numbering above seventy, who were present on the occasion, were quite charmed with what they saw and enjoyed in the garden. As the day was most pleasantly fair, the *Sadhan Kanan* looked like a romantic and ravishing scene under the bright sun, with its full-blown roses and several other flower-plants and fruit-trees most tastefully laid out in the garden, and with the beautiful tank in the midst. Before the service commenced some of our friends chanted the names of God and read a few texts from the scriptures under the shade of those jack trees which form the boundaries of the garden. Some were also seen engaged in silent and

deep communion. Service began nearly at 10 A. M. The sermon by our Minister was most appropriate to the occasion. He spoke of the beauty of God as revealed in the beauty of Nature, and showed how in the warblings of birds, the blossoms of trees and the sound of the air, He is present. After the service which lasted for above two hours, the Brahmos took part in the usual collation. In the afternoon, Babus Aghar Nath Gupta and Bijoy Krishna Goswamy read papers on *Yoga* and *Bhakti* respectively.

Literary

PROFESSOR MONIER WILLIAMS, Boden Professor of Sanscrit at Oxford, after spending only twelve days in Ceylon, was to leave for Bombay en route to England, on the 19th instant. The learned Professor has made good use of his time in Ceylon, visiting Buddhist temples, and has had interviews with leading priests.

Latest News

—MR. R. B. SHAW, Joint Commissioner Lauakhi, has obtained three months' privilege leave.

—JUMMU is to be lighted with gas, at a cost of £30,000 to £20,000, the contract being given to Messrs. Edward Thomson and Co, of Calcutta.

—THE Maharajah of Mysore paid a visit to Bombay.

—THE office of Government Advocate at Allahabad has been abolished.

DISTURBANCES are reported from Swat. The heirs of the Akhund are already preparing to dispute the succession.

—THERE was a hailstorm last week in the village of Keshwan, in the Wagra taluka, Zilla Broach, situated some thirty miles to the north-west of Broach. The size of the hailstones was so large that the tiles on the roofs of houses were broken to pieces and some hundreds of birds were killed. Great damage is said to have been done to the crops of jowari, wheat and cotton.

—THE Cabul Envoy on his way to Peshawar, is said to have sent a message to the Mulla Sahib of Swat informing him that as the British Government was determined upon the conquest of his territory as well as upon his personal destruction, it was necessary for the Mulla Sahib as a well wisher of "Islam" to assist him with his counsels as well as instruct all the Frontier tribes under his rule, to pay submission to His Highness and act under his commands whenever necessary. The Mulla Sahib has acceded to the request of the Amir.

—THE Cabul Envoy has arrived at Peshawar. He is accompanied by the ruler of Jelalabad. Sir Lewis Pelly with his Secretary, Dr. Bellaw, has also arrived.

—IT is stated that Government intended to make a reduction in the salary of Advocate-General of Bombay from Rs. 2,500 to Rs. 1,000 only.

—BISHOP ANDREWS is now at Puna.

—THE Bombay Government have reduced the wages of those who are employed on relief works. The present rates are one-fourth of the former rates.

Local

MR. T. J. CHICHESTER PLOWDEN, formerly Under-Secretary to the Government of Bengal, as also to the Government of India, Home Department, and lately Inspector-General of Police, Assam, has been appointed Under-Secretary to the Government of India, Foreign Department. We hear he has already joined the Foreign Office.

A LARGE number of liberated convicts from the Andamans have arrived in Calcutta. The class of men were a release of so many

criminals, that we are sure, the work for the Police will be heavy for sometime.

MR. MACRAE of the Calcutta Bar has gone home for three months.

THE Drawing-Room, at Government House, on Friday last, is pronounced to be a brilliant success. The *Englishman* says there were "trains, half trains and no trains." There were 254 ladies present. Of these 41 had Private Entree, 117 were new presentations, and 96 had Public Entree. The two Native ladies present were Mrs. Lal Behary Dey and Mrs. Cowasji Jehangir Jessawallah.

THE total number of deaths in Calcutta during the week ending the 20th instant, was 369.

THE *Pioneer's* Calcutta correspondent says that the junior clerks and Babus at the Bengal Secretariat, under the regime of the new Lieutenant-Governor, are at present having "a very uncomfortable time of it. The fact has gone forth that Babu English is in the future to be a thing unknown in the Bengal Secretariat."

HIS EXCELLENCY the Viceroy has been pleased to grant to the following gentlemen the privilege of the Private Entree at Government House, Calcutta:—

Nawab Syad Asghar Ali Diler Jung, C.S.I.
Rajah Degumber Mitter, C.S.I.
Maharajah of Durbhungah.

MOUNG HLA OUNG is appointed to officiate as Assistant to the Comptroller General.

HIS EXCELLENCY the Viceroy and Governor-General of India has been pleased to appoint Captain the Hon'ble G. P. H. Villiers, Grenadier Guards, to be an Aide-de-Camp to His Excellency's Personal Staff, with effect from the 1st January 1877.

THE following is the list of business to be brought forward at the meeting of the Council of the Governor General of India for the purpose of making Laws and Regulations, to be held on Wednesday, the 31st January 1877:—

1. The Hon'ble Mr. Hope to introduce the Bill to amend the law relating to the management and preservation of Government forests, to the transit of forest-produce, and to the duty leviable on timber, and to move that it be referred to a Select Committee with instructions to report in two months.

2. Also to introduce the Bill to relieve from Incumbrances the estates of Thakurs in Broach and Kaira, and to move that it be referred to a Select Committee with instructions to report in six weeks.

3. Also to introduce the Bill to restrict the transport of salt by sea, and to move that it be referred to a Select Committee with instructions to report in one month.

4. The Hon'ble Sir Arthur Hobhouse to present the final Report of the Select Committee on the Bill to define and amend the law relating to certain kinds of Specific Relief.

5. Also to present the final Report of the Select Committee on the Bill to amend the Indian Registration Act, 1871.

6. Also to introduce the Bill to amend Act No. XIII of 1875, and to move that it be referred to a Select Committee with instructions to report in a week.

7. Also to move that the Hon'ble Mr. Colclough be added to the Select Committees on the following Bills:—

To consolidate and amend the laws relating to the Procedure of the Courts of Civil Judicature.

To regulate the procedure and increase the jurisdiction of the Courts of Magistrates in the Presidency Towns.

Selection.

LION-SERMONS AND STORM-SERMONS.

DOUBTLESS from many pulpits in the land allusion was made on Sunday last to the cyclone in India with its quarter of a million of victims. However this may be, from one pulpit, at all events the worshippers had their attention directed to what is known, or very little known, as the Great Storm of 1703. It may seem strange that with the recent appalling disaster fresh in people's minds, it was considered necessary to travel back 173 years to find a subject from which to draw a terrible warning for the ungodly. To explain this retrospect I shall have to dwell upon a quaint chapter of history with which very few people are familiar.

Some curious sermons are annually preached in London, and amongst others might be mentioned the "Lion Sermon," which for more than 200 years has been delivered in St. Katherine's to commemorate Sir John Gayer's deliverance from a lion in answer to prayer while travelling in Africa. On his return, Sir John, become Lord Mayor, and read a sermon which is annually preached. In like manner, a certain Mr. John Taylor, a bookseller, of Paternoster-row, left a small sum of money to insure a "Storm Sermon" being preached yearly in the Little Wild-street Chapel, Drury-lane, in commemoration of his "almost miraculous preservation during the storm of 1703 by the interposition of Divine Providence. This year's sermon was delivered on Sunday evening last by Mr. George Hutton from the words "Voices in the world and none of them is without signification."—I Cor. xiv. 10. Mr. Taylor was a member of Little Wild-street, which claims to be the present of all the Baptist churches in the west of the metropolis. The storm occurred during the night of the 26th of November, and was described as "the most violent both by sea and land that has ever been known in the memory of man." It destroyed more property in London than did the Great Fire, and in a short time the city presented the appearance of having undergone a bombardment. Thousands of lives were lost both on sea and land; every barge and wherry on the Thames was dashed to pieces; and at sea, the crews of twelve vessels of the line and three hundred merchantmen found a watery grave during that awful night. Queen Anne, in the third year of whose reign this storm occurred, appointed a day of humiliation and prayer, and her proclamation ran, "Out of a deep and pious sense of what we and all our people have suffered by the said dreadful wind and storm, which we most humbly acknowledge to be a token of the Divine displeasure, and that it was of His infinite mercy that we and our people were not thereby wholly destroyed, have resolved, and do hereby command, that a general and public fast be observed." So providential did the good bookseller of Paternoster-row consider his escape that he and a few friends annually devoted the day to thanksgiving and prayer, when a suitable sermon was preached by the Rev. John Piggott, who then ministered to this little flock. At his death Mr. Taylor left £40 to provide for the delivery of a suitable sermon every anniversary of the calamity. De Foe, who attended Mr. Piggott's ministry, was much interested in this storm sermon, and made a point of always being present. The account of the storm itself, given by the author of "Robinson Crusoe," is perhaps the most authentic record which has survived the destroying hand of time.

But to return. Just before the sermon on Sunday evening we sang that appropriate hymn—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
Where the nearer waters roll,

While the tempest still is high."

Mr. Hutton briefly dwelt upon the ravages of the storm as described by De Foe, which differs little from the account given above. He then detailed the reasons which led to such a sermon being preached, and concluded with a personal application. The voice, the storm proclaims

to us to-day, is that God has a distinct purpose in all His works.

For 173 years, then, this storm has formed the theme of a sermon preached on this spot to thousands who have long since passed beyond life's stormy sea. The pious founder might surely have made a worse investment than to devote £40 to insure that hundreds of sermons extending over a wide range of time, should be preached, telling the world what is as true now as in his day, that a loving Father watches over those who fear Him.

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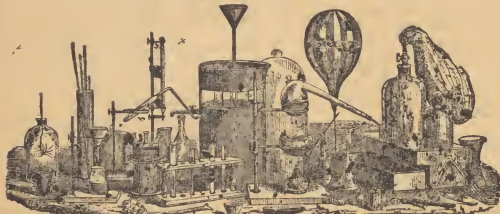
*Churches, Chapels, Schools, Country Mansions, Private Houses, Railway Stations, Barracks,
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Steamers leave Calcutta for Assam every Tuesday, Goalundo every Friday and leave Deobroghur downward every Saturday.



THE Str. "PATNA" will leave Calcutta for Assam, on Tuesday, the 30th instant.

Cargo will be received at the Company's Godowns Nintollah Ghat, up till noon of Monday, the 2nd.



THE Str. "AGRA" will leave Goalundo for Assam on Friday, the 2nd February.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday the 31st instant.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday the 1st proximo.

CACHAR LINE NOTICE**REGULAR FORTNIGHTLY SERVICE**

Steamers leave Calcutta for Cachar and Intermediate Stations every alternate Friday, and leave Cachar downward every alternate Sunday.



THE Str. "BENARES" will leave Calcutta for Cachar on Friday, the 9th February.

Cargo will be received at the Company's Godowns Nintollah Ghat, up till noon of Thursday the 8th proximo.

For further information regarding rates of Freight or Passagemoney, apply to,

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Calcutta 25th January 1877.

G. J. SCOTT

Secretary.

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Medicines, Boxes, Books, Pamphlets;

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For Sperrmatorrhoea; per phial Rs. 3.

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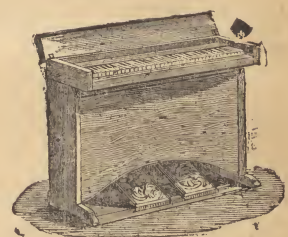
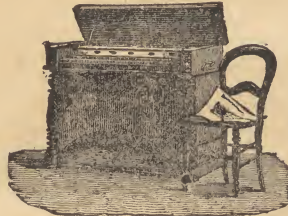
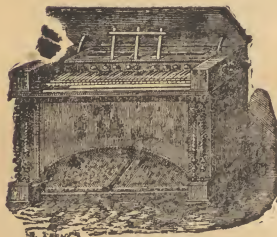
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Brought on by indulgence in irregular habits, effects of previous diseases, loss of power of limbs, weakness or loss of memory, absent-mindedness, irritable temper, disposition of the mind to displeasure at trifles, want of attention towards business, despair at finding no relief from treatment &c. &c. &c.

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Will restore grey hair to its original colour.

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INFALLIBLE PAIN-CURER

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Pains of every description have been cured by the outward application only of this medicine when all the skill of the medical art have been tried without effect.

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Have proved efficacious in the cure of Fevers of all kinds, Indigestion, Bilious or Nervous affections, Female Irregularities, Debility, Headaches, Liver Complaints, Asthma, Consumption, Coughs, Colds, Bronchitis, Palpitation of the heart, Swellings, Ruptures or Extreme Costiveness, Dropsies, Syphilis, Venereal Affections, Piles, Agues, Dysentery, Diarrhoea, Cutaneous Eruptions on the skin, Sore, Convulsions, &c.

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New Life		0 0 6
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Cachar Native Joint Stock Co. Ld.

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BYKUNTA CHUNDERA GUPTA,
Secretary.

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For Excellency of Workmanship.

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ESTABLISHED 1833.

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Houses completely furnished. Furniture designed and made to order.

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J. M. EDMOND & Co., in soliciting a continuance of public patronage, beg to say they have ready for sale specimens of Ebonyized and Gold Oxford style of Fancy Chairs, and are prepared to execute orders for other Furniture in the same style.

J. M. EDMOND & Co.'s New Show-Room is now replete with New Heraldic Style of Dining-room Chairs, and Rustic Chairs, Telescopic Dining Tables, with Patent Table Expanders, and a variety of finished Furniture.—Orders solicited.

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RANEGUNGE Fire bricks are the best Fire Bricks known;—superior to Ramsay's.

9 lbs. per 100.

Fire clay. 35 Rs. per Ton.

Glazed Stone ware, Drainage pipes of all sizes

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RICHLI ELECTRO PLATED SILVER.

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The Indian Mirror.

SUNDAY EDITION.

VOL XVI.]

CALCUTTA, SUNDAY, FEBRUARY. 4. 1877.

{ REGISTERED AT THE
GENERAL POST OFFICE. } [No. 28

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NOTICE.

All letters and communications relating to the literary department of the Paper should be addressed to the Editor. All other letters should be addressed to the Manager, to whom all remittances should be made payable.

Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

Editorial Notes.

MR. F. W. Newman thinks that the epithet "Theist" suits him much worse than "Free Christian" free meaning that he does not submit to any lord and master, or book, or church; *Christian* meaning (as Continentals understand it) adhering to Christian morality and spirituality. Well, if Mr. Newman does not like to be called Theist, no one has any right to call him by that name, only the world ought to know that his estimate of the character of Jesus remains as before much lower than the estimate of theists like Miss Cobbe, Theodore Parker, and ourselves. It seems to us to be a curious perversion of language to call one's self Christian, and have such slender respect for Christ. It is, as Professor Huxley says of Auguste Comte, Christianity without Christ. But it is palpable from Mr. Newman's letter to the Editor of the *Theistic Annual*, that the word Christian is every day acquiring a meaning in Europe independent of all theology. Whether the new acceptance of the word has obtained such extensive and well-recognized currency as to justify Mr. Newman's adoption of it, we are not in a position to say.

THE eminent author of *Positive Philosophy*, under whose banner sceptics, free-thinkers, and unbelievers of all descriptions have ranged themselves, was as much an enemy of the "liberty and equality" principle as the most bigoted Bonapartist, and ultramontane

priest. He thought no social or political organization of any kind would be possible if liberty of conscience or thought were allowed to every one, and if the rampant principle of equality were suffered to level down the natural distinctions of inherent superiority and genius. His idea was that in Europe the moral and intellectual ascendancy once possessed by the priest must pass into the hands of philosophers as soon as these were sufficiently unanimous. He would organize them into a practical hierarchy and rely upon their spiritual authority as the only security for good government, the sole bulwark against practical oppression. Thus a system of despotism in the state and in the family would be rendered innocuous and beneficial." This system of social and moral philosophy, says Mr. Mill, is comparable only to that which emanated from the brain of Ignatius Loyola. Sentiments like these uttered by the boldest champion of atheism in these days are edifying, and we recommend them to the study of those young men who in their ardour to act in everything as they choose, wax so eloquent over the time-expired cant of liberty and equality. Liberty for those who know how to submit at the right moment, and to the right authority ought to be the rule. Equality beyond the limits of genius and natural superiority ought to be the rule.

No organization, properly so called, can go on without an adequate measure of representative element in it. There cannot possibly be any corporate action on the part of a number of men, unless there are individuals who will honestly, independently, and firmly represent the best interests of the corporation. This is a self-evident truth, and it admits of no exception in the case of a church. On the contrary in a religious organization, where the highest, and deepest interests of men are involved, the interests of time and eternity, such representation is infinitely more urgently called for. If the Brahmos, therefore, insist upon the principle of representation in the administration of the internal affairs of their church, we cannot find fault with them, and must offer them our sincere sympathy. But we have one or two words to say about the representation itself. What is it the Brahmos want to have represented? No doubt their highest interests.—The great truths and teachings of Brahmoism, the true prin-

ciples of character, the high aspirations and ideals set forth by our religion, the deepest wants and aspirations fostered by the spirit of our faith, and along with these such management of the secular department of our work, (exceedingly limited as it is) as may equitably come within the cognizance of the Brahma public. These are matters in which we want representatives. The representative element in the Brahma Somaj must, therefore, consist of those men who embody in themselves what is noblest and best in our movement, and who have given such practical tests in their lives as may be morally and spiritually depended upon by the truth-seeking and salvation-seeking portion of our community.

MISS COLLET writes the following letter to the Assistant Secretary of the Brahma Somaj of India. The "Year Books" have not yet arrived in Calcutta on account of some irregularity on the part of Miss Collet's shipping agent, and there was no good therefore of publishing her letter earlier. As we expect the parcel by the next mail steamer, we hope that the secretaries of our fustian Brahma Somaj will make early applications for the same, sending postage stamps to cover the cost of despatch:—

33 HAMILTON ROAD, Highbury, London, N.
December 19, 1876.

DEAR SIR,—By this week's mail steamer a box is being despatched to your address, containing 150 copies of my new publication—"The Brahma Year Book for 1876. Brief Records of Work and Life in the Theistic Churches of India." They have been unavoidably delayed beyond the intended time of starting, but I trust they will reach you in time for circulation at the Anniversary. I enclose a list of the persons to whom I wish copies to be sent which includes every Brahma Missionary who likes and applies for it, and the Secretary of every Brahma Somaj (not otherwise specified in the list) who does the same. If, after these demands are satisfied, copies should remain, I shall be obliged by your selling them for me.

You will see that my object in this work is to supply, periodically, recent and reliable information concerning the Brahma Somaj, mainly, of course for Western readers. It is quite time that some such work should be taken in hand, both for the purpose of dispelling the absurd misapprehensions on the subject, which exist in many quarters, and also of meeting the desire for fuller knowledge of the actual condition of your Church which is felt by so many of our noblest religious thinkers in various communities. There are manifest disadvantages in the undertaking of such a work by a foreigner; but the kindness with which my wishes have been met by yourself and by other experienced Brahmos, has encouraged me to make the attempt. I hope that the inevitable imperfections may be kindly pardoned by Brahma readers, and that any among them who are able to help me by pointing out mistakes, or supplying valuable information for future numbers of my work, will be so good as to communicate with

me. All such assistance will be most gratefully received.

With best wishes for the welfare of your Church believe me to remain, my dear Sir,

Yours faithfully,
S. D. COLLET.

THE quarrel on the subject of Theism is still going on in the midst of the liberal religious camp in England. The fight is raging between Mr. Voysey, Mr. Suffield, Mr. Conway, and now we find Mr. Martineau has joined it, and last, though by no means the least of all, Mr. R. D. Darbishire. The controversy takes this definite form. Was Theodore Parker excommunicated or not by the Unitarians of America and England for his religious views after the publication of his DISCOURSE OF RELIGION. This discussion arises from the statement that the Unitarians of the present day have made no change of their original position by undertaking to publish Parker's Discourse. That any one can doubt the fact of Parker's perfect unpopularity when he lived, in the midst of his own community both in America and England, and that his book was almost universally condemned by orthodox Unitarians, is to us a marvel. And that the present Unitarian Association has been only able to publish the condemned book after a very warm and somewhat bitter conflict, bears additional testimony to the same fact. Mr. Martineau might have been favorably disposed towards Parker in those days, but he himself has often been half-disowned by the orthodox section of his community. A singular weakness which the Unitarians manifest is their disinclination to admit that they are advancing. Their love of an ostentatious uniformity sometimes takes away from them the credit which they honestly deserve for the liberal concessions they are making at the present time in the direction of Theism. Mr. R. D. Darbishire who is a Unitarian himself asks this question:—"Is there not a real difference between the Old School and the New? between Christian and Theist? What is gained by studious attempts to confuse the lines of each, and make believe that there is none? Why labor to show that there has been no change or advance? Is it because the Unitarians are unable frankly to admit that any can teach them?"

THE FACE OF NATURE.

TWICE during the late festival the leader of the Brahmo Somaj directed the attention of his congregations to the great spiritual benefits derivable from a devout study of the aspects of nature. We are thankful for such direction, because we have been long apathetic to the holy and beautiful teachings of the creation around us. They are not many in number who looking into their hearts, receive all the revelations of light and truth which suffice to lead them to the altar of Infinite Wisdom and Beauty. But the glories of nature are such as any one may

behold and profit by. These make their appeal to all kinds of mind from the highest to the lowest. The Eastern and the Hindu mind is specially adapted to commune with nature, and live in the midst of it. Some of the most singular beauties of the Bible are derived from impressions produced by natural sceneries; the writings of Mahomedan saints like Sadi are full of them, and Hafiz whose sentiments are so popular in both sections of the Brahmo Somaj, is mad with the rose, and the bulbul. In the sermon preached on the morning of the anniversary day, the Brahmo leader set forth the spiritual help he received from roses and birds, and taught us how close to the calmness and handsomeness of creation sits the Divine Spirit, and what a thin and transparent veil hides Him from the contemplative devotee. He encouraged us all to seek the ministry of the lily and the fowl, and wait for instruction from the grass, and the leaf on the tree.

Nature is ordinarily viewed under two different aspects. Of course, the faculty of imagination must be equally active in both these conditions, and faith must closely watch the movements and impressions of the soul to catch the right moment of inspiration. But the two moods of mind in which nature is viewed and contemplated upon, are first the passive state in which the spiritual fact of an Immanent Life in creation is perceived only. The universal realities, of joy, wisdom, power, tranquility, beauty, and perhaps holiness, are discovered. All these as fixed and constant facts present themselves before the spiritual consciousness, and impress it deeply. This is the Hindu, the Vedantic, and we might say, the incipiently pantheistic view of nature. The second is an active, watchful, and prophetic state of mind in which the soul receives actual, distinct, and living revelations of religious, moral, and missionary life from nature. Strong and original views of Divine truth, human relations, character, and great undertakings break upon the soul's vision by the simple and common workings of the objects around us. Wonderful suggestions that conceal within them the laws and lights of the whole universe, rouse and exercise the soul. Deep views of the calling, the trials, and the sacrifices which prophets make, and missionaries imitate, strike the heart spontaneously. Lives enter into fresh chapters of experience and work, great careers unfold themselves, great acts of repentance and self offering are gone through by the inspiration which faithful nature pours into the waiting souls of God's servants. Let no one be indifferent to the teachings of nature, therefore; let no one refuse the refreshment, rest, joy, and heavenly instruction which the Father of truth showers upon our heads through the beautiful instruments of His material creation.

THE DISEASE AND ITS REMEDY.

BABU KESHUB CHUNDER SEN'S lecture on the above subject in the Town Hall was as well attended as all his lectures are. About a thousand were present. Under the head of the Disease the lecturer explained the nature of sin, the various theories extant on the subject, and his own ideas about the origin and development of sin in human character. Under the heading of Remedy he explained the processes and states of mind by which sin as a disorder of the heart can be effectually cured. We quite agree with the lecturer that the modern idea of sin is as superficial as the atonement which is supposed to be its remedy. Sin is not a mere blot which can be erased by any outward act of penitential discipline. Sin is not a mere violation of Divinely instituted justice which is adequately vindicated by Divinely inflicted punishment. Nor is it merely an offence against the recognized rights of society which demand a legal restitution. It is equally a mistake to suppose that sin is an original disorder descending from parent to child, ingrained in human nature. As a past and historical reality sin does not exist. What is past is dead and gone, it is in the present liability to re-enact the past that actual wickedness finds its seat. Sin is a constant and present determination of the mind to act against the will of Heaven. It goes very deep into man's being, mixes with all his faculties and feelings, and acquires all the strength of a second nature. A radical and very powerful change of the whole being of man is required, in order that sin may be thoroughly removed from the heart with effect. The origin of sin lies in the weakness of human nature. Man when first springing into existence is but an animal, filled and encompassed by necessities which in their nature are carnal, tending to produce a carnality which is not strong enough to resist the temptations whereby he is surrounded. In this weakness sin lies involved. The weakness itself is not sinful; but that which comes out of it, as soon as man has acquired the power of will, and of distinguishing right from wrong, does become sinful. Thus in the liability of doing wrong arising out of the animal origin of man, the carnal appetites and inclinations constantly excited in him, the whole problem of sin exists potentially. Unless, therefore, we are free from all liability to the excitement of sin, we are sinful, and cannot be said to have obtained regeneration. Hence it is that in the estimation of exalted moralists, the lustfulness of the eye is renounced as actual crime, and the tendency to anger and hatred is pointed out as the source of murder. How then can we get rid of the weaknesses of our carnal nature completely, where can we obtain the remedy of liability to sin? A great prophet once preached on the mountain noble lessons of faith and asceticism, saying "take

no thought of the morrow." Think not what ye shall eat, or what ye shall drink, or what ye shall put on. A complete conquest of the carnal nature is necessary, a sacrificial immolation of the animal in man. Freedom from excitement to the commission of sin cannot arise until all the propensities and appetites of nature are under thorough control. And the process of doing this is by us designated as asceticism. But besides asceticism there is another means of remedying sin, and that is contemplation. By the one we conquer our animal nature, and by the other we receive access into our spiritual nature. The spirit world is as real as the world of matter around us. It has its beauties, and joys, and truths, its life, excitement, and enthusiasm, nay it is complete by itself. The man of contemplation leaves the sensual world, and enters, and has a perpetual existence in the higher world of spirit, when the trials and troubles of the flesh cease. He is not a quiet and idle mystic, who allows his faculties and energies to waste away, but in the region of the spirit all his powers and feelings are in the midst of the most intense exercise. And when there, engaged in such holy exercise, he transcends all sin, and all liability to sin. The genuine man of God presents himself under three aspects. In the first place he is a child. In guileless simplicity, in freshness, tenderness, and innocence of heart he is perfectly child-like. Worldly prudence, experience, cautiousness, the artificial refinements of society are very little to him. The more progress he makes in true piety the more perfectly does he resemble a child. Other people count their age by advancing figures as 1, 2, 3, 4, 5; he counts his age by a retreat in the figures as 5, 4, 3, 2, 1. The older he becomes in flesh, the younger he becomes in spirit. In the second place, the man of God appears as a drunken man. This metaphor which some are apt to think coarse, must be forgiven. The resemblance is so close and complete that it must be alluded to. Those who are gifted with spiritual enthusiasm, appear to the common people like men under the influence of liquor. The craving for spirituality, for communion is intense, like the craving for drink. The desire for a continually increasing measure of spirituality is equally intense. Even the hour of spiritual occupation if transgressed, produces pain, heaviness, and great languor. And the fullness of the spirit after and during communion can only be likened to intoxication. Thus it is found necessary to say "these are not drunk as ye suppose." In the third place the genuine love of God often resembles madness. Lunacy has been attributed to the highest order of religious men in every age. Their conduct is so far removed from the spirit of accommodation which society in general exhibits, they care so little to conceal their convictions, and the estimate of men and

things, they sacrifice their own interests so utterly and truly, that the jesting world calls them mad. Shall we fear to act in accordance with the deepest impulses within our souls only because modern and civilized Europe prefers to stand by, and scoff at us for our sincerity? True piety is mad for God, and in this sense Jesus Christ is the Prince of mad men, and when Paul in calm and manly dignity said "I am not mad, most noble Festus, but speak the words of soberness and truth," he was defending himself against the same humiliating supposition which brands every true lover of God as insane. Now because we advocate contemplation, asceticism, child-like simplicity, spiritual inebriation, it must not be supposed that we defend inactivity, indifference, pantheism, and mystic fanaticism. Even eccentric things have their centre. And those men, who act so contrary to established ideas and principles that every one considers them unreasonable, move in fixed orbits round the central truth of service to God. It is not held here that contemplative men are to be idle and unintelligent, and unfeeling towards the obligations and affections of nature. But the highest spirituality, contemplation and love are to be combined with the most intense activity in domestic and social relations. The hand will be unceasing in its work, the head in its thought, and the heart in its feeling. True mental philosophy and spiritual life move hand in hand. All the elements of true character are to be fused together in a chemical solution. Even the principle of mechanical adhesion, that of joining outwardly one virtue to another is objectionable. But intelligence, heart, and activity are to be so fused in profound, all-pervading piety, that the transition even from the desk of work to the altar of God will be most easy and natural. When a man has acquired such facility of communion with God, such intense enthusiasm and love, such entire command over his lower nature, he may be justly said to have become a regenerate man, and obtained the true remedy of the wide-spread disease of human nature.

The Week

SIR RICHARD TEMPLE reminds the youth of Bengal, in his last Administration Report of this Presidency that they are flocking too exclusively to two professions—the law and the public service—that other lucrative professions are fast developing themselves, connected with civil and mechanical engineering, with chemistry, botany geology—professions which might well be filled by them, if qualified by education and training, but which if not filled by them, must sooner or later be filled, to their detriment, by others. Sir Richard is most anxious to assist the people in learning these most useful sciences, and he trusts that their thoughts are being aroused and their eyes turned in this direction. But the result must after all mainly depend on their coming forward in sufficient

numbers and with a sufficient determination to succeed.

THE last Bengal Administration Report says that the total cost of the famine in Bengal in 1873-74 was Rs. 1,60,14,721. Of this sum Rs. 60,87,503 was declared to be fairly chargeable to the provincial finances of Bengal, while the balance Rs. 99,27,140 was debitable to the Government of India. But the Government of Bengal having found it difficult to meet such a large liability as Rs. 60,87,580, Sir Richard Temple applied to the Supreme Government for a special grant of 83 lacs of rupees, which would restore the equilibrium of the provincial finances and leave the Local Government working balance of 5 lacs to open the accounts of the year 1875-76. On the 22nd March 1876, a conference was held at Government House, Calcutta, for the purpose of discussing these liabilities, and Sir Richard Temple and the Hon'ble Mr. Reynolds were invited to attend at this conference. After a brief but conclusive discussion Lord Northbrook directed the Accountant-General to prepare a statement bringing out the entire liabilities of the Government of Bengal.

Devotional

MEDITATIONS AND PRAYERS.

THE meanness of some natures shows itself in dealing with their inferiors, and the meanness of others with their superiors. Some flatter their superiors, and ill-treat their equals and inferiors; others treat their inferiors with gentleness and consideration, but are violent to those above them. Show me the man who is good and sweet to his fellow-beings in all conditions of life.

WHEN, O my Father, will my conduct be equally considerate and sweet to all men? I would honor and love the superiority of those above me. I would respect and love the good parts of those who are my equals and inferiors. I would give and receive sweetness in all circumstances.

The Brahmo Samaj

At the General Conference of the Brahmos held on Saturday, the 20th ultimo, in connection with our anniversary, the following resolutions were carried:—

1. Proposed by Babu Joy Gopal Sen and seconded by Babu Jodh Nath Ghose.

That the report read by the Assistant Secretary be adopted.

2. Proposed by Babu Protap Chunder Mozumdar and seconded by Babu Krishna Bihari Sen, and supported by Babu Shiva Nath Bhattacharya.

That the Brahmo Samaj of India on the occasion of this anniversary festival sends its cordial greetings and loving regards to Theists of all classes and nations and to all philosophers, scientists, social reformers, and philanthropists who are laboring earnestly, here and in other lands, to further the cause of liberal religions and promote the moral and material prosperity of mankind.

3. Proposed by Babu Docoury Ghose and seconded by Babu Kanti Chunder Mitter.

That this meeting tenders its best thanks to friends in Calcutta and the provinces who during the past year contributed to

the Brahmo Mission Fund and thereby helped the progress of our mission.

Three other resolutions were then submitted proposing (1) that steps should be taken to liquidate the debts incurred in the erection of the Mandir and place it in the hands of a body of Trustees; (2) that a representative committee be constituted to look after the management of the Brahmo Somaj of India and (3) that full statistics of the Brahmo Somaj be published. The resolutions also proposed certain names to form committees for carrying them out. With reference to the first it was resolved that measures to liquidate the debt and the result announced at the end of four months. The consideration of the other proposal was entrusted to a committee composed of the following gentlemen:—Babus Keshub Chunder Sen, President; P. C. Moznundar, S. C. Deb, D. M. Das, Dr P. K. Roy, S. N. Shastri, N. N. Chatterji and A. M. Rose, Secretary.

BABU WOMANATH GUPTA has proceeded to celebrate the anniversary of the Berham-pur Brahmo Somaj.

Temperance

At the election of the last Mayor for Liverpool there was a brisk conflict in the Town Council because the person proposed for the Mayoralty was a public. Mr. Balfour said, I cannot allow the nomination of Mr. Alderman Walker for the Mayoralty to pass unchallenged. Whatever virtues he possesses and whatever services he may have rendered to his party, I care not. I place on record my protest that one who by his business as a licensed victualler in this town—(cries of "Orders")—has done more than perhaps any other person to promote disorder, pauperism and its attendant evils, is not a fit person to occupy by the post of chief magistrate of this borough.—Mr. Pearson: "Mr. Balfour has no right to allude to any gentlemen's business."—Mr. Alderman Bennett: "Let him take his nostrums to the proper platform and not bring them into this room."—Mr. Balfour: "I call on all lovers of what is right and good amongst the members of this Town Council to hold personal claims or party claims as subsidiary to those of sobriety, good order, and public morality, and refuse their votes to the largest publican in the town, recording them with me in favor of Mr. Bowring."

ABOUT half-past five o'clock on Saturday morning, as some workpeople were passing a mill lodge near to Sunny Bank, Eagley—a village 2½ miles from Bolton—they observed in the water the body of Wm. Sharples, a laborer at the Eagley Paper Mills. Deceased had been drinking the previous night at the Spread Eagle Inn, which place he left about nine o'clock to go home. He had to pass the lodge, and it is thought that under the influence of liquor he walked into the water up to his breast. Through his feet sticking in the mud he was powerless to retrace his steps, and he was frozen to death. When discovered his body was erect in the water, and both his head and breast were perfectly dry. Deceased's house was within twenty yards of the lodge.—*Manchester Guardian*, Nov. 13.

DR. BENJAMIN W. RICHARDSON, while lecturing at Oxford on the physiological action of alcohols, made some very interesting statements. Of the nervous system he says: "On the nervous system alcohol exerts a double action. There are two nervous systems in man and in the higher animals, viz, the vegetative or mere animal nervous system, and that cerebral and spinal nervous system which receives the pictures of the external universe and is the seat of the functions of reason and of the supernatural faculties. On both these systems, vegetative and reasoning, alcohol produces diverse

actions, all of which are perverse to the natural. It paralyzes those nervous fibres of the organic or vegetative system which control the minute vessels of the circulation, and by this means a larger supply of blood is driven by the heart into the nervous centres. Nervous action from those centres is first excited and blunted. At first, the brain is in a glow, and that stage of mental exhilaration which is considered the cheering and exciting stage of wine-drinking is experienced. After a time, if the action progresses, the opposite condition obtains, the function of the higher mental centres is depressed, the mere animal centres remain uncontrolled masters of the intellectual man, and the man sinks into the lower animals in everything but shape of material body. In the lower animals a state of actual madness accompanies this stage, and in man sometimes the same terrible condition is also witnessed.

Literary

THE *Gazetteer of Bengal* by Dr. W. W. Hunter, the Director-General of Statistics, is now finished, and all the twenty volumes are either printed off, or in the printer's hands. The work contains the results of a statistical survey, executed district by district in Bengal. Dr. Hunter was deputed by the Bengal Government to England to carry out the compilation and printing of the work. In 1875, five young Civil Servants were deputed for 15 months to work under Dr. Hunter. The sum allowed for finishing the work in England is £5,450. Every volume of the statistical accounts has passed under Sir Richard Temple's own personal supervision. The work is spoken of highly by His Honor.

DR. W. H. RUSSEL says, he "never received a farthing" of the £500 with which he is debited in the account of the Nawab Nazim's expenditure, lately published in the *Gazette of India*. He was asked to prepare a statement of the Nawab Nazim's case for publication in book shape, and consented, but refused to put his name to it. The book was consequently not published, and no money went into the Doctor's pocket; but £300, not £500, was paid to the agent, who had conducted the negotiations with him.

The following lines from an American paper set forth the difference between Cram, and Common Sense.

I could not tell the cntler's name
Who sold the blade that murdered Cesar,
Or fix the hour when Egypt's queen
First thought that Antony might please her.
I could not say how many teeth
King Rufus had when Tyrel shot him;
Or, after hardless Wolsey's death,
How soon or late King Hal forgot him.
I could not tell how many miles
Within a score rolled Thames or Tiber,
Or count the centuries of a tree
By close inspection of its fiber.
So I was plucked and lost my chance,
And plodding Cram passed proudly o'er me.
Who cares for Cram! I've common sense
And health, and all the world before me!

UNDER the name of *Ghost Land; or, Researches into the Mysteries of Occultism* is published a series of rambling excursions into the land of the improbable and the impossible, purporting to be the personal experiences of the Chevalier de B., whose work is "translated and edited" by Emma Hardinge Britten, the noted Spiritualist lecturer and writer. Whether the book is really translated from anything or is Mrs. Britten's work we do not know, as she may have chosen a familiar device to give the public a romance founded on what she deems fact. Spiritualist literature must take many steps upward before it is worth the serious consideration of educated people. Messrs. Crookes, Wallace, and Company must really go to work. The volume is "published for the author, at Boston, America."

MR. M. D. CONWAY says, in a recent letter to the *Cincinnati Commercial*:—"At a hotel table in Munich once a haughty English lord asked me what was the best paper in America of the order of the *Saturday Review*, of London. The *Nation*, I said. 'Yes,' he replied; 'but you have forty millions of people and England only forty, and you have but one paper of this class.' But one of the kind is quite enough, and rather more than is needed. It would be sufficient if we were eighty millions, instead of forty. We do not quite understand why Mr. Conway should compare The *Nation* to the *Saturday Review*, the only point of resemblance between them being that one is thoroughly English and the other tries to be."

MR. HENRY BARCLAY has written a book on Bulgaria and he describes the nature of the Bulgars and Turks in an interesting way:—"At one time we counted, among the heterogeneous mass, thirty-two different languages and dialects, but yet, with a few exceptions, Turkish was used by them all for every-day purposes. Amongst the Natives proper, far the best and most intelligent workmen were the Bulgars, and with proper education and good example, they were capable of doing anything. . . . They are a steady, quiet, hard-working set of people, patient and unresisting under the Turkish yoke, but at the same time not cringing or servile like their brother Christians, the Greeks and Armenians, and I have no doubt that, were the Turk banished out of Bulgaria, the Bulgars would soon convert it into one of the finest and most prosperous countries of Eastern Europe. As much as possible we employed these men on the line, and in after years some of them became fitters, cleaners, locomotive-drivers, and in fact, filled all the places of skilled workmen; and it is wonderful when one bears in mind how few had been their advantages, to think how they excelled. We had large gangs of Turks, but they are never really good workmen, owing to their utter inability to stick long to one thing. As the poaching loafer of a country village often becomes quite a hero in such an emergency as a fire or an inundation, so is the Turk good at a pinch, but for steady, continuous work give me the Bulgar. . . . We always employed large gangs of Tartars, and found them excellent workmen, but as I shall have occasion to write about them further on, I will not do so now."

Scientific

THE Government of Bengal thinks it desirable to establish a training school of forestry for young Natives in one or other of the Government forests. The number of Native officials now employed in the various forest-tracts in Bengal, is about 50. Their salaries range at present from Rs. 20 to Rs. 100 per mensem, but there exists sanction for raising the pay to Rs. 150, as soon as men shall become duly qualified.

THE proposals for an industrial survey of India, originated by Dr. Forbes Watson, are not much favored by the Bengal Government so far as Bengal is concerned. Sir Richard Temple thinks that an industrial survey is not practicable in Bengal. Dr. Watson's proposals are not suited to the circumstances of the country.

IN India the Prince of Wales shot a panther. Seeds of a species of martyria were found imbedded in the fur, and the fact is brought up to illustrate theological law. It is contended that seeds were made rough especially that they might adhere to animals, and in this way be transported along distances. In this case it is said the panther carries the seeds to the thick jungles, forcing its way through the branches, rubbing off the seeds in the action. That distribution may be accomplished in this way is clear; but it hardly seems to be the simple way Nature generally does things. Most of these "stickery" seeds hang on pretty tight when once in fur, and little short of the annual

shedding of the coat will free them. There is, of course, some wonderful design in all these burr-like seeds; but these explanations hardly satisfy the inquiring mind.

THE asteroids now number 169, the newest one having been discovered at Paris, by Prosper Henry, on Sept. 27th. For Nos. 165, 166, and 167, discovered by Peters, on August 9th, 5th, and 28th, he proposes respectively the names of Lovely, Rhodope, and Urdia. The new asteroids are all very small—of the eleventh and twelfth magnitudes.

As a social and scientific experiment the vegetarians of England still continue to give annual dinners. At the last dinner nearly fifty people, were present though many more were expected. The description given of the dinner is the following:—I presume the dinner was, in its way, a culinary triumph. Evidently it was regarded as such by all true believers. It was served up by Messrs. Macdonnell and Downing's young ladies, who were evidently as much interested in the experiment as the guests themselves; and the tables looked as much like the real thing as, under the circumstances, you could expect. The vegetable soup was excellent—at any rate, to such of us as had brought to the feast that best of all sauces, a good appetite. The savouries included a vegetable pie, haricot beans, stewed lentils, braised carrots, potatoes and white sauce, stewed mushrooms (a dish I can conscientiously recommend), fried potatoes, and stewed artichokes. The second course consisted of plain vegetables, and included sprouts, green peas, cauliflower, Brussels sprouts, and green peas. After this, as the reader may imagine, the sweets were welcome; and I mention it purely for the benefit of the ladies, who are always interested in such matters—they consisted of damson, apple, and raspberry tarts, plum, tapioca, and macaroni puddings, custards, and rice. A desert of the usual character followed. Water was supplied *ad libitum* and freely indulged in. I should have liked a cup of coffee but instead we had music and speeches. The principal orator of the evening was Mr. Richardson, the President of the Association, who said he had never eaten meat in his life and certainly looked as healthy as one could wish. For an evening party accounted for owing to the fact that was made up on purely vegetarian principle. Even his shoes were made without leather.

Latest News

—THE promised subscriptions to the fund for the founding of an Industrial Exhibition at Bankipore, amount in all to two lacs of rupees, of which it is proposed to allot half a lac to erecting a building for the institution and the remaining one and a half lacs to the endowment, the interest on the last-mentioned amount being devoted to defraying the charges of instruction. Sir Richard Temple has agreed to allot Rs. 6,000 annually from Government funds as a grant-in-aid. The building will have a site close to the Patna College.

—THERE is every prospect of the Northern Bengal State Railway being opened for traffic from Kushtia to Julpigori by the middle of this year.

—SIR RICHARD TEMPLE has recommended that measures similar to those which have been sanctioned for the N. W. P., with a view to the reduction of the surplus number of Civilians, and for remedying the position of those who have suffered by the present block in promotion, should be extended also to Bengal.

—THE Committee appointed by the Bombay Bar has honorably acquitted Mr. Mayhew of the charges of sharp practice and conduct, discreditable to the Bar, preferred against him from the Bench. The Bar approving this verdict, has unanimously recorded regret at the conduct of Sir Michael Westropp, the Chief Justice of Bombay.

Local

THE following are the chief results of the working of the Cantagions Diseases' Act in Calcutta and its suburbs during the past as compared with the previous year. In 1875 the number of persons borne on the register at the close of the year, was 7,925, and the number of persons newly registered was 1,204, while in 1874, 6,845 persons only were entered on the register, and the number of those newly registered, amounted to 947 only. In the past year, however, the number of defaulters from examination had increased to 7,409 as against 5,263 in the previous year. The number of arrests made by Police at the same time increased from 802 for non-registration, and 2,572 for non-attendance at examinations in 1874, to 1,045 and 4,588 respectively in 1875. The number of persons found to be diseased in the past year was 410 among those examined for the first time, and 2,288 among others, the corresponding figures for the previous year having been 254 and 1,773 respectively. The total charges on account of the lock-hospitals in Calcutta and the suburbs during the past year, amounted to Rs. 39,609 against Rs. 34,877 in the previous year.

WITHIN the last three weeks four Dacoities are reported to have been committed on the other side of the river. The first at Bally in which one life was lost, the second at Shibpur, the third at Ramkistopore in open daylight, and the last at Howrah near the Hugly Bridge, where another life was lost.

IT is stated in the last Bengal Administration Report that the conduct of the Calcutta Police Force, with the exception of the European sergeants and constables, has improved. Sir Richard Temple regrets to find that so many as 507 constables were fined during 1875-76. His Honor would prefer to see offenders subjected to extra drill or to some other punishment than one involving loss of stipend. Some advance continues to be made in raising the number of Bengali constables in the Force. The Report says, "the attempt to procure intelligent Bengali recruits, who will submit to discipline, is of vital importance to increasing the popularity as well as the efficiency of the Force, and the Lieutenant-Governor desires that it may not be relaxed."

THE total number of suits coming before the High Court in its Original Jurisdiction, during the year 1875-76, amounted to 1,414 as against 1,356 in 1874 and 1,327 in 1873. Of these the total disposed of was 619, so that there were left pending 795 cases as against 772 and 668 cases at the close of the years 1874 and 1873 respectively. So the work on the Original Side of the High Court is steadily increasing, and the pending file is annually getting heavier. The Appellate Side the Court sat for 248 days during the year 1875 and disposed of 6,816 appeals and applications against 7,453 and 7,254 disposed of in 1874 and 1873 respectively. 4,326 cases were left pending at the close of 1875 against 3,634 and 3,097 at the end of 1874 and 1873 respectively.

MR. J. C. MACGREGOR, Barrister-at-Law, is appointed Receiver of the High Court, vice Mr. Clarke, resigned.

BAKE TROYLOKYNATH MITTRA, M. A. B. L., and Babu Gurudas Bandhopadhyay, M.A.B.L., have been admitted by the Calcutta University to the degree of Doctor in Law.

THE Venerable Edward Ralph Johnson D.D., the new Bishop of Calcutta, with his family and Domestic Chaplain, are expected to arrive in Calcutta in the Deccan about Wednesday, the 7th instant.

THE next Overland Mail will be due in Calcutta to-morrow morning.

MR. T. D. INGRAM, Barrister-at-Law, goes home for good in May next.

It is rumoured that the Government of India will open a new loan shortly.

WE hear that there is every probability of Mr. Justice Boulnois of the Punjab Chief Court officiating for Mr. Justice Pontifex, during the absence of the latter on furlough for ten months from March next.

MR. H. T. PRINSEY and Mr. Lawford are named as trying to get into the High Court to officiate for Mr. Justice Kemp and Mr. Justice Jackson.

THE following is the list of business to be brought forward at the Meeting of the Council of the Governor-General of India for the purpose of making Laws and Regulations, to be held on Wednesday, the 7th February 1877:—
1. The Hon'ble Sir Arthur Hobhouse to move that the Reports of the Select Committee on the Bill to define and amend the law relating to certain kinds of Specific Relief, be taken into consideration.

2. Also to move that, in Section 1, for the words "at once," the words and figures "on the first day of May 1877" be substituted, and that to Section 2 the following words be prefixed (namely), "On and from that day."

3. Also to move that the Bill as amended be passed.

4. Also to present the Report of the Select Committee on the Bill to amend Act No. XIII of 1875.

THE Rev. Mr. Gregson gave a most eloquent and impressive lecture on Temperance last evening at the Hindu School Theatre to an assembly of educated Natives.

ACKNOWLEDGMENT.

Report of the Calcutta Society for the Prevention of Cruelty to Animals for the year 1874 to 1876. Calcutta. 1876.

Advertisements

Cachar Native Joint Stock Co. Ltd.

Having opened out 50 acres in tea on a garden of 700 acres, do hereby give notice that this Company has been duly registered under Act X of 1886 and is now prepared to sell Shares at Rs. 25 each until the 31st instant. Tea manufactured to date, 20 maunds. Further particulars can be had from the undersigned.

BYKUNTA CHUNDERA GUPTA,
Secretary.

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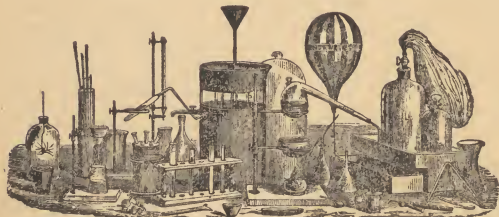
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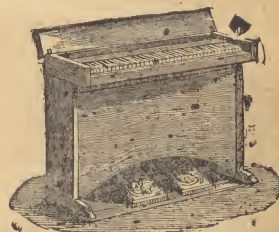
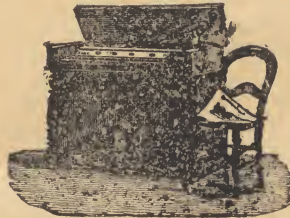
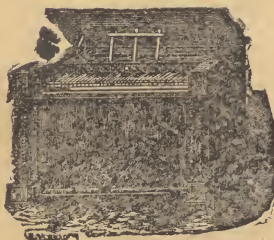
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The *Calcutta Magazine* should find many readers.—*The Times of India.*

The *Calcutta Magazine* is a valuable acquisition to periodical literature in India. In printing and general get up, it is in fact superior to some English periodicals, and on its general merits it is certain to win for its freight of amusement and instruction a welcome both in and out of India.—*Athenaeum and Daily News.*

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The Indian Mirror.

SUNDAY EDITION.

VOL. XVI.]

CALCUTTA, SUNDAY, FEBRUARY, 11, 1877.

{ REGISTERED AT THE
GENERAL POST OFFICE, } [NO. 34

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NOTICE.

All letters and communications relating to the literary department of the Paper should be addressed to the Editor. All other letters should be addressed to the Manager, to whom all remittances should be made payable.

Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

Editorial Notes.

DR. MAUDESLEY, a high authority on the subject of Mental Disease, writes many interesting things about madmen. Half the crimes, or more than half, committed in the world, owe their origin to temporary insanity. Every form of mental disease is said to attack the conscience first, and if the motives to violent or wrongful acts were clearly traced and discovered, capital punishment would be all but unknown, and the jails half-emptied. Sin is "a dis-ease, in-sanity, dis-order;" it cannot be easily checked when it has entered into the physical and spiritual organization, when it has found its seat in the blood, brain, and the moral nature. "Sin is madness" says a writer in the *Theological Review*. "Moral alienation is the proper characteristic of mental derangement." Physiologists find the relation of all immoral and unrighteous conduct to the nervous cerebral centres, to the circulation of the blood, and to the condition of the digestive organs. Whether and how far this theory may be true we have no means of deciding, only we find in it a somewhat striking confirmation of the view expressed the other day by the Brahmo leader, namely, that all sin lies involved in, and owes its origin to the animal nature of man. Now the animal is ultimately subject to the laws of the spirit. The exercise, or the dormancy of reason, conscience, and the spiritual faculty produces a visible and direct influence upon the physical organization, notably upon the convolutions of the brain, and the flow of blood

as instanced in the cerebral structures of eminent men on the one hand, and of savages and criminals on the other. We are responsible, therefore, if by conscious efforts we do not make impossible for the flesh to lead us to the commission of wrong against the spirit.

THERE is a border-land, however, in our spiritual organization in which the lines of madness gradually dissolve into the opposite character altogether. Madness changes its form of sinfulness into the form of unusual virtue. The poet's wise observation that "great wits are often to madness near allied," is illustrated not only by Dr. Maudesley but by Jesus, and Paul, by the Mossulman, and the Hindu. "It is truly remarkable," says the learned doctor, "how much mankind has been indebted for its originating impulses to individuals, who themselves, or their parents, have sprung from families in which there has been some predisposition to insanity." The Greeks and the Egyptians consulted persons who were distracted and half insane, as oracles who knew the counsels of the gods. The Hebrew prophets, if they came to life again, would be stoned to death by the crowd as insane. The Hindus have a traditional reverence for eccentric individuals of all sorts, and resort to them in hundreds. "By Mossulmen," says Mr. Roden Noel, "madness is regarded as something sacred, as a result of Divine inspiration. In Syria I have myself seen madmen revered by Moslems, and tortured in a dismal cave by Christians." Heredo we not get another illustration again of the late Town Hall lecture, namely, that verily the righteously are mad?

MR. DALL has provoked a controversy with the Brahmos regarding the anniversary lecture at the Town Hall, in which he seems to have unfortunately assumed the attitude of a rationalist. He exalts work above prayer, the activity of the muscle above the soul's communion with God. According to him honest and philanthropic work is the best form of devotion, and quiet meditation is nothing but idleness and folly. This is the spirit of Mr. Dall's creed, though not its letter, for he seems to hide his antagonism to spirituality and prayer under eloquent defence of outward righteousness. The Brahmos commend action, but in proud work, however useful, they

do not seek salvation. Nay, we believe that righteousness is not possible without prayer, which alone gives strength and sinews to practical piety. How can one magnify works when without prayer they are impossible? Mr. Dall's saint is the godless porter who works and toils for twenty long hours, but has no time for prayer! The mystic's saint is the man of rapt devotion who forgets the world in all-absorbing contemplation. But the Brahmo's ideal of a saint is the man in whom profound knowledge, rapturous emotion, enthusiastic work and deep communion are "chemically fused together," and in whom the higher life has altogether conquered the lower.

THE Albert Hall promises to be one of the most useful institutions in the Native quarter of the town. Already the daily attendance at the newspaper reading rooms numbers about fifty, and the number is expected to increase as soon as papers and periodicals are received from England. Some valuable books have been added lately to the library. Among the illustrated English papers that are supplied gratis by a friend, are the *British Workman* and the *Band of Hope Review*. We should like to see this institution more largely appreciated and patronized than it seems to have been.

THE leaders of our church are justly averse to incur debts, but running into debt is a most usual thing among many religious communities. It is quite a fashion in America. In the city of New York alone the Holy Trinity (Episcopal) Church has a debt of £40,000; Church of Heavenly Rest, £30,000; Memorial Presbyterian Church, £28,000; two other Presbyterian churches, £30,000; two Episcopal churches in Harlem, £12,000 each; a Methodist church £8,000; twenty-three of the twenty-seven Baptist churches have debts ranging from £3,000 to £15,000 each. The Unitarian church has a debt of £10,000.

SOME people think it quite wholesome to give corporeal punishment to their children, and cannot understand the dreadful depression it produces, and the moral degradation which is its effect. The following story which we cut from an English paper, illustrates it very well:—A girl named Edith Fox, ten years of age, was left at home to "mind the baby," a younger sister, aged five, and a little brother. By some mis-

chance she dropped the baby, and her brother said he would tell her father, and he would "warm her." The girl seems to have brooded over this, and instead of going to school in the afternoon, she took her sister to the canal side, saying, "Let's drown ourselves." She got into the water, feet first, and the little five-year-old caught her by the hair, and tried to save her, but she was drowned. At the inquest, the girl's brother said his father had flogged the deceased with the strap which he wore round his waist, and he himself had been flogged in the same manner. The jury found that the deceased had committed suicide while in a fit of temporary insanity, brought on by excessive fear of corporal punishment.

MISS COBBE writes a brilliant panegyric in the *Theological Review* on Mr. Martineau's *Hours of Thought on Sacred Things*. It does not admit of amoment's doubt that the book deserves high praise, for it is not a book of the common order. As a specimen of vigorous and exalted thought, the metaphysical reasoning of a great thinker rendered into the deep and glowing language of genuine spirituality, the book has hardly an equal. "The treasures of spiritual experience," says Miss Cobbe, "which these sermons contain—the rarest, as they are the most precious communications which one soul can make to another—give to the book a value which throws into the shade every other characteristic, whether of powerful argument, or radiant eloquence." The literary and rhetorical excellence of everything that proceeds from Mr. Martineau's pen, is widely known. He is the most complete master of the English language, and the utmost brilliancy of his power of expression adorns these select utterances from the pulpit. "Even to those who have little religious feeling, it would seem the sermons must have attraction from the unapproachable beauty of their style, making whole pages of them rich and fanciful as a poem of Shelly, suggestive and profound as the finest passages of *In Memoriam*." There is only circumstance about these sermons to which we cannot but refer. Mr. Martineau is too textual. What we mean is that he seems to take too much pains to confine himself within the interpretations of Bible texts, which the independence and loftiness of his own thought and spirituality certainly transcend very often. This attempt involves the double disadvantage of giving a forced air to the interpretations themselves sometimes, and at other times conveying the idea of a needless deference to orthodox notions and practices, which though they have no absolute value, seem to have a peculiar value for Mr. Martineau. We are not against the quotation of texts certainly, but we do not wish that a genius like Mr. Martineau should be always quoting chapter and verse to give weight and orthodoxy to his statements, which are weighty enough without such conventional value.

THE first Theistic Church, we see, was established in England in the year 1776, exactly a century ago, by David Williams in Margaret Street, Cavendish Square, London. The *Christian Life* gives the following account of it:—

David Williams, the founder of the Literary Fund, born 1738, died 1816, published in 1773 his "Essays on Public Worship," in which is declared that "all pious and honest men might and ought to worship God together." In pursuance of this idea he published in 1776 a "Liturgy on the Universal Principles of Religion and Morality;" and in the same year opened for its use a chapel in Margaret-street, Cavendish-square, under the patronage and at the instigation of General Melville. Proselytes were sought by the general with unwearied solicitude; and he worked hard to get ministers to appear in Mr. Williams' pulpit. Dr. Thomas Semeriville, the historian, was present at the service there one Sunday in 1785, and he describes it in his "Autobiography." The prayers, he says, were devout, pure, and practical, and the sermon glowingly eloquent, but the congregation was small, and apparently indifferent and uninterested. "I did not count above half a dozen ladies; and I noticed this circumstance as ominous. I told the general I did not believe it possible that any religious sect could flourish, or even continue to exist, without the countenance of the fair sex." In 1778 he published two quarto volumes of his lectures in this chapel; and says in the preface that his two years' experience there had now practically established beyond question "that good men of all nations and all religions, and even Atheists who acknowledge beneficent principles in nature, may unite in a form of public worship on all the most important truths of piety and morality."

AMONG the promising men in the Unitarian community there are two converted priests from the Roman Catholic Church. One of these is the Rev. R. Suffield who is the minister of the Free Christian chapel at Croydon in Surrey, and the other is the Rev. Charles Hargrove, the newly appointed minister of Mill Hill Chapel, Leeds.

JOSEPH SMITH, JR., son of the great founder of the Mormon Church, is preaching in California. He denies the headship of Brigham Young, the present leader of the Mormon Church at Utah. He says that he has from twelve thousand to fifteen thousand personal followers, and that the headquarters of the reformed church are at Plano, Illinois. He repudiates polygamy and also "blood atonement."

SPEECH; FEELING; AND BEING.

WORDS without heart are empty sound. Yet with this vain jingling thousands of souls are daily satisfied. Prayer means the utterance of a number of sounds sometimes attended with a sort of intellectual faith, sometimes attended with none. When we hear the words of prayer we are apt to think that the person speaking them has attained to the condition, or something very near the condition for which he prays. There cannot be a greater mistake than this. If the words uttered are sincere, they only embody a wish, sometimes perhaps, a strong wish, but very seldom taking the form of a will. The prayer represents the wish of the man who appeals to Heaven. Even wishing to be

good is good, and we must esteem the man who expresses really a good wish persistently. But it is clear that mere wish cannot make us what we want to be. The wish must be transformed to will, or it would be ineffectual. Nevertheless, it is profitable to hear many kinds of good wish expressed by well-meaning men. Words, therefore, if they are not totally empty, contain within them an amount of virtuous wish which may or may not be fulfilled, and the fulfilment of which depends upon certain conditions, moral and spiritual, that must be satisfied before. Words in devotion can be no gauge of moral or spiritual excellence. We must have more.

There are some men who go beyond the word stage. Their utterances are not mere empty sound, but have a substratum of very valuable feeling. Out of the fulness of the heart the mouth speaketh. The feeling, perhaps, may not be always equally predominant, but then at times, nay perhaps often, it is so intense that it portrays the most vivid representations of realities which are far beyond the reach of any earthly conception. Those who utter these feelings are well-nigh charmed themselves, and become, charming to those who hear them. But even this is not enough. To get a presentiment of heavenly things, in the heart is not to possess them. To feel a breath of celestial perfume is not to be in the garden of paradise. Men are very apt to confound Divine grace with their own fitness. That is to say the unusual experiences they feel at the time of prayer conveyed into the heart by the Holy and Blessed Spirit they think to be the outcome of their own spiritual excellence. If they are holy in the midst of their devotions, it does not at all follow that they are holy in actual life; if they are loving and forgiving when they are in the presence of God, that is by no means an indication that they love and forgive when they are in the midst of the trials of their condition. He that is joyful while praying, may be very unhappy and despairing when temptations and weaknesses assail him. So, therefore, blessed experiences amidst devotions are no gauge of real spiritual progress.

There is a third condition to which every one's early attention has to be drawn. The man in whom religion has found a seat acquires some permanence of condition. This means that all the relations of life have been permeated by religion, and there is no part of existence which is not penetrated by principles of spirituality. The words that are uttered in the midst of devotions or at other times, represent the real state of the man, the struggles and aspirations that are always present, the successes and sorrows that fill the inner nature during the greater part of life. The feelings that are expressed are no accidental and extraordinary flashes that come and go without leaving any perceptible impression upon consciousness, some-

thing with which the usual phases of life have very little to do. But they are only the intensified state of an abiding condition of moral and spiritual progress which flows and heightens at the fruitful season of prayer, but never ebbs out beyond a certain stage of religious blessedness sufficiently higher than what men in general attain to. The man is not perhaps *very* religious, but he is a religious man all through. Whatever he does, he does in a peculiar fashion; whatever he speaks or feels is according to a fixed standard. His soul always retains a definite tension, not becoming too highly pitched at certain times, to become exceedingly depressed at other times. The wise advice that Sakya received as to the real condition of the saint, is universally applicable. If the instrument of music is strained too much it will break; if it is too much relaxed it will give out no melody. It is only the medium state that is likely to be permanent. The man who has permanently become, in however small a measure, what he wishes for, and what he prays for, what he feels, and what he speaks about is a religious man indeed. His being is the gauge of his spirituality.

MR. PHEAR IN LONDON.

LONDON, *January 18th 1877.*

AN interesting meeting took place on Tuesday evening last at the rooms of the Society of Arts, under the auspices of the London Branch of the "National Indian Association"—and although no doubt you have already seen reports of the paper read by Mr. Phear that night "*Upon the employment of Native gentlemen in the Civil Service of India*," perhaps a few remarks from one of his audience may not be unwelcome to your readers.

The tone taken by Mr. Phear was exactly what one would expect from him, so long a true friend to the Natives of your country, and our hopes before hearing him, were in no way disappointed. He began by contrasting the natural qualities of English and Indians, and all through his paper spoke with great candour and friendliness of the virtues and faults on each side, maintaining that the thoroughness and precision which are so often marked characteristics of Englishman and so useful to them as Governors, will no doubt be gained as far as needful by Indians themselves in time, though at present the Native soul abhors nothing so much as routine and uniformity! But while thus pointing out what he considered some of the natural shortcomings of the Indian character, he showed at the same time, how these disqualifications for official life would be best cured by a gradual participation in the Government of the country, and how it was the duty of the English to provide this cure. Conformity to a high professional standard would also, he declared, have such an influence on the Indian mind that it would be felt all through their family relations as well, and so

have an elevating effect upon the whole country. For, that the English official standard was higher than the ordinary Indian one he seemed to simply, though at the same time he spoke openly of the faults of the English in India and blamed them severely for their manner of treating the Natives of your country. Mr. Phear's criticisms, however, carried no sting with them. The kindly spirit in which he spoke, must have been felt by all, and all sides ought to be grateful for such friendly openness. Every one of whatever nationality must have agreed with him also, when he declared that the only way to prevent a conquered people from deteriorating was to restore to them that freedom of which they had been deprived.

Mr. Sheldon Amos who rose at the close of the paper enlarged upon the same idea and spoke of the Art of Government as one of the highest of human Arts, and that branch of it as the highest, which teaches others how to govern themselves—a branch which should especially be attended to by the English in India.

A lively discussion followed in which the Rajah Ram Pal Singh, Babus (?) Bose and Ahmed and Messrs. Talbot, McNuin &c., took part. The chief difference of opinion among the speakers was, apparently, that the Indian speakers were rather more in a hurry for admission into the higher branches of the Civil Service than the English for them—the latter all agreeing more or less with Mr. Phear that such introduction must be gradual, and at first in close association with Englishmen. One of our country-men indeed waxed warm, and declared that no good had come to India from English rule and that the sooner we were out of it the better—or words to that effect! But as a subsequent speaker remarked such an outburst must be forgiven him when we consider the disabilities under which his countrymen have so long laboured.

At 10 o'clock Sir George Campbell (who was in the chair) summed up the proceedings in a masterly style, and answering especially the remarks of the Rajah, said that he could not agree with him as to the desirability of noblemen alone being admitted into the Civil Service of India—We must look on the contrary, he said, to the rank and file of University men for your future governors as we do here for ours; and while doubting the wisdom of those who would bid the English depart at once from your country, he agreed that in future years they would no doubt be only too ready to make their bow, and retiring themselves an effete and antiquated nation, leave you well instructed in the art of government (after years of official drudgery) to manage affairs after your own manner! So may things indeed turn out! Many of us would heartily echo, especially after looking at the worn faces of many of those Englishmen who have spent so much of their strength in the service of your country.

And now let us return thanks to the Indian Association for arranging these discussions between your countrymen and ours, where we all learn something of how matters are looked at from a different point of view to our own—to us English at least a most instructive proceeding.

ANNIVERSARY LECTURE.

ON
("THE DISEASE AND THE REMEDY.")
[Delivered by Babu Keshub Chunder Sen, at the Town Hall, on Monday, the 22nd January 1877.]

Fellow-Pilgrims:—In the course of your journey to the eternal home, along life's dark, dreary and rugged path, did you ever meet a noble and pre-eminently gifted spirit, preaching the high truths of asceticism to his disciples, assembled round him on a mountain? And as you saw that noble figure, and heard those spirit-stirring words, were you moved? Was your attention arrested, and your interest riveted for a while? Did you listen with admiration and awe as he said these thrilling words:—"Take no thought for your life what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on." On another occasion that mighty prophet, in language hardly less striking, spoke to the following effect:—"If ye will be perfect, go and sell all you possess and then come and follow me." Men have been reflecting upon these words of fire, these eighteen hundred years, and yet they are as fresh and interesting to-day as they ever were. They have found a lodgment, it is true, in the earnest heart of every believer who sincerely seeks salvation. But the uninspired, hardened world still doubts and disbelieves, and the problem of asceticism is not yet solved. The world seems to ask,—"why preach a doctrine so high and pretentious; theories of religion so absurd, so impracticable, and so hostile to the interests of humanity and the spirit of civilization? Why should man wholly renounce and give up the world in order to pursue the things of the spirit? Why not reconcile the two?" Verily the world's religion is a religion of compromises. Its theology has no heart, no soul, but is only a system of prudent accommodation throughout. Its practical life has been moulded accordingly. Practically we do away with all that savours of asceticism, and ignore it altogether. All that is sought is virtue in a worldly sense, a state of life in which religion and the world are blended together. If a man has attained honesty and rectitude, he thinks he has served himself, society and God as honorably as is possible for humanity. We all believe that we are sinners. In a feeble voice, and in a yet feeble spirit, we all confess our sins and shortcomings. But it seems to be a mere mockery of confession. We believe that our sins are really not so bad after all, and the atonement we undertake is only skin-deep. As the sin, so the remedy. Both are superficial. In all nations, in all countries and among all sects, sin is admitted, but it is treated both theoretically and practically as if it were something superficial. Let us fix our standpoint far away from all systems of theology, and from there let us look at sin as it is, and not as it has been represented to be. Is not the evil more radical, more inveterate than people represent and wish it to be? What is sin? It is a terrible curse, an abominable and leathsome disease, that has its root in the depths of man's being.

It is not something that floats on the surface of society. It is a terribly unclean thing. Often it seems to have been put away, although the root lingers still. We are all engaged more or less in white-washing the superstructure of our moral life, while rottenness dwells in the foundations thereof. We have been only cutting off branches of the evil tree, one here and another there, while the root of corruption lies intact below. What is the effect of all this superficial reformation? There is sin still in the depths of society, as vile and hideous as it ever was. Upon close analysis sin will assuredly appear to be far more inveterate than it is represented to be. Sin has been looked at and represented in various ways. Some think it to be a mere spot upon a man's character which may be easily obliterated,—a mark which may be erased and blotted out. You all know there is such an expression as "blot out thine iniquity." Some take a legal view of human wickedness. A grievous wrong has been done to some one, and restitution is sought. The wrong must be repaired, and adequate compensation must be offered for the damage or injury done. Atonement for sin is thus nothing more than indemnification. Others regard the wrong as something criminal, and not civil. In every sin the majesty of Heaven is assaulted. There is an invasion of God's law,—a violation of God's decree. Every case of sin is a case of the Infinite Moral Governor of the Universe *versus* the offender. Every crime is punished by earthly rulers and potentates; and so every sin must be punished duly and adequately. Heaven's justice is likened to our Penal Code, in which sins are classified and arranged, and adequate penalties attached to each. If the penalty is borne and the law is satisfied, the offender is no longer regarded as an offender. Now in each of these views of sin there is certainly some amount of truth. But observe that in all these theories sin is considered quite *accidental*, something, which has no place in man's constitution or being, nor necessarily connected with it, but only superadded to it as an accident. Man through infatuation does something which is wrong, and becomes a sinner. If he performs some kind of atonement, and goes through certain penances and mortifications, there is no longer any sin left in the heart. The last residue of evil is obliterated as soon as the last act of expiatory sacrifice is performed. But sin is *not* accidental. It is radical. If you wish to find its root, go and search into the depths of man's constitution. Do not liken heaven's ordinances to man's. Between sin and crime there is a great and essential difference. A man commits a crime, is convicted and is punished by earthly Governments according to the provisions of their respective penal codes. The outward crime, the overt act is punished and human justice is satisfied. But Heaven does not take cognizance of outward crimes, but deals with the root of evil in the heart. Murder, theft and robbery have no place in the Divine code; the propensities in which they originate are alone recognized and dealt with as punishable offences. The classification of sins in that code is altogether different from that which we see in human systems of law. All sin may be traced to our carnal nature. In the depths of our being is to be found the root of all criminality. God judges the heart's carnality and wickedness, and not outward crimes. He does not enquire whether we

are guilty of actual murder, perjury, forgery, embezzlement or adultery, but whether the carnal longings and propensities for these crimes, the passions in which they originate are present in the heart. We are not pure before Heaven so long as evil propensities dwell within, though of outward crime we may be free. How many around us are engaged only in atoning for and renouncing their external vices with a view to cleanse ourselves! This infatuation is deplorable. We may think complacently we do not commit crime, and yet if we go into the root of our existence there we find evil still lingering. After earthly justice has been satisfied here, and society has received compensation for the damage done to it, after the so called "atonement" has been gone through, even then there is secret uncleanness lurking in the heart. The fact is sin is a moral disease, and not merely a legal offence, and it must be treated as such. The root of this disease is in the depths of our nature, and though not manifested always it exists still in latent forms. Are we then to believe in the doctrine of the natural depravity of man? If there is uncleanness in all classes of society, if sin prevails throughout the length and breadth of the globe, are we to believe that all human nature is depraved and there is such a thing as original sin, and that all men are born sinners? Against this doctrine, however popular it may be, we must declare our protest. Man is not naturally a sinner. He is not born in sin. If he otherwise, why did Jesus Christ vindicate little children? Why did he, pointing to little children, say "Suffer them to come unto me for of such is the Kingdom of Heaven?" The little infant just ushered into the world is perfectly innocent and immaculate. Heaven is decidedly the abode of innocent little children, not of grown up men, full of the dishonesty and deceit of the world. Do not say then that man comes into the world as a born sinner with a vicious constitution. There is no original iniquity in man. Sin is unnatural, not natural. If man's primitive constitution is not vitiated where is the origin of sin? In the animal nature. Man is not born a murderer or a robber, but he is born an animal. Man comes into this world a *thing*, not a *person*. Out of the thing grows the animal, and out of the animal is developed manhood. The first birth is altogether material. It is a thing, the unformed embryo. Man in the beginning is nothing more than that; consequently there is no room for sin. When the animal nature is born, there is no will, no personality, although there is instinct and even intelligence. Sin is impossible where there is no will. Only voluntary agents are capable of sin. When the embryo develops itself into animal life in the child, we see indeed, all the propensities of animal life, but unless and until there is volition and deliberate choice, there can be no responsibility to God or man, and consequently no sin. In the animal nature is no sin, but out of it grows all sin and wickedness. There is no actual sin in the infant, but there is the potential sin in all children. The sinner is yet to be born, not yet born. Talk not of original sin, but say there is something in human nature which leads to sin. Verily the animal nature lies at the root of all sin. Sin in its origin is nothing but carnality. That which is vicious, absolutely criminal, was in the beginning only carnal. In the flesh behold the root of sin. Here we find the true secret of the so-called doctrine of original sin. Every man is liable to go wrong, because he is born weak;

born a slave to the senses, with strong carnal propensities and appetites, not vicious in themselves it is true, but ready to develop into sin and wickedness. The doctrine of universal sin thus resolves itself into the doctrine of universal liability to sin. That liability takes the form of actual sin when the season of temptation and trial comes and the will deliberately yields to it. Revile not man's nature then. Blame not the innocent child, but the man who though born without sin wilfully and consciously commits that which is wrong under the promptings of his carnal nature and in defiance of the dictates of conscience. All men in all parts of the world, seem busy in looking after actual sin. If you commit an act of murder or theft, then you feel you must repent, but not till then. Deluded brother, why attend to actual sins only, when a hundred potential sins lie within? Why repent ye only for what ye have done? Why do ye not take cognizance of the sin which though not committed, dwells within potentially? We often hear men express the strongest anxiety for past sins. They seem to feel sure of amending their future lives, but for sins already committed there is alas! no atonement. They argue thus. Let a man sanctify his life or guard against the commission of future sins, but so far as actual sins already committed are concerned, there is no atonement. What is done cannot be undone. Therefore particular theories of atonement are manufactured with a view to remove past sin. These are evidently founded upon a fallacy which requires to be pointed out. Past sin is a sin past and gone for ever. There is no such thing as a past sin. Any thing that is past, is gone and is irrevocable. It does exist in consciousness. To talk of past sin as a present reality is a contradiction in terms. We need not then be anxious about what does not exist. But we find men repenting sincerely for their past sins, and trying to cleanse them. Here then, I suspect, the so-called "past sin" is only a misleading expression for present sin. Repentance shows that actual sin still exists. To the murderer the act of murder may be a thing past, but the cause of murder is still to be found in the heart. There may still be present envy or jealousy or anger or lust which excited the murder. What we must repent for is not only the actual sin already committed but the potential sin which may yet become a reality. Let us put off both actual and possible sin. The one actual falsehood you have uttered or murder you have perpetrated, is not the sin you should seek to atone for and cleanse, but the root of a thousand falsehoods and murders in the dormant propensities of the heart. If I have not strength enough to stand against all manner of temptations, I am a sinner, though not an actual offender. I must continually implore Divine grace! I must have the living fire of redeeming grace pouring into my heart from Heaven in order that I may prevail against all possible enemies. The question is what sins I am capable of. I may have committed a dozen sins, but I am capable of a hundred, a thousand so long as I am weak and my flesh is not yet wholly subdued by God's Holy Spirit. If I have anger lying latent in the heart, who knows what I am capable of doing under its promptings in a moment of brutal excitement? All sins may be traced to the weakness of the flesh, while virtue means nothing but the powers to rise above all temptations. True sanctity is not the mere cessation of actual

sin, but it means the impossibility of committing sin. There is purity of character where we see the possibility of evil removed altogether and the very liability to sin is extinguished. The sanctified man is set not only above sin, but even above the liability to sin. Hence all theories of redemption must be based upon this principle, how to guard against actual sin and eradicate potential sin, how to cut off all the branches of the tree of corruption and at the same time lay the axe at the very root of the tree, namely, the carnal nature. The problem is vast and difficult. It admits of one solution only. Let the body be wholly subdued and let a higher life be set up in place of carnal life. Let the evil hand and the evil tongue have nothing to do in the matter. Let the evil eye and lusts of the flesh have nothing to do in the matter of religion. Let the heart dwell altogether above the world in that distant land, that heavenly country, far beyond the reach of temptation and filthy lure. Life in the senses is the root of all evil. Life in the spirit is the source of all sanctity and holiness. There is heaven. Where? In the spirit-world, where the soul dwells with God, surrounded by all the things of the spirit. I do not use the expression spirit-world in the ordinary acceptance of the term, for we all know and admit there is such a thing as spirit as distinguished from matter. It is not the cultivation of certain spiritual faculties and sentiments that I insist upon, but what I urge is that man should enter the spiritual world. For I say there is a spirit-world just as there is a matter world. Now in the heart of man must be created a little world complete in all its parts. The true devotee, though in the world, strives to live above it in the world of spirit. He seeks the higher region of heaven within, where freed from the life of the flesh and emancipated from the senses, he enjoys deep communion in the inmost recesses of his heart. Every thing he needs he finds there. He has his library there, he has his treasure there, even his food and drink he finds there. And there, too, he is happy in the company of departed prophets and saints. The whole thing is complete, a world perfect in itself, and satisfying all the needs of the higher spirit, as completely as this world satisfies all the needs of the flesh. Our animal nature is satisfied here, our spiritual nature is satisfied there. It is not of occasional contemplation. I speak, but of living in the spirit continually and conquering the flesh. This is true salvation. This is true spiritual sanctification.

(To be continued.)

The Week

THE great event of the week is the fall and banishment of Midhat Pasha of Turkey. As the failure of the Conference was attributed to decisive attitude assumed by him, it is hinted that his fall was owing to Russian intrigues. But the official accounts give a different version. Midhat Pasha was charged with having acted contrary to the new constitution, and attacked the prerogatives of the Sultan. What the immediate consequences of his fall will be, it is idle to anticipate. But it shows the internal struggles which Turkey is still passing through in the course of her new administrative changes and reforms.

It is a hopeless task to prophesy the course events will take in connection with

the Eastern Question. Midhat Pasha's fall has stopped all negotiations with Servia, and though the armistice is still dragging on, the belligerents are in a state of dreadful suspense regarding the future. Russia is calmly watching the affairs of Turkey. So far as things have taken their course, it does not seem that war is inevitable. If the angry passions of the parties to the struggle have been so far cooled, it is just possible that sober reason will once more regain its influence upon the counsels of nations. Russia has evidently many difficulties to overcome—principally the embarrassment of her finances; for had there been no difficulties, we think she would have lost no time in bandying words and exchanging angry faces. The defiance which her Emperor threw down against England at Moscow was, we believe, only a retort against the vain and empty boastings of Lord Beaconsfield.

At last the long looked-for session of Parliament has begun. To Queen's speech dwelt principally upon three topics—namely, the Eastern Question, the assumption of the new Imperial title, and the Famine of Southern India. England's policy was announced which was to improve Turkey without encroaching upon its territorial independence. That this object was not obtained at the Conference is confessed by Her Majesty. But the Ministry have not told us what better mode than her own vigorous action can secure this result. It is still plain that if Lord Beaconsfield had not played with the conscience of the British public by venturing to defend the atrocities committed by Turkey, and had he assumed an angry face towards that power from the beginning, not a tithe of the complications, otherwise engendered, would have now existed. As it is the Ministry changed its policy, obeyed the national will, and insisted upon reforms in conjunction with the other powers; yet no result was arrived at. Mr. Gladstone was all along in the right. If the Cabinet had heard him, and had not thrown dirt upon his fair name, England would have come out if the struggle immensely elevated and ennobled in the estimation of the world.

THERE is a little Conference now being held at Peshawar by Sir Lewis Pelly with the envoy of Cabul. The telegrams assure us that the two gentlemen have begun to shake hands with each other, and the deliberations are being conducted in a right amicable spirit. So far so good. But what, we ask, may be the meaning of the threatening attitude assumed by the Amir of Cabul? If nothing but cordial words had been exchanged at the Conference between the two envoys, why all this suspicion in the mind of the Amir? The fact is that the proposal to send a Resident to Cabul is viewed with great distrust by the jealous Afghans, and the success of the British Government in this negotiation will never be favorably received by them. Really we do not understand, far less appreciate the wisdom of the present frontier policy of our rulers.

THE famine in Southern India is assuming fearful dimensions. If the crisis be not stayed by another month, in two months more we shall have a calamity the like of which has not visited us for a long series of years. We think it to be our duty to epitomise in this issue a few of the leading features of

this calamity. Our readers will see that in comparison with this the Behar famine was a mere child's play. In the Bombay Presidency the following nine districts have been afflicted:—Khandeish, Nasik Ahmednugger, Puna, Sholapore, Satara, Khaldgi Belgaum, and Dharwar. The area of these districts is 54,355 square miles with a population of 79,63,927, and the affected area is 33,873 square miles, and the affected population 49,81,616. In the Madras Presidency the districts affected are the following:—Kistna, Nellore Cuddapah, Kurual, Bellary, North Arcot, Chingleput, Salem, Trichinopoly, Coimbatore, Madura, Tinnevely and Malabar—all containing a population of 2,05,22,000. It will appear from this that though the affected population is greater in Bombay than in Madras yet the intensity of distress is greater in the latter than in the former. The number actually starving is also greater in Madras than in Bombay. For while the number employed on relief works in Bombay is 2,90,537, that in Madras is 9,07,404.

How can a famine be recognised? We shall answer (1) by the present prices of the crops, (2) by the health of the people affected, (3) by the number of inmates in the jails and (4) by the number of crimes committed during a week. With reference to the first we observe that the price of rice in Madras is 8 seers per rupee—the famine price as settled by Dr. Hunter. The health of the people affected by the famine is seen suddenly to break down, and fearful diseases appear in the train. During the week ending 8th February, there were 3,123 deaths from cholera in seven districts. Small-pox also is committing dreadful havoc among the people; and in connection with this, it may also be mentioned that cattle are perishing by thousands from want of fodder. In connection with the third point we need only quote the following average daily jail population in Madras:—

1870-75	...	9,581.
" 76 September	...	11,081-58
" 9 October	...	11,592-58
" November	...	12,567-64
" December	...	13,680-87

The fourth head we have mentioned is dreadful enough. The Governor of Madras states that the number of dacoities committed in 1876 was 865, as against 99 in 1875, and so in 1874. The number committed between 4th November and 31st December alone being 461. These betoken a sad state of things.

SIR RICHARD TEMPLE has suggested that in future, relief wages of men employed on the relief works should be experimentally reduced from 2 annas to 1½ annas a day for a male adult. By a process of careful calculation, Sir Richard has arrived at the conclusion that by this will result a saving of 7½ lacs per mensem, or 30 lacs in four months. He is of opinion that it is the duty of Government to prevent starvation and not to give the full ration to the people. The Government will barely take the people alive through the four months of the famine, beyond that it will do nothing. What is his view it will give the people only half a seer or even less daily. We will not stay to consider the benevolence of this measure. Do unto others as you would be done by. If big officials and politicians and rulers were in the shoes of the starving people, and if they had to go only a seer

of rice a day, *sans* oil, *sans* salt, *sans* fuel, how would they feel? We say that where *crores* are being exhausted, a few lacs will go for nothing.

Devotional

UNSELFISHLY, meekly, devoutly, let me look up to Thy holy will only for guidance amid the darkness and intricacies of life. Lead my faltering footsteps to Thee at all times.

PURIFIED for ever from all carnality, enable me O Eternal Mother, to behold Thy tender affectionateness. Thy unspeakable sanctity and Thy infinite blessedness of joy embodied in noble womanhood. May sober goodness, sinless brightness, and a mind illumined by true knowledge, ever belong to Thy daughters.

I WISH, my God, I could remove my habitation from this world of sin and sorrow to where the sun neither rises nor sets, and where purity and joy dwell together. In that state known as Infinity far above the reach of the senses, graciously grant Supreme Lordship, that I may quietly settle as a tenant under thy protection and live everlastingly on the produce of thy sacred land.

THE communion that reaches and penetrates the very bones, I pant for, O Lord, and tot superficial and skin-deep prayer. Teach me to remain with thee and in thee long enough and deep enough to imbibe fully thy holy inspiration. When I sit at thy feet may thy sanctifying influence gradually penetrate the depths of my being running through its various strata, and purify the very foundations of life!

The Brahma Somaj

BABA DINO NATH MOZUMDAR mentions the following interesting incident in his report of the progress of Brahmoism in Behar:—"Besides all this I must make mention of an old ascetic gentleman, a Nanukshahi Naga, of about seventy, who resides in the vicinity of Dumraon. He has been a Naga in the strict sense of the term from the early age of fourteen, by allowing the hair of his head to grow, covering his skin with a coating of ashes, taking scanty meals, and using a small piece of rag for his clothing, but of late he has changed his habits and customs. He has got a number of disciples who meet his wants. He has got a nice little house in the open field in a garden erected at the expense of some of his well-to-do disciples, just after the model of the temple or *Durbar Sabh* of the Sikhs at Umrisar. The house consists of a small room sufficient for a man to live in, with verandahs on four sides, and a second floor over it, with a dome above. Properly speaking, he is no longer a Naga, since he has adopted the life and habits of a Brahmachari. He is popularly called Nagaji, but his name, which is hardly known by any, is Baba Sadhuram. Being the *guru* of the manager of the Dumraon Raj, he receives a decent allowance from the Raj annually. Although the Rajaknows him fully to be a Theist of *Guru Nanak* persuasion, he holds him in much regard. The people in general, notwithstanding their religious differences, also hold him in high regard. This Nagaji is a very liberal man of learning and faith, very intelligent and meek at the same time. He expressed deep sympathy with us, and appeared to have no difference in doctrines and principles of religion. He is a student of the Koran, the Bible, the Vedas, the Gitas, and all other *Shastras* available, which are collected on his

shattered door-tops made into so many bookshelves. His doors are open to all who seek his company. He convened a meeting, and had a public conversation with us to remove the doubts and difficulties of people, besides the private interview we had at different occasions, and we had a *bhajan* party one evening. He is a man of utter solitude, the two attendants he has having seldom occasion to speak with him, and just in front of his *asram*, there is a big jungle about three miles by one and a half fall of deer, apes, and various other animals and fowls.

THE *namakaran* ceremony of the son of Babu Anund Mohin Bose, the Barrister, took place last night with some *ecdot*. Almost all the Brahmos of Calcutta were invited on the occasion.

RAMKRISHNA PARAMHANS, a Hindu devotee of a very unusual type, who has sympathy with our movement, now and then has interviews with our leaders. His physical condition being very debilitated, and his heart susceptible, of strong religious impulses, he cannot bear the pressure of feeling, and often becomes unconscious, and is subject to cataleptic fits. The other day he went on a visit to the Brahma Mandir when there was no one in that building. Standing quiet for a while he became unconscious. When roused, and asked why he got the fit, he replied that the solemnity and sacredness of the place itself had made a deep impression in his mind, and when he remembered that so many sat there worshipping and devoting themselves to the Spirit of God, his feeling became too powerful for him to overcome. Ram Krishna had never been to the Mandir before.

ON the concluding day of the last anniversary Babu Ahorenath Gupta read an interesting summary of the precepts on the subject of Yoga which he had received in the course of the last twelve months.

BOTH the *Indian Daily News* and the *Statesman* contain kind favorable notices of the last Theistic Annual.

THE monthly morning services in the Mandir seem to be in great neglect. No doubt the persons who is in charge of these services is mainly responsible. We think it is high time that the minister himself should take charge of the monthly morning services.

THE *Liverpool Journal*, in a notice of the *Brahmo Somaj Year-Book* for 1876, edited by Miss S. D. Collett, writes:—

The Theistic Church in India is a remarkable fact. It owes its origin to Rajah Ram Mohun Roy, whom many of us remember, but it did not come to much till Keshub Chunder Sen appeared. He joined it in 1858, and then it began to live. This very able man came to England a few years ago, and the religious world having heard that he had broken away from Hinduism, thought that he was a "converted Hindu," and made a great fuss with him, but, *humble devil!* they soon discovered he was a Theist—a worshipper of one God only. Of course, when they learned this, they dropped him as if he had been hot iron. The religion which Chunder Sen believes and preaches is "the religion of life"—that is, the attainment to a holy life—not the dreary holy life of the Hindus, but active, practical holy life, just in short, the sort of life which a real Christian ought to live, and would live if he obeyed his Master's teaching. In the Hindu Theists creed there are no dogmas. In short, these reformers, too, believe in salvation by life, not salvation by creeds. The Churches are increasing fast. There are now one hundred and eight scattered throughout India. They have preaching, singing, and prayer at their meetings. One of their great doctrines is the brotherhood of all mankind. This strikes at caste. They had at first considerable difficulty on the subject of marriage. Marriage between persons of different castes was contrary to law, but this has been remedied by Act of Parliament. This shows that there are powerful

people connected with these churches. Lord Northbrook was very much interested in them, and surely we ought to give them God-speed.

THERE is now only one Brahmo left in England, and that is Mr. R. P. Phookan of Assam.

THE following printed letter has been received from Bombay. We do not think there can be much objection to publish it in our columns.

My Dear Sir:—A Maratha Bramhin, who now follows the principles of Brahmoism, is desirous of marrying according to the rites of that faith. He is aged 29 years, and is at present in receipt of an income of Rs. 100 a month. He is willing to marry a virgin or a widow of any caste, provided she consents to the rite of the Brahmic faith and meets the following conditions:—

1. Her age should be not less than 13, nor more than 25 years.
2. She should be able to read and write Marathi, Gujarathi, Hindi (or English), at least should possess intelligence enough to be taught to do it without difficulty.
3. She should be of a stout make, without any bodily defect, of good moral character, and gentle disposition.

If you know of any such girl, or happen to know hereafter, kindly let me know as soon as possible.

BOMBAY, } Yours sincerely,
7th February 1877. } N. M. PARAMANAND.
We doubt the propriety of printing and circulating such letters. These negotiations should be privately made.

BABU KESHUB CHUNDER SEN, Shib Chunder Deb, Anund Mohun Bose, Protap Chunder Mozumdar and Shivarath Shastri met last week to deliberate on the subject of a representative body in the B. S. of India, and the work the latter ought to take in hand. They resolved that no interference ought to be made with the existing machinery of work, and that their efforts should be confined to increase the usefulness and extent of the operations of the Somaj. They undertook to collect facts and statistics of the Mofussil Somajes, and to print and publish useful books.

AFTER the Anniversary lecture at the Town Hall was over, Father Lafon congratulated our minister, and expressed his sympathy with much that he had said remarking, "You have justified the 'folly of the Cross'."

Literary

THE following alliterative piece finely describes the Eastern Question as it existed in former days:—

"An Austrian army, awfully arrayed,
Boldly by battery besieged Belgrade;
Cossack commanders cannonading come,
Dealing destruction's devastating doom.
Every endeavor engineers essay,
For fame, for fortune, fighting furious fray.
Generals' against generals grimly grapple!
How honors heaven heroic hardihood!
Infuriate, indiscriminate in ill,
Kinsmen kill kinsmen, kinsmen kinsmen kill.
Labor low levels loftiest longest lines;
Men march midst mounds, midst moles, midst murderous mines.
Now noisy, noxious numbers naught
Of outward obstacles opposing ought.
Poor patriots partly purchased partly pressed,
Quite quaking, quickly 'Quarter, quarter,'
quest.
Reason returns; religion's rite resonnds;
Snarrows stops such sanguinary sounds.
Truce to thee, Turkey! Triumph to thy Train,
Unjust, unwise unmerciful Ukraine!
Vanish, vain victory; vanish, victory vain;
Why wish we, wherefore, wherefore, welcome
we
Xerxes, Ximenes, Xanthus, Xavier?
Yield ye, ye youths, ye yeomen, yield your yell,
Zeno's Zarputus, Zoroaster's zeal;
And against all-assailing arms appeal!"

Scientific

M. PICTET has invented a machine which may give us pure ice at a centime the aer, and a skating rink in the heart of the winter in the bargain. The invention of the eminent Professor has been tested at the Philadelphia Exhibition, and has been successfully adopted in various places.

A BENGALI youth has discovered a new mode of conveying sounds. His discovery has been under the investigation of Mr. Elliot, of the Presidency College, Calcutta, by orders of the Government of Bengal. So we learn from the *Indian Daily News*.

AN ERUPTION of Mount Vesuvius is expected daily. Passengers by the homeward mail steamer who go via Brindisi may witness the sight.

Latest News

—COLONEL A. H. PATTERSON has assumed charge of the office of Inspector-General of Police, Bengal, during the absence of Sir Stuart Hogg on leave.

—MR. WILKINSON, from Rangoon, Mr. Fitzpatrick, and Mr. J. W. Smith act for Justices Boulnois, Campbell, and Lindsay, who are all going on furlough.

—COLONEL D. G. ROBINSON, R. E., Director General of Telegraphs assumed charge of his office at Bombay on the 2nd February 1877.

—AMONG the papers received by Captain Pye, R. E., the Secretary to the Railway Conference, are the following:—On the Means to Promote the Comfort and Convenience of Passengers from Mr. Nusservanji Manockji of Bombay, Mr. Navina Chandra Rai of Agra, a number of Native merchants of Lahore, Dewan Ragonath Rao, Minister of His Highness the Maharajah Holkar, on Railway Schools from Mr. J. Campbell Oman of Agra; on House accommodation for Native staff, from Lieutenant-Colonel F. S. Taylor, R. E.; on Duties of Railway servants in time of war, from Mr. Gupersiah of Khundwah. Among the subjects arranged for discussion we find one on "the Employment of Natives in charge of Engines and Trains." The Conference is now postponed till such time as circumstances may render convenient. Of this due notice will be given. The public are invited to continue the submission of papers on subjects for discussion, which may be addressed to the Secretary as heretofore.

—A TELEGRAM from Peshawur to the *Eng. Ashman* says that the Frontier is quiet. The Conference between Sir Lewis Pelly and Syud Nur Mahomed (the Envoy from Cabul) is proceeding in a most friendly manner.

—NUMBERS of the famine-stricken people in the Madras Presidency are about to be emigrated to British Borneo.

—THE project for the separation of the North-West Frontier from the Punjab, and making it into a separate Commissionership has for the present been abandoned.

—THE Hissun Kheylis, an important section of the Afridis, have sent their submission to the Peshawur authorities, offering the most binding hostages for future good behaviour.

Local

A PARLIAMENTARY Act to establish a Register of Trade Marks intended for India is published in the official *Gazette*.

THE Rev. Brook Deedes, Domestic Chaplain to the new Bishop of Calcutta, is appointed a Junior Chaplain on the Bengal Establishment.

THE appointment of Mr. R. E. Egerton, Financial Commissioner of the Punjab and Maharajah Jotendro Mohan Tagore as Additional Members of the Governor-General's Legislative Council, is announced in yesterday's *Cassette of India*.

COLONEL C. H. DICKENS, C. S. I., R. A., made over charge of the office of the Secretary to the Government of India, Public Works Department, to Major General Crommelin, C. B., R. E., on the 6th instant.

DR. PAYNE, it seems, has not resigned the office of Health Officer of Calcutta, but that of a Municipal Commissioner of the city. Mr. Ogilvy has also resigned his appointment as a Commissioner. Both these gentlemen were Government nominees.

THE Rev. J. Hector, M. A., is appointed Secretary of the Calcutta Missionary Conference, in place of the Rev. A. Fentiman, who is proceeding to England.

Advertisements

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Tonic (Quinine) ditto " " 1 4

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Rivers Steam Navigation Co. "Limited."

The Steamer "OUDE" will leave Calcutta for Assam on the 20th Current.

The Steamer "NEPAUL" (Single-handed) left Calcutta on 6th instant and will leave Goolundo for Assam on the 14th Current.

For Freight or Passage, apply to No. 1, LYON'S PASSAGE, MAGNELL & Co., Agents, 6th February, 1877.

India General Steam Navigation Company, Ltd.

SCHOENF KILBURN & Co.—Managing Agent ASSAM LINE.

NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Goolundo every Friday and leave Detroogur downward every Saturday.

THE Str. "MADRAS" will leave Calcutta for Assam, on Tuesday, the 13th instant.

Cargo will be received at the Company's Godowns Nintollah Ghat, up till noon of Monday, the 12th.

THE Str. "SIMLA" will leave Goolundo for Assam on Friday, the 16th.

Cargo will be received at the Company's Godowns No. 4, Fairlie Place, up till noon of Wednesday the 14th.

Goods forwarded to Goolundo for this vessel will be chargeable with Railway Freight from Calcutta to Goolundo in addition to the regular Freight of this Company.

Passengers should leave for Goolundo by Train of Thursday, the 13th.

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Steamers leave Calcutta for Cachar and Intermediate Stations every alternate Friday, and leave Cachar downward every alternate Sunday.

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Passengers and goods can be shipped by this opportunity.

Cargo will be received at the Company's Godowns Nintollah Ghat, up till noon of Thursday the 22nd. For further information regarding rates of Freight or passage money, apply to,

4, FAIRLIE PLACE, Calcutta. 8th February 1877. } G. J. SCOTT Secretary.

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Calcutta Magazine for February.

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Miss Sophia Robinson's joys and sorrows.

Jessie Campbell, the Rose of Lochaber.

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The Family Friend.

Gems of Thought.

Wit and Humour.

There is a good variety of literary matter of a really superior order. The Editor seems to have hit the just medium between the too light and the too heavy. We are happy to be able conscientiously to recommend our readers to support the publication so ably and judiciously conducted.—*Friend of India.*

The *Calcutta Magazine* should find many readers.—*The Times of India.*

The *Calcutta Magazine* is a valuable acquisition to periodical literature in India. In printing and general get up, it is in fact superior to some English periodicals, and on its general merits it is certain to win for its freight of argument and instruction a welcome both in and out of India.—*Athenaeum and Daily News.*

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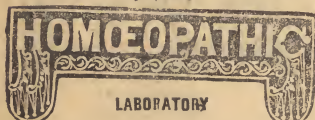
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<i>Dawning Lights</i> : An inquiry concerning the Secular results of the new Reformation by Miss. F. P. Cobbe, ...	3	4

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The Indian Mirror.

SUNDAY EDITION.

VOL. XVI.]

CALCUTTA, SUNDAY, FEBRUARY, 18, 1877.

{ REGISTERED AT THE } [No. 40
{ GENERAL POST OFFICE. }

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NOTICE.

All letters and communications relating to the literary department of the Paper should be addressed to the Editor. All other letters should be addressed to the Manager, to whom all remittances should be made payable.

Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

Editorial Notes.

WE beg to offer our best thanks to our daily contemporaries for the welcome they have given us in our new dress and shape. In our arduous work of love, every kind word that we hear is a positive gain, and we really hope that we shall deserve the cordial wishes of our friends.

WE add two more sheets to the Sunday Edition of the *Indian Mirror*, without enlarging its size like the daily one, the present size being, in our opinion, more suitable for the Sunday Edition. The rates of subscription for the Sunday Edition will henceforth be 10 Rupees per annum and one Rupee per mensem in advance, postage free.

A TRANSLATION of the Vedas by so eminent a scholar as Pundit Dayananda Saraswati must, indeed, be a valuable work, and we are glad to be assured that he has already undertaken such a work. A prospectus in Sanskrit has been issued from the Benares Printing Press. The work will appear in monthly parts. Intending subscribers will be registered by Messrs. Lazarus and Co. of Benares.

PROFESSOR RAM CHUNDER is laboring under a strange delusion respecting Brahmo doctrines. If he agrees with the leading

ideas of the lecture he criticises so far as to think that we must sacrifice our whole animal nature, and forgetting self and the world, become inebriated with love to God, how can he again harbour the idea that all this is possible without Divine aid. How can a man make himself pure, when all self is devoted and sacrificed to God? True regeneration is only the work of God, but Divine life in man. Let Mr. Ram Chunder substitute the word God in place of Christ, and he gets a right idea of the Brahmo doctrine.

SIR WILFRID LAWSON, ever humorous and ever amusing, delivered a good speech at Carlisle a month ago. In the course of his speech he "regretted the time wasted in discussing such rubbish as the Royal Titles Bill. Her Royal Majesty," he said, "was now Her Imperial Majesty, and he expected a Bill would be introduced next session to turn the Royal Bengal tiger into the Imperial Bengal tiger,—a measure which would be just as useful." He referred to "the tomfoolery" at Delhi, saying that "it was reported that a thousand elephants had passed through the streets, but we had not been informed how many thousand jackasses were there." Sir Wilfrid is nothing if not satirical.

THE English are essentially a humorous people. Yet, according to the *Spectator*, there is an incapacity of humour in English leading articles which is almost inexplicable. We question, for example, whether during the thirty or forty years that the *Times* has stood at the head of English journalism, it has ever published a genuinely humorous leader. We certainly cannot recall one. Satirical articles it has published by the dozen, some of them very brilliant, though the satire has usually been wrapped up till average readers ask whether the sentences can have been written in earnest, and even, as we know to have occurred this week, quote a bitter but polished distich—the sketch of Sadyk Pasha—as an emlogium; but satire is not humour.

WHAT does "harmonious development" really mean? The sonorous phrase is used

to represent a most beautiful theory, to wit the simultaneous cultivation in due proportion of all the elements of religious life. Practically, however, it means an altogether different thing. In it we discover a mere plea for worldliness. Those who always talk of "harmonious development" mean the reverse of what they say. What they really mean is that the largest share of a man's love, devotion, energy, and time must be given to his worldly pursuits, and only a small fraction to God. Five minutes only are to be reserved for prayer, communion, scriptural reading, and spiritual exercises of all sorts, while the remaining 23 hours and 55 minutes must be spent upon the interests of the flesh, and the service of the world! Give fifteen annas of your love to your family and children, to wealth, reputation, and the senses; but assign only an anna share to the Most High! This is harmonious indeed! To be an advocate of such a theory of "harmonious development," one must be false both to arithmetic and religion.

THE mother of Mr. Moody the great Revivalist is a Unitarian! She says "she agrees with her son in spirit, but not in doctrinal matters, except in his recognition of God's love." We wonder to whom Mr. Moody owes his violent theology, of the effects of which we hear so often. People catch a fatal madness from Mr. Moody's preaching. Take this instance. The mate of the ship *Dumbartonshire* of Glasgow, says the *Scotsman* which has arrived at Montreal, committed suicide on the passage thither, by jumping overboard. A correspondent states that during Mr. Moody's evangelistic services in this country he was a regular attendant, and has since been occasionally very much excited, and was often engaged in singing Mr. Sankey's hymns. On the day he committed suicide he had been much agitated, and the boatswain took his watch, and he went below. Coming on deck again in the dark, he was heard to cry, "Good-bye to all; I'm going to my Father in heaven," and leaped over-board.

MISS COLLET in her "Year-Book" does to us the justice of devoting three pages

in noticing what the Brahma Somaj has done towards the Suppression of Intemperance. She alludes to the prevalence of the vice of intemperance, and then gives a brief summary of the measures taken by the Temperance Section of the Indian Reform Association. "The Section collected and published useful information on the subject. Lectures were delivered from time to time, numerous branch societies were established in Bengal, co-operation was kept up with the leaders of the Temperance movement in England, and the *Indian Mirror* kept its readers constantly informed of all current news, home or foreign, relating to the subject. In September 1872, Mr. Sen, as President of the Indian Reform Association, issued a printed circular to European and Native gentlemen interested in the subject, asking for their views and opinions, on certain critical points connected therewith. Valuable replies were obtained." Miss Collet also alludes to the celebrated report of Mr. Money, and the series of articles written by the *Indian Mirror* on the subject.

A MEMORIAL is going to be presented to the Viceroy by some of the Indian inhabitants of Bombay who punish those who persecute persons marrying widows. We are fully disposed to sympathize with the sufferings inflicted upon those unfortunate couples who are united by the Widow Marriage Act. In the Bombay Presidency where orthodox restrictions of all kinds are much more rigorous than here, and where the widow marriage movement has taken a much more practical shape, married widows and their husbands have a much less pleasant career than in our midst. Excommunication and other evils frequently happen. But we have grave doubts whether Government influence is ever there called for. Our rulers must not be expected to legislate on every occasion when people suffer inconvenience, specially if this inconvenience be the result of their own principle and reformed conduct. We hope those of our Bombay friends who have identified themselves with the widow-marriage cause, will by their moral firmness successfully endure the persecution which they now suffer.

ONE of the features of the Delhi festivities was the creation of what we may call the Indian heraldry. Lord Lytton gave every prince of the realm a banner with heraldic devices impressed upon it. It will do good to our rulers to read what Lord Macaulay said about a proposal to furnish the Hughly College with a coat of arms. He said:— "I do not see why the maidens of the

European heraldry should be introduced into any part of our Indian system. Heraldry is not a science which has any eternal rules. It is a system of arbitrary canons, originating in pure caprice. Nothing can be more absurd and grotesque than armorial bearings considered in themselves. Certain recollections, certain associations make them interesting in many cases to an Englishman, but in those recollections and associations the Natives of India do not participate. A lion rampant, with a folio in his paw, with a man standing on each side of him, with a telescope over his head, and with a Persian motto under his feet, must seem to them either very mysterious, or very absurd."

STRANGE cases of persecution by Christians against Jews are still heard of from time to time. We read in an English paper that in Liverpool, a place where drunkenness and wife-beating are always on the ascendant, a man, whose zeal for Christianity must not be doubted, met a Jew, and threatened to take his life in retaliation of the death of Christ at the hands of his race these two thousand years ago. The Christian was fined for the offence by the magistrate. An English brick-layer offered a similar insult to another Jew for the crime of "killing his God." "You can kill mine," the Jew mildly replied, "if you can catch him." On the other hand the catholicity of Judaism may be very well inferred from the following affirmation of the *Jewish Chronicle*:—"The Jew never expects mankind will ever embrace his religion, nor does he aspire after such a consummation. But he expects, and it is his duty to work in this direction, that all constituents incompatible with the purest notions of Deity and the highest morality, will be eliminated from the several religions, and that thus a broad basis will be formed, where they may all meet working out in harmony each in its sphere the designs of Providence. Jews, therefore, can have no interest in the decay of any specific Christian institutions; and should it arise from the decay of religious feeling in general, it must even be a matter of great regret to the Jew."

AMONG the many obligations which Calcutta, or we might say Bengal, owes to the enlightened and highly intelligent clan of Tagores, the improvement of Hindu music is by no means the least. Maharejah Jotender and his brother Dr. Sourindro Mohun Tagore, deserve all the honor they have received for improving the various departments of our national music. They have introduced a spirit of enlightenment into the whole subject which has taken away much of that voluptuousness and animalism characterizing

the pleasures of music in this country for a long time. Will our European readers believe when we say that no son could hum a tune, or sing a line in the presence of his father, without seriously insulting the latter, and if a woman is heard to sing, why, from that moment he loses her respectability entirely. Singing and immorality are in popular estimation most closely united. Now the progress of religion should have remedied this evil, but we very partially fulfilled this duty. It is a pity we have not done all we could do to develop the inspiration of sweet sounds that in all other countries have been associated with religion. We admit the Calcutta Brahma Somaj has encouraged good singing to a great extent but that is not exactly what we want. The real credit of having brought life and progress into the music of the land, belongs to Maharajah Jotender Mohun Tagore and his brother Dr. Sourindro Mohun Tagore.

THE MISTRUSTFUL MIND.

THE great difference between a child and a full-grown man is in the degree of trustfulness. The child easily, and without much thought, will trust in any one who, he knows, would care for him. The man, who has experience to guide him, will not very soon trust every one. No doubt he is reasonable and right in being so judicious in disposing of his trust. But there is one danger against which he must guard himself. He runs the risk of being mistrustful. His whole nature may become suspicious. Either naturally, or by large dealings with mankind, he is sorely tempted to mistrust men. His eyes are morbidly awake in discovering the evil that lies in others, and when this evil is not very visible, the imagination does the work of sight. In the estimation of the mistrustful man every one has a secret store of wickedness in his mind, which he betrays when he is uncautions, and conceals at other times. If there is any question of conduct in regard to a friend, the mistrustful mind will first assume his guilt until the innocence is satisfactorily proved. And if anything is difficult it is difficult to establish one's innocence before his judgment seat. He is always on the look-out, observing his neighbours, and those who have the misfortune to have incurred his displeasure, have really or bad time of it. He is always registering in his mind the faults of others, and in the transforming process of his thought virtues take the form of vices. He is disappointed in everyone, and has no one whom he might address as a friend. This is the staple out of which genuine misanthropy is made

Now though the mistrustful man is so suspicious of others, he cannot bear that any one would be suspicious of him. He is always on the alert lest anything should be said or done which has a near or remote tendency to be hurtful to him. He is always haunted with the imagination that others are intriguing to overthrow his influence and happiness. He will claim the right of saying and doing anything he likes to others, but others must not be indulged with the least liberty of speech or action towards himself. Such a man is much more bitter enemy to himself, than the whole world can possibly be to him. His heart gives him no rest. A man whose attitude is wrong towards every one, cannot be expected to have the right attitude of heart towards Heaven. As an esteemed writer says he is a "pessimist in religion, and misanthrope in society." He is apt to think God does not care for him, and he is left out of the arrangements made for the harmony and happiness of the universe. He lives in misery, and dies cursing mankind disbelieving in God, and goodness. Contrast with the condition of such a man, another who sees good in every thing and every one, looking with the eye of trust around and above. He takes things as he finds them, and bears his share of suffering with cheerfulness on his face, and sunshine in his heart. Man is to him a delightful and honorable study, and life has to him the exceeding interest of a glorious landscape where sublime lights and shadows mingle and play. True, his cries sometimes are plaintive and passionate, and he is arrayed now and often as the man of sorrows on whose forehead stand drops of painful and bloody sweat. But anon the currents of his joy break out with wild and celestial music, and his peace is still, transparent, and deep. He rejoices with those who rejoice, he weeps with those who weep, and thinks evil of no one. With his charity, his hope abounds, and his faith and hope never separate. The world is sweet and good to him, and to die is gain.

Let us all be of trustful minds.

THE BRAHMO SOMAJ AND ITS CRITICS.

The criticisms to which our movement has been subjected from the time when it first originated to the present moment, while they afford food for serious reflection, now and then occasion hearty mirth in our minds. Let us imagine ourselves in the times when single-handed and under tremendous odds, that lion-hearted founder of our church, Rajah Ram Mohun Roy, fought against man-worship of all denominations, Christian, Hindu and Moslem all

alike shared in the praises and denunciations which that eminent humanitarian levelled at them; and in proportion to the praise or censure which predominated at a moment, was the hope or disappointment felt by particular sects that Rajah Ram Mohun Roy was veering himself round to one of the established dogmatic faiths of the world. The Hindus made no secret of their conviction that the Rajah was going to accept the primitive faith of their ancestors. The Christians unhesitatingly declared that he was drifting to Unitarianism, while the Mahomedans were for accepting him as one of their own. Time passed; the hopes of these sects had their full play for a considerable period; but Ram Mohun Roy died a theist of theists. The progressive character which he stamped upon the face upon his movement, is visible to this day; yet, though the cause remains the same to-day and the prophetic declarations of its critics were falsified every time they were uttered, it remains as difficult to convince outsiders that we are not changing our faith as it was at the time of Ram Mohun Roy. To come to our own times. How often have the Christians hoped that we are going to enter their respective folds, and how often have the Hindus shared in the same apprehensions. Then when all fears on this score vanished, how often have the public believed that we are being foundered upon the rocks of Hinduism. Each and every one of these prophecies have proved false, and we were under the impression that our critics had grown wise by their own failures in forming correct judgments. But not so. It was only the other day that a contemporary confidently declared that our leader was going towards Roman Catholicism, and as if to supply us with a quiet irony against this way of viewing things, the Hindus have as confidently asserted that he is about to go back to the *Rishi-ism* of ancient times. Surely our critics ought to tell us exactly what we are going to become; for we cannot be both Christians and Hindus. We cannot have a hat upon our head, a *ticki* on the back—pantaloons and coats on the one hand, and sackcloth and ashes on the other. We cannot place God overhead, Krishna in our front, and Christ on either side, and make a simultaneous bow to all. No. We ought to assume a fair modicum of reason and common sense in our critics; but that becomes impossible when we consider the foolish oracles which they have been ever and anon declaring for our edification. What we wonder at is that it is so difficult to convince our opponents of our real position. That we do not change, that we do not renounce particular

doctrines now and adopt others at another time, that we are not so many chameleons indulging in the luxury of inconsistency and change, is what we have been saying all along. Yet how difficult it is to convince! Supposing that we say that we are like pilgrims on the road to eternity, and that on that road are houses erected for the benefit of travellers, and that these houses are what we understand by the current religions of the world. The inmates of those abodes, standing isolated from the world, are always anxious to draw pilgrims to themselves. There are the Christians viewing the band of Brahmo pilgrims from a distance. Their joy is immense, their hopes are great; at last they believe that the Brahmos will be among them. Yes, we go to them, take shelter in their holy house, receive what they have to give us, and having had our heart's fill of all the good things that they can offer us, we thank them for their hospitality and take leave of them. Our hosts are disappointed—they call us treacherous, they call us ungrateful. But surely we never entered into a bond that we should stay with them? Indeed, why should we? Were we not pilgrims to eternity? Thus as we resume our march and greet from afar other houses and other settlers, we take up our permanent abode with none, yet thankfully accept what good we can get out of any of them. Thus are our own hopes and aspirations realised, thus are our critics disappointed. We shall abide by all hospitable hosts, we shall mingle in the songs and hallelujahs of all sects. But our own creed remains unaffected. It becomes elevated, purified and amplified; but its essence remains unchanged for ever.

BOMBAY AND BENGAL.

LISTENING to the elaborate lecture of Mr. Satyendra Nath Tagore the other day, the thought came to our mind that the learned Judge, whose stay in the Western Presidency has been longer than that of any other Bengali we know of, did not strike out very distinctly the broad lines of character that distinguish in Mahratta from the Bengali. Now that the relations between the two races are becoming more intimate and practical, it is necessary that there should be a more correct mutual understanding than what existed ever before. To begin with, the educated generation of young men here have a sort of romantic esteem for the people of Bombay, ascribing to them the spirit, the intelligence, the dash, the brilliance, which they themselves lack. On the other hand the Bombayite imagines the Babu to be an embodiment of cleverness, and eloquence, and reform of all descriptions. Neither of these estimates seems

to be right, though the complimentary and patriotic spirit from which they proceed is no doubt very good. The broadest distinction between Bombay and Bengal is that the former has more of character, and the latter more of intelligence. Not that the Mahratta and the Parsi are dull. Far from that. They excel in a kind of intelligence in which our people here are deficient. In that drudging, calculating commonsense what patiently adapts a vast variety of means to ends, and by dint of plodding and perseverance is successful in the end, the inhabitant of Bombay is far superior to us. The Babu's soul is above the vulgar occupation of entering into, arranging, and finding its way out of facts and figures. He is always dealing with the transcendentials, and generalizes over the affairs and destinies of mankind. And it is for this reason mainly that as a man of the world he so seldom succeeds. Of course there are exceptions to this rule, but we speak of the majority. But the impractical turn of the Bengali mind does not, therefore, make his intelligence less prominent. In the walks of writing and thought the Mahratta cannot yet compete with his countrymen of the East. As a graduate, as a scholar, as a popular writer, as a lawyer, as an editor, the Bengali, we think, is superior. Combined with this intelligence, the Bengali possesses a very susceptible heart. His feelings are easily awakened, and his sympathies are quick. With all sorts of sentiment from the highest to the lowest, he will easily be *enraptured*. His imagination is strong, and not unfrequently fruitful. And his sense can deal with the subtle and the abstract with tolerable success. For all these reasons in the various exercises of the intellect he is at an advantage naturally. But his countryman of the Western Presidency is more than match for him in the solidity and firmness of character. The Mahratta's energy, purpose, steadiness, coolness are proverbial. As a merchant, as a factor, as an official, as a citizen, and a member of Society, the Mahratta excels. Is it not a singular fact that among the six hundred thousand of the "citizens" of Bombay not a single educated man has been known to die of the vice of drunkenness? And all the eminent men of Bombay, Parsis or Hindus, of whom we have heard, are without exception self-made men. They owe their eminence to no one except to themselves. A host of names come to our mind while we write this, but we shall take two. One of these was the late Honorable Narain Wassudeo, and the other, the well-known Mr. Premchand Roychand. Narain was educated as a charity boy, and fed by friends and custodians. He began business by supplying

petty orders of the Bombay branch of the P. and O. Company. By his singular energy and intelligence he rose to influence and wealth so quickly, that before he arrived at middle age, he became one of the leaders of society, and was soon elected a member of the Governor's Council. He met with a sudden death, or he would have become a very powerful man. Premchand Roychand is a Guzerati Banniah. He began life as a common broker, and every one has heard of the immense wealth to which he rose, and which he, with such magnificent liberality, distributed in all parts of the country. It may not be as generally known that in the famous commercial crash of Bombay Premchand was one of the first, and certainly the most illustrious of victims. He was utterly ruined, but he was not daunted. He had to begin life again, and unpalatable and impossible as such a task would be to others, he put himself to it like a man. It is not at all an uncommon sight at the present day to see Premchand Roychand, the well-known millionaire, still a man in the vigor of life, riding on the top of an omnibus with his Chinese umbrella in hand, looking as self-possessed and as much at home as ever. Now such characters no one meets with in Bengal, and without them a nation cannot prosper, especially under a foreign rule. It would be a good thing, indeed, if the intelligence and sentiment of Bengal could be mingled with the stamina and character of Bombay. That would make a nation which the world might very well look on with respect and self-instruction.

ANNIVERSARY LECTURE ON

THE DISEASE AND THE REMEDY.

(Continued.)

I HAVE told you what the Disease is,—the deep liability to sin inherent in our carnal nature. In the root of man's very being and constitution there are propensities which lead to sin as soon as temptation comes in the way. So inveterate is the disease that even when it does not manifest itself outwardly it retains within itself the germs of corruption. Such being the disease, we must find an adequate remedy. Man must not only be delivered from all actual sin, but also taken out of the reach of all potential sin. How can that be done? Where is the remedy to be found? The remedy lies in the higher life, in the life of the spirit. Man must try to cultivate that life, as we all try to cultivate our worldly life, our animal life. To this end we must educate ourselves under constant and fitting discipline. We must so train and discipline ourselves, day after day, that we may rise above the things of this world and enter into the spirit-world. Now if there is a craving for spiritual life, it must manifest itself in the first place in the shape of medita-

tion. Man must be contemplative if he wishes to attain this spiritual life, this higher life in God. Contemplation is indispensable, because the things of this world please not the true devotee of God. He wants to be encompassed by the higher realities of heaven so that he may touch and see and feel them. Therefore, where we can only spend five minutes he would fain spend five hours, conversing with the Spirit is so natural to him, and so agreeable. Is such meditation only a show, or is it a deep necessity of the higher life? The devotee cannot help being contemplative. He lives and moves in society, and yet he seeks solitude under a dire necessity. Naturally and easily man glides into the regions of the inner world, and closes the window of the heart, and in its dark chamber, practises and enjoys communion with the Spirit-God. Contemplation becomes then a necessity, and it grows gradually and steadily under favorable conditions. Continuous training makes man more and more contemplative year after year. In the higher flights of devotion a feeling comes upon the soul, which irrespective of all other considerations drags the soul nearer and nearer to the realities of the spiritual world, and makes it passionately fond of them so that at last it feels quite at home among them. The spiritually-minded devotee must love the things of the spirit and be inclined to meditation. Next to contemplation comes asceticism, which is quite as essential to the higher life. Man must be an ascetic. Do I recommend penances and bodily torture? Far from it. What can result from such things? In vain does a man expect to be purified by a more rigid system of penances. The body pines and perishes but the soul profiteth not. Do you mean to bring about the purification of the heart by giving the body sorrow, vexation, and death? Does the soul necessarily thrive as the body withers? Is the agony of the one the health and happiness of the other? No. In mere sackcloth and ashes is no regeneration. There must be true asceticism in the higher sense in which asceticism is always welcome. Let us have that form of it which induces joy and not sorrow. No amount of torture can bring about purity, that purity which only comes from the Fountainhead of Holiness. You have doubtless heard such an expression as "hunger and thirst of the soul." In other words, the soul has its appetites, it too eats and drinks like the body. If you admit this, you will be prepared to understand what asceticism really means. A man eating his prayer, drinking the sweets of devotion, enjoying the fragrance of Heaven, that is asceticism. A man who starves is not an ascetic, but he who sustains himself with the bread of the spirit. The gloomy mendicant, care-worn and emaciated, reduced to a skeleton by sorrow and suffering, is not an ascetic, but the happy, sedate devotee full of the joy of communion and even transported into ecstasy. If the ascetic displays an aversion to the things of this world, it is because he cannot help doing so. If he neglects the luxuries of eating and drinking, it is because he enjoys the spiritual feast within. If he is simple and abstemious about his food and raiment, if he stands

aloof from the pleasures and gaieties of the world, it is because he has enough joy in the Lord. Where his cravings are satisfied there he loves to be. Tell me not then yonder ascetic is a child of sorrow, that his life is privation and darkness all over, and that he tortures himself in the hope of heaven. Such may be the case with false asceticism. But the true Vairagi or ascetic was never indoctrinated in the creed of self-torture. What others regard as privation, in him is only the natural simplicity of a soul content with heaven. What appears to others to be poverty, is in reality only deep conscious possession of abundant spiritual wealth. What seems to the world to be a forced and painful system of high-pressure torture, is only the natural development of the heart's passionate attachment to God. When a man rejoices in the love and service of the Lord, when his heart is full of the joys of heaven, there is nothing in the outward things of the world, nothing in its perishable pomp and splendour which can tempt or please his heart. The hollow pleasures of the senses may seem enjoyable to a man of the world; but a true devotee they cannot touch, cannot influence. Gloomy asceticism, self-mortification and killing austerities, these are things which I would banish from my theology. But I must hail true asceticism which means simplicity, contentment, joy, sanctity, love, and the soul's joyful communion with Heaven. (Applause) A true devotee then is he who does not seek salvation in compromises, but gives himself up so completely to the higher spiritual life by means of contemplation and asceticism as to be above the vanities and temptations of the world. And yet these two things, contemplation and asceticism, are a reproach unto the world. They are derided and ridiculed by the people of this world because of their alleged antagonism to modern civilization. But we may return to this subject.

The higher life of the spirit I have described assumes three striking aspects by which it is easily distinguishable. After having practised meditation and asceticism and grown in faith and love, purity and joy, the spiritual man presents himself before the world as a child. He "went into the wilderness" within himself, and there practised spiritual discipline; and now after a time spent in contemplation and prayer and ascetic self-renunciation, he returns to the world and comes before us an altered man. He grows in years but he is not old, though he may be over seventy now. He is a child. He goes back to adolescence and childhood. We have watched his life for years, and after watching him for years we find that each year he has been going backward. He is growing younger. The body shows the marks of advanced age, but the soul comes back to the infant stage of existence. Behold this transformation of age into spiritual childhood. The deceit of the world, the pride of age is dissolved into thin air, and innocence, joy, and child-like simplicity come pouring into the heart of this infant from heaven. We are all growing older and older, and are taking in all the cunning, dishonesty and sensuality, and what is called the experience, the civilization and wisdom of the world. But the

true devotee is simple as a child albeit weighed down with years. And why do we compare him to a child? In what respects is he childlike? Because he knows and recognizes only his Father and trusts Him alone. A little child recognizes its parent only amid a crowd of strangers and runs to his bosom as the only place of safety. He whose kindly arm carries and caresses the child is known to and distinguished by that child as its only guardian in this wicked and strange world. If the whole world is annihilated, what is it to the child, so long as it is upheld by the paternal or maternal arm. A child knows its father and mother alone. So the little spiritual child in the grown-up devotee looks up to its Father in heaven, turns its eye from a world it knows not and cannot trust and whose intricacies and wily machinations it cannot comprehend. This childlike devotee unlearns instead of learning day after day, and the more he unlearns the wiser he is. All his wisdom is in trusting simplicity and all his joy in dependance. He does not care about worldly wisdom or learning. Do you not know that the things which the Lord has "hid from the wise and prudent" He has "revealed unto babes"? The babe understands not the world's literature and philosophy, has no knowledge of Greek or Latin; of Sanscrit or Arabic; but he understands the scripture of nature. He sips and nature too sips, and he understands nature's lispsings. The language of God is not hard Greek, but the simple vernacular of the heart which he readily understands. There the infant soul of the devotee easily gathers the higher wisdom of heaven, through natural inspiration within, and the language of the lilies of the field and the birds of the air. If the spiritual man is like a child, he is also like an intoxicated man. True religion is like wine. Forgive this degrading metaphor. The comparison, however, is unavoidable, the analogy is so striking. You will perhaps admit that there is such a thing as religious intoxication, whatever the words may be in which you seek to denote it. There is such a thing as spiritual intoxication. The true devotee may be said to drink. Drink what? Daily prayer. A sceptically disposed person was heard to say sometime ago that he did not feel any craving for daily prayer similar to what he felt for his daily meals; it did not come to him naturally. He felt no appetite for it. Indeed there are many who, though they may pray on special occasions of danger or difficulty, do not see the necessity of regular daily prayers. And yet they all feel the necessity of daily meals! If food is required daily for the body, does not the soul, too, require its food daily? Pray daily, my friends, and you will soon find that it is impossible to discard prayer. Regular morning prayer will appear to be a necessity like daily food. There is such a thing, we know, as a strong craving for food and drink, so there is a strong craving for spiritual food and drink. The thirst for daily communion in those who are habituated to it, is not weak, but is strong like the drunkard's craving for drink. For instance, as soon as the clock strikes five the drunkard who is in the habit of drinking at that hour must have his glass instantly. So the true devotee humbly kneels down to pray directly the morning sun heralds the ad-

vent of the day and the associations of the sacred hour excite the heart's craving for devotion. He cannot put away prayer. It comes upon him with irresistible force. He yields to his strong spiritual cravings. Nay, he must observe not only the hour but also the exact measure of devotion. Any thing short of the usual quantity he is accustomed to, will prove unacceptable. Hasty or half-hearted prayer he will not have. In duration and intensity it must come up to the full measure, or he is not satisfied. His drunken heart is sure to cry, whenever it feels that the measure of communion is not yet full. "Let me pray a little longer, let me indulge in more meditation, more contemplation. Let me revel half an hour longer in the sweets of rapturous communion. Let me drink and drink the sweet name of God till my heart's thirst is quenched." He is not unmindful of his master's work. He would never shirk his duty. He is always busy doing good to those about him and fulfilling Heaven's behests. When the time for work comes he is all fire. More earnest men the world never saw than these intoxicated souls. All this earnestness, however, is owing to the spirit of prayer he has drunk. For if he has not drunk largely the spirit of God the whole day hangs heavily upon him. He has no energy, no ease. There is no cheerfulness in his soul. The beaming face has been converted into a dull, languid and pallid countenance. The world can do nothing which will bring him hope or joy or remove the clouds of sadness from his brow, even though he be surrounded by all the riches and felicities of the world. But if this man has drunk in a great measure of the sweets of divine love, how strong, lively and cheerful is he! Every prayer is to him an intoxicating cup. The name of the dear Lord inebriates and gladdens his heart. Abandon earthly spirits that kill and drink, daily and largely, the spirit of heaven which giveth life. "Be not drunk with wine, wherein is excess, but be filled with the spirit." Are you not aware that devout men have actually been charged at all times with having drunk wine to excess and intoxicated themselves? Some of the greatest and best of men have been derided and hated as drunkards. Certainly they were not drunk with wine, but they showed the symptoms of inebriation. Spiritually they were drunk. Hence in every church, in every religious sect, certain enthusiastic disciples are found to rise up to defend and vindicate these drunken spirits. When the world, either in amazement or in a jesting spirit, goes so far as to misrepresent and traduce these intoxicated children of God, the voice of protest and defence is solemnly raised. So when "others mocking said these men are full of new wine, Peter standing up lifted up his voice and said unto them, Ye men of Judea, hearken to my words; These are not drunken, as ye suppose, seeing it is but the third hour of the day." And if it has been found necessary to vindicate true believers from the charge of drunkenness, protests have also been heard defending them from the charge of madness. "I am not mad, most noble Festus, but speak forth the words of truth and soberness." Was

Paul mad? He was not insane, but he was spiritually mad. There is something like madness in the spiritual man, or the charge of madness would not be preferred. I think all religious men are in some measure mad, Saints and Prophets being the maddest of all, and Jesus Christ the Prince of mad men (Sensation.) I say that madness is essential to salvation. Men must be mad for God and truth, or there is no regeneration. What was it that sent the Martyr to the scaffold and the stake and the cross? Was it not madness? Even in ordinary cases of self-denying philanthropy we may recognize a mad departure from the policy of the world. How many among us, when called upon to give their substance to the poor, would argue and say,—"Let us not imprudently give away lacs of rupees in order to afford relief to poor men. Why should I not try to save myself and my family in the first instance, and then go and build hospitals and almshouses for the sick, the poor and helpless? If I am discreet and wise, if I have any regard for the importance of economical and provident habits, I must honor and carry out the maxim 'charity begins at home.' When I have satisfied the wants of those near and dear, to me, then, but not till then, shall I listen to the promptings of philanthropy and patriotism. But for the present it is all for myself and my family". While such is the policy of calculating men of the world, behold the man who is seized with the frenzy of benevolence, going forth in frantic excitement, and consecrating his body and mind to public good. He has no logic, but his heart is full of the fire of enthusiastic charity. He spends and is spent. He gives his all, and lo! in a few months he is no more. He dies a martyr in the cause philanthropy, and the world ridicules him as a mad man. It is conscience that makes mad men of believers. They cannot trifle with that inward monitor, the vicegerent of God. They know that certain things must be done because they are right, and they madly follow their consciences, whatever the consequences may be. They have only to be convinced that this is right, and they do it sacrificing even their lives for it. It is a clear case of conscience. The command goes forth from heaven and it must be obeyed. This is what the world calls eccentricity. But all eccentric things have their centre, as you will doubtless admit.

(To be continued.)

The Week.

THE principal topic of the week is Mr. Fawcett's motion in the House of Commons for a committee of enquiry on the finances of India. Of course Mr. Fawcett could not maintain his footing before a large ministerial majority, and we are not surprised to hear that his motion was negatived by 175 against 123 votes. There is one cause of rejoicing, however. We notice that so many as about three hundred members voted on an Indian topic. We thus understand that our country is no longer the dinner-bell of the House of commons. The visit of the Prince of Wales, the Royal Titles Bill and the

Delhi festivities consequent upon it, have aroused a new interest for India in the English mind. Whatever may be thought of the imperial title, it has succeeded in inducing the British nation to think of us. We have good reasons to be thankful for this good luck.

THE aspect of affairs in Europe is encouragingly calm. We hear of the resumption of peace negotiations between Turkey and Servia. The Russian Press has declared that it is needless for Russia to fight with Turkey, since the latter power is destined to fall through internal anarchy. This entitles us to assume that Russia has sheathed the sword for the present. As for England, the Parliamentary fight between the two parties does not seem to be very vigorously conducted. The tact with which Lord Salisbury met the wishes of the opposition in England by joining with Russia in the demand for reform, has certainly taken off the edge from the hostility and rancour of the anti-Turkish party.

COMING to India, we are glad to find that our friends, the Affridis, like good boys when mangoes are placed in their hands, are coming one after another to tender their submission to the British authorities. When the Frontier difficulties are over, we do not know what will happen to that versatile counsellor and political genius of the Government of India, Sir Lewis Pelly. Surely his business will be at an end. Cabul will not have him; a Frontier Commissionership is still undecided upon; and the Punjab is going to have Mr. Egerton, and not Sir Lewis, for its Lieutenant-Governor in April. We recommend him to go home on sick leave in summer next. India hardly requires him. During the first ten months of Lord Lytton's Viceroyalty he has been conjuring up wars and apparitions of all shapes to frighten us out of our wits. His business has now terminated, and we wish him instantly away from these shores.

A HINDU who has assumed the un-Hindu name of Ethens de Tomanzie, has, we read, been elected a Municipal Commissioner for London-derry. Who can this gentleman be? He is certainly not a Brahmin, nor can Tomanzie be a misprint for Chatterjee. We suspect he is a Christian convert. In that case he should not deprive us of the pleasure of knowing him by his real family name.

FROM the report of the Criminal Sessions that appeared in our issue of yesterday, our readers would see that Mr. Browne, who was the Editor of the now notorious *European* of Madras, was sentenced by Mr. Justice Pontifex to one month's simple imprisonment for misappropriating another man's money. The disclosures of the case were shockingly bad and were calculated to damage the reputation of the Indian press. Society must have a screw loose somewhere when it allows persons of this description to lead, even by accident, public opinion in this country.

A DESPATCH of the Secretary of State has been received in reply to the famous famine resolution of the Government of India. It is strange that Lord Salisbury has not even passingly noticed the mischievous theory on the duty of saving lives advocated by our Government. This seems to show that the Home Government at any rate has not appreciated it. On the contrary it hints that "adequate relief" must always be given to the distressed poor. Lord Salisbury condemns the Madras Government for not communicating with the Government of India before making purchases of food supplies to provide for future contingencies.

SIR RICHARD TEMPLE is an admirable executive officer. His energy and power of locomotion, if we may so express his unrivalled activity, will very soon pass into a proverb. To these we may add the facility of his pen. By means of these necessary ingredients he has within a very short time made his influence felt by the two local Governments whose actions he has been deputed to check and supervise. Sir Richard has considerable experience of famine affairs, but we shall be greatly mistaken if we confound together the Sir Richard of the Behar famine and him of the present famine. On the former occasion he was the obedient and humble servant of Lord Northbrook—literally lavishing away money with both hands and teaching the people in a very brave manner the virtue of extravagance. Whereas look to the Sir Richard of 1877, the equally obedient and humble servant of Lord Lytton. He is really quarreling with the two Governments as to whether 2 annas or 1½ annas ought to be administered to the needy. So much has his enthusiasm for cautious charity led him that there is now some fear lest the people suffer from death under his stiff-handed administration of relief. Whatever may be the services he has rendered to the country, he has done one thing: he has practically taught the junior civilians how to obey and serve—two masters.

THE famine reports are becoming melancholy week after week. The Bombay Government has furnished an estimate of the number of persons on relief works that may have to be provided for during ten months of the year. His figures are as follows:—

	Persons.
December	200,000
January 1877	300,000
February "	450,000
March "	750,000
April "	1,000,000
May "	800,000
June "	500,000
July "	300,000
August "	100,000
September, "	50,000

WHATEVER may be the strictness exercised by Sir Richard Temple in dealing with relief works, the whole cost of meeting the famine cannot be less than 183 lacs, Sir Richard Temple estimates

the cost for Madras at Rs. 2,92,00,000, and that for Bombay at Rs. 1,26,00,000, amounting in all to 418 lacs. Add to this the probable loss of revenue by remissions, and the whole cost would amount to 183 lacs.

The following telegram was sent by the Bombay Government to Calcutta on the 13th instant:—"Bodies of people, especially in Sholapur, are persistently refusing to accept term of relief as defined in resolution 103 of nineteenth ultimo. Government believe it would be very mischievous to yield to what is evidently the result of combination, although refusal to yield may very probably lead to deaths of some of the most weakly of those who have joined the movement and are acting under the influence of those who are stronger. Immediate communication of the wishes of the Government of India by telegram is solicited." The Supreme Government has replied to the following effect:—"Your telegram of yesterday. Government of India entirely shares opinion of Government of Bombay as to mischief of yielding to strike on relief works attributable to combination, and thinks that relief wages should not be raised if Government of Bombay are quite satisfied that the rates are sufficient to keep people alive—a point which must necessarily be left to its judgment."

Correspondence.

THE TOWN HALL LECTURE.

To the Editor of the *Indian Mirror*.

MR DEAR SIR,—

Having read in your paper of the 4th instant your editorial article on the Town Hall lecture of Baboo Keshub Chunder Sen respecting the disease and its remedy. I beg to say a few words and to request that you will be pleased to insert them in the next issue of your Sunday *Mirror*.

The lecturer is right that our Saviour Jesus Christ preached "noble lessons of faith and asceticism" to "conquer our animal nature" and to receive access into our spiritual nature. In fact he commanded us to become as perfect as God is perfect. (Math. V. 48.)

No doubt Mr. K. C. Sen is fully aware that our Saviour has taught in many other things to shew that our asceticism and contemplation, our self-denial and our fixing our thoughts to the world to come as our house and country, are only the preparatory steps, the fruits of our earnest faith in Him, that He may be pleased to unite as to Himself and thus to free us from all liability to sin and to make us as holy as He is.

No doubt we are required to put our shoulder to the wheel, and then and not till then He is ready to bring about our complete renovation or regeneration in His own appointed way. This way is as follows.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life and I will raise him at the last day. My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent

me, and I live by the Father: So he that eateth me. Even he shall live by me." (John, VI. 54-57.)

St. Paul says the same thing as follows. "Our conversation (our country) is in heaven from whence we also look for the saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like into His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Philippians, III. 20 and 21.)

If I were to believe that I can devote myself to asceticism and contemplation not only in this world but also in the next, and that I can by means of these practices make myself entirely free from all liability to sin, then in the words of a Jain—a neighbour of mine—I may say that there is no necessity or use in believing in God as the creator and moral Governor of the universe and as the Saviour of men, and that my ideas of His grace and love are the phantoms of my brain.

DELHI, } Yours Sincerely
The 13th February 1877. } G. RAMCHUNDER.

MR. DALL AND THE BRAHMOS

To the Editor of the *Indian Mirror*.

SIR,—According to a writer in the Sunday *Mirror* of 11th February last. "The Brahmo's ideal of a Saint is the man in whom profound knowledge, rapturous emotion, enthusiastic work and deep communion are chemically fused together and in whom the higher life has altogether conquered the lower". Now what has been the burden of Mr. Dall's Song.—What is his ideal of true life. "The co-ordination of the cardinal—Heart, Soul mind and strength in harmonized action. Why then raise the cry of war, when there is perfect harmony". If it were only "pump pump pump" there would be cause for discord, but it is "pump and pray".

Yours truly,

M. N. MOOKERJEE.

THE SAME.

To the Editor of the *Indian Mirror*.

SIR,—In commenting on Mr. Dall's views of Babu Keshub Chunder Sen's anniversary lecture in the Town Hall, in your issue of Last Sunday, I see you have stated that Mr. Dall "exalts work above prayer, the activity of the muscle above the soul's communion with God's". Will you permit me to say that this statement is not quite correct. I have perused carefully Mr. Dall's letters on the Town Hall lecture in your paper, as well as in the *Statesman*, but in neither of the papers have I found the slightest glimpse of his exalting work above prayer. He thoroughly appreciated what Keshub Babu spoke of Divine contemplation as productive of the Soul's sweetness, and what he contended for was that, that is not the only remedy of the disease of sin, and you can understand it well when he says in his last letter, in your paper that, that is a remedy and not the remedy. What Mr. Dall contends for is this: that if a man in order to banish the dryness of his soul immerses himself in deep contemplation of the Divine Spirit, forsaking home, father, mother, wife and children, may he not in doing this, violate

some commandment of God and thus commit sin? while he seeks to gain truth on one side, does not he lose truth on the other? This is the point on which Mr. Dall takes issue. What he wants is the equilibrium of both prayer and work. If the day labourer must spend many hours in solitary contemplation, how then is he to support his family, and those who are dependent on him? Is not the supporting of a family the will of God, and in violating that will does not a man commit sin? You doubtless recall Mr. Dall's saying "pray and pump." The sinking ship cannot be saved by prayer alone but both by praying and pumping. I have known Mr. Dall for a long time, and so can speak confidently of his ways of thinking. These I know through many a conversation with him, and I have never heard him say that righteousness is possible without prayer or that work is to have the precedence over prayer. He believes as you do in that Theism "in which profound knowledge, rapturous emotion enthusiastic work, and deep communion are, mically fused together. This view is fully expressed in his lecture to the Dehra Doon ch Brahmo Somaj.

Yours,

TEENKARI MOOKERJEE.

Devotional.

LORD, thy devotee desires to be a matter-of-fact man, and to be altogether above the reach of dreams and fancies. I confess, my Father I am excessively fond of communion and solitary devotion. I wish to sit with thee, converse with thee, look at thee, and be glad in thy company. But all this must be real, and I will have no mystical reveries or illusions to deceive me in such sacred matters. I hate dreams and I will not revel in vision though it may seem heavenly. O thou Great Reality help me to see thee as thou art, and so hold thee, fight of truth steadily before me that I may be always a matter-of-fact man in the spiritual world.

A FAMINE of appalling magnitude is devastating this fair land and making sad havoc. God Almighty, vouchsafe unto our Viceroy and his counsellors and also the Governors of Bombay and Madras and their counsellors such wisdom and strength as may enable them to work unitedly in this hour of trial, and successfully grapple with this mighty and wide-spread evil. O Father of India, grant that there may be no weakness or vacillation, neither heartless indifference nor proud obstructiveness in the councils of our rulers. In the face of this great disaster our wisdom is as darkness and our might is as nothing, O Lord. What earthly Government can feed millions of famishing subjects when the soil refuses to yield grain. Gracious God, help us with light from above, that we may see and work as best as behoves us in this season of peril.

TO-DAY I have found thee alone, O God and therefore I rejoice. With brothers and

sisters I have often come unto thee, and offered united homage to thee, and enjoyed the blessings of congregational worship. But it is a peculiar pleasure and privilege to sit with thee in solitude, and divulge those secrets, which the heart would not publish, but would reveal only to the Dearest Lord in the inner sanctuary. Read these private messages of my soul, O my God, and answer them in holy and sweet whispers.

To me, a sinner, work is as hard O Lord, as worship. The difficulty I experience in doing thy work is scarcely less than what I find in communion and prayer. For true work in order to be acceptable to thee, my Master, must be done in a righteous and godly spirit. Merely perform a work is easy; even to work all day with untiring energy is easy. But to work unto thy glory and in a devout spirit, is most difficult. Grant, O God, that I may work in thy service always as an indefatigable, humble and trusting servant.

The Brahma Somaj.

WITH reference to the meeting of the Provisional Committee for the organisation of a Brahma Representative Assembly we noticed the other day, we may state that the resolutions which they adopted or may hereafter adopt, will have to be considered and discussed at a public meeting before they are finally adopted by the Brahma Somaj of India. The Committee will only furnish a report on the scheme embodying their own opinions about its feasibility and the way in which it may be carried out.

THE Mandir of the Eastern Bengal Brahma Somaj has, we are told, just undergone repairs, through the exertions of the present Secretary.

THE ordinary service at the Mandir will commence from to-day at 7 P. M., instead of 6½ as before.

Literary.

THE *Athenæum* states that during the recent Natural Science Tripos examination at Cambridge, a Lady, Miss Ogle, who is a student at Newham Hall, the Cambridge College for women, was by permission of the examiners subjected to precisely the same examination as that which the members of the university underwent. She acquitted herself in such a manner as would have entitled her, had she been an undergraduate, to a place in the first class.

PROFESSOR MAX MULLAR prints the first of a series of papers on the "Veda and its Influences" in the *Academy*.

THE third volume of Blanchard Jerrold's "Life of Napoleon III" is in the press.

Scientific.

THE observatory at Wilna was destroyed by fire on the 28th of December last with all its instruments and many of the results obtained through the photoheliograph observations made in solar photography. The observatory had for the last 20 years made a speciality of solar photography. The loss to science is very great indeed.

MANY Natives of Bombay have got themselves admitted as students of the Madras Agricultural College. Their number is much larger than that of Madrasis. This shows the practical turn of mind of the Natives of Bombay.

Latest News.

—THE Oudh Talukdars and people convened a public meeting for the purpose of adopting a farewell address to the Hon'ble John Inglis, C. S. I., Officiating Chief Commissioner of Oudh, who is about to leave India for good. It is most unfortunate for this country that one by one all the best Civilians are going away. Mr. Inglis has always been a most honest, conscientious and independent official. He is of the same school to which Sir William Muir belongs; and his retirement is a loss to this country. The noble stand that he took against the Income-tax in the Viceregal Council, will always make his name honored in India. Mr. Inglis is a pious Christian, and India wants more men like him among the officials.

—THE Pope has specially exempted the Catholics in the diocese of Madras from fasting forty days in Lent, and directed the observance of fasting on Fridays.

—A SPECIAL telegram from Madras to the *Englishman* informs us that Mr. Staunton Ellis of that city, has accepted a seat in the Council of India, and leaves Madras next month. His probable successor in the Madras Council is Mr. Hudleston. Mr. Carmichael in that case becomes Chief Secretary; and either Mr. Puckle or Mr. Charles will be made Revenue Secretary.

PROFESSOR MONIER WILLIAMS left Bombay for England by the last mail steamer on Monday last. He has received donations for the proposed Indian Institute at Oxford from the Maharajahs of Travancore and Durbhanga.

—WE learn from *India Portuguesa* that the new commercial treaty between Goa and the Indian Government, the negotiation of which has been entrusted to Mr. Novaes of the Portuguese Foreign Office, contemplates removing the contraband on tobacco by the English Government, and on salt by the Goa Government. It is also asserted that a project of opening banking houses in the Portuguese Asiatic Settlements, is being contemplated with a probability of securing very soon commercial treaties between Goa and England, Mozambique and France, and Angola and Germany.

—MR. SANDFORD, Judicial Commissioner, British Burmah, and Mr. Wilkinson Recorder, Rangoon, have both returned from furlough.

—THE Maharajah of Punna, who has been "doing" the Punjab, visiting Multan and Juala Mukhi in the Kangra District, has left Lahore for his territory.

—THE reduction in relief wages, recommended by Sir Richard Temple, has, the *Madras Mail* states, caused a widespread panic among the coolies in the Kurnul district, and in consequence a very large number are leaving the place to seek a livelihood elsewhere.

—THE Contagious Diseases' Act, which had some years ago been abolished at Bombay, on account of the enormous expenses it entailed and the ridiculously small results, is to be revived. Formerly it cost 80,000 Rs. per annum. Now it will cost 30,000 Rs.

—"As regards Cabul," says our Lahore contemporary, "there is, of course, great excitement with regard to the collection of troops in the North of the Punjab. No other result could be expected. We vapour on our side, the Amir on his. It is the same game of Brag that Russia has been playing with Turkey, though we trust that we shall not get the same rebuff."

—THE Hon'ble R. E. Egerton becomes Sir Robert Egerton on his assumption of the Lieutenant-Governorship of the Punjab, which will remain undivided for the present.

—SIR FREDERICK HAINES, the Commander-in-Chief, is now at Multan. After visiting Jacobabad, Hyderabad, Kurrachi and Bombay, he is expected back in Calcutta probably by the end of this month. His Excellency will be at Bombay to-morrow.

—SIR RICHARD TEMPLE has now nearly completed his tour through the Bombay and Madras famine districts, and may shortly be expected in Calcutta to consult, with the Government of India as to the further measures to be taken for the relief of distress in those Presidencies.

—A RUSSIAN officer, who served in the Serbian army, and who cannot therefore be suspected of exaggeration from *malice prepense*, describes the condition of Russia as being most deplorable:—"Worm-eaten with secret societies, with open robbery rampant in official life and corruption in private, an internal revolution is sooner or later inevitable."

—PROFESSOR WELLS, the well-known aeronaut, will shortly make an ascent from Lucknow with a gas-balloon.

—THE *Athenæum* is sorry to hear that the Library of the India Office is not to have to itself even the miserable portion of the building formerly occupied by the India Museum, The Finance Department, it is said, claims a share. When we think of the promises once made, of the structure worthy of the Oriental treasures it contains that was to be erected for the Library, we must own to a feeling of disappointment that even a few attic rooms are grudged for such a collection.

—HONORS are being still showered upon the Hon'ble Maharajah Sir Drig Bejoe Sing, K. C. S. I., of Bulhaupore, Oudh, who, the *Statesman* informed us the other day, had been very unpopular of late among his brother-Talukdars for having favored the amalgamation of Oudh with

the N. W. P. He has not only received the honor of a salute, but has just been invested with the powers of a Magistrate of the 1st class under Act X of 1872, to be exercised in the districts of Gonda and Bahraich.

—This additional honor, we are afraid, will make him still more unpopular among his fellows.

—A BRUSH with the Affidris has probably been rendered unnecessary. The Government have managed to make friends of all the Affidris except a particular class, known as Kaddi Kheyls. So diplomacy has been successful at last.

Local.

COLONEL DICKENS, C. S. I., R. A., late Secretary to the Government of India, in the Department of Public Works, was entertained at a farewell dinner at the Town Hall on Tuesday evening. The health of the guest of the evening was proposed by Sir Henry Norman.

A MEETING was held at Belvedere on Tuesday last under the presidency of the Hon'ble Ashley Eden, to consider the proposals for bringing an Italian Company to Calcutta next cold season.

A CONFIRMATION will be held by the Bishop of Calcutta in the Cathedral in the first week of April next.

BISHOP JOHNSON preaches this evening at St. John's Church on behalf of the propagation of the Gospel in Foreign lands.

THE Attorney's examination commences to-morrow. The number of applicants is nine.

THE stewards of the Calcutta races will hold a second meeting on the 24th and 26th of February in the afternoon.

A CONCERT was given on Friday last by Mrs. Avery night at the Town Hall, under the immediate patronage of Lady Lytton.

IN the case of Sukdeb Sodeauk vs. Kabu Mug, heard before Mr. Justice White the day before yesterday, an important question arose as to how a Burmese was to take his oath before giving evidence in order to make it binding on his conscience. The Burmese are Buddhists, and they take their oaths by touching a sacred thread and a tiger's claw. But as a tiger's claw was not available in Court there was some difficulty as to how his evidence was to be taken. At last the difficulty was overcome by the witness being solemnly affirmed under the Indian Oaths Act, which has been enacted to meet cases like the present one.

THE four schools—two male and two female—under the management of Mr. Dall, hold their annual exhibition and Prize Distribution on Thursday next. Mr. Dall, an American, has chosen that day, February 22nd, because it is the birthday of Washington, the founder of the American Republic: of "George Washington, first in war, first in peace, first in the hearts of his countrymen." As the celebration has nothing to do with theology, but is one of education and charity, the American Methodists have given their heretical brother the free use, for the 22nd

instant, of their first built Chapel, 149 Dhurrumtollah Street. Mr. Dall's able colleague, Miss Mary Chamberlain, has charge of the woman side of the work, and two of the schools to meet on this occasion, are under her management. About 150 Hindu girls will be heard, singing both Hindu sacred songs,—thanks to a Music-Master sent freely for a year past by our honored "Doctor of Music,"—and western melodies like "God save the Queen." The venerated Maharajah Romannath Tagore has consented to preside and the girls are to receive their prizes and gifts from the hands of Lady Garth, the hearty Chief Justice himself intending also to be present. An address from Dr. Rajendralal Mitra may also be expected. We certainly wish our friends and benefactors a good time of it.

MR. T. B. LANE assumes charge of his office as Collector of Customs, Calcutta, on the 5th proximo, according to the *Indian Daily News*.

MR. AMIR ALI, Barrister-at-law, took his seat on the Bench of the Calcutta Police Court yesterday.

It is rumoured, according to the *Indian Daily News*, that Lieutenant-Colonel Battye will succeed Mr. Gribble C. S. (or as the *Statesman* calls him Fribbles) as Post Master General of Bengal. But we can hardly credit the report. For in these days of "distressed" Civilians, some one among them is sure to be placed in Mr. Gribble's place.

A REPLICA of Mr. Marshall Wood's well-known statue of Daphne, is now being exhibited at the Calcutta School of Arts.

MR. GREGSON's eloquent and impressive lectures on Temperance are so much liked by educated Natives that we have been requested, to ask him to deliver them in some convenient place in the Natives quarters of the Town.

MR. E. A. NOTT who officiated for Mr. Fink, as Assistant Registrar of the Calcutta High Court, Original Side, having gone home, we are glad to find that Babu Grish Chunder Bannerji, in charge of the Account Branch of the Registrar's Office and one of the Commissioners of the Court for administering oaths and solemn affirmations, has been appointed, in addition to his present duties to act for Mr. Fink as Assistant Registrar till the return of the latter from leave in September next. Babu Grish Chunder Bannerji is an experienced and able officer of the High Court; and his appointment as Officiating Assistant Registrar is a creditable one. Hitherto in Calcutta we have not had a Native gentleman filling that office, though the Deputy Registrar of the Bombay High Court has for a long time been a Native, who has most worthily filled the post.

THE other day in the *mandamus* case of R. C. Williams vs. R. Barbour and others, before Mr. Justice Pontifex, Mr. Woodroffe, one of the counsel for the defence, charged Mr. Branson, counsel for the prosecution, with prompting one of the witnesses. Mr. Branson characterised the charge as unfounded, upon which Mr. Woodroffe remarked that he was correct in what he stated. Mr. Branson retorted in a way that amused every one in Court, except perhaps the learned counsel on the other side, while the two gentlemen were at hammer and tongs, and neither disposed to give in, the learned Judge to the astonishment of all got the

witness to take his seat on the bench to his left, and requested him to answer from there the questions put to him by Mr. Branson. Mr. Woodroffe looked upon this arrangement as most satisfactory, while Mr. Branson expressed his entire approval of the same.—*Statesman*.

WE deeply regret to hear of the death of Babu Probode Chunder Mitter Attorney-at-Law. He was a man of excellent disposition, and was highly connected. He was a brother of the Hon'ble Justice Romesh Chunder Mitter.

THE Hindu Mela takes place to-day at Rajah Bud-dun Chund's Garden at Tallah. The Mela commences at 11½ A.M., and continues till evening. There will be music, readings from poems, and the Bhagvat Gita, speeches, sports of various kinds, and an exhibition of works of art. There will be also an agricultural show. Boys from about thirty gymnastic schools will compete for prizes.

Translations.

SUBSTANCE OF THE ANNIVERSARY MORNING SERMON PREACHED IN THE MANDIR.

SOMETIME ago I was seated in a certain garden and was absorbed in contemplation. The scenery of the garden was beautiful, and as it was evening the darkness slowly spread over the place. The time was solemn, suddenly a bird appeared on the scene. It flew and sat on the branch of a tree and again flitted to another branch. The question rose into my heart as to why the bird did this. I thought it was the messenger of my Beloved Friend, sent to disseminate the good news of His Kingdom, and therefore it flies and goes about. It does not stay in one country, fly away from place to place. The birds that fly and sit are true preachers, sent by Heaven. They are the true ascetics, they don't think for the morrow. I wish to catch the bird, but no, I will not do so. Bird! fly away, I would not make you a prisoner. My heart is fully satisfied to see and hear the bird, Truly, I thought there was science and love united in a bird. By singing it enraptures people. That which cannot be done by a thousand preachers, is done by a single bird. Bird! who are you? How do you please the world, so that every one praises you? You are only a little creature, who gave you such beautiful color, who gave you such beautiful voice! That Secret Friend has done all this for you I understand. He bade you to convert His faithless child to him. You are sent by him to spread the gospel. The Loving Minister sent you to His worshippers to make them true devotees. Every bird is the preacher of asceticism and love. The bird of Gazipore taught me an abundance of religion. Brethren, no one ever taught me more. I have never seen a more worthy minister. It played not, but went away in a minute to some other thirsty spirit. Brother and sister, every day your Father sends you such birds so soften your hard heart. Thus if a bird a flower, or a drop of water could attract and conquer our hearts, we would be free from all sin and sorrow. Yet blind eyes see so many birds, so many flowers, but are never softened. The faithless blind worshipper would never lift the veil of nature to see the hidden God. "O thou, golden moon showest thy delightful face to those who are hard-hearted, and make them believe in their Father. What is nature Only a thin veil behind which sits the Frie

of our lives. That nature which is created to win the heart of this lover of God! ah! hides his face from those who are unfaithful. The Father of the universe shows his love and beauty sometimes through a bird, sometimes through the moon, sometimes through a flower. A loving devoted soul. Him aid is thus charmed. The Creator displays Himself, but the fools see Him not. He who have seen those hands is always in an ecstasy. When we hear the bird sing we should see him who holds the cage in which the bird is. He created the world but hides himself in it for the purpose that we should learn of His love through it, and then He would throw away that thin veil and exclaim—“Devout child! come to me now.” When the prayerful spirit hears this it firmly clasps the hands of God.

God! He understands the secrets of nature. As soon as the devotee sees Him, his head bends down in reverence, he kisses the dust of his Father's feet repeatedly, and cries into others, to come and see the beautiful feet of God. To a child no sorrow is greater than separation from its mother. But God's wicked child loves the world best and so throws away the heavenly flower. If you want to be happy, if you want to bathe in the river of love, be sunk beneath it. Be like a bird. Without seeing the Lord there is no happiness. Science tries to see him but a true worshipper perceives his Beloved Friend. Come brother and sister, sit beside the mother, go through the beauty of nature. If you ask her show you your mother, nature's answer would be yes, I am made for that. Therefore, as many times as you see the universe, feel your creator. When you hear a bird singing, believe it that your Friend sings through it. O thou worshipper, why dost thou run away? If thou didst not run, nature would rob thy heart. Brother, why do you return with despair from the river side, there is a nightingale sitting on the tree that would shoot through your heart the arrow of love. Let nature's object be fulfilled, let nature be the preacher of the Beloved Friend. Read the sentence of love in nature; be mad with love. Let every one talk of love to thee.

EXTRACT FROM PNUDIT AGHORE NATH GUPTA'S DISCOURSE ON YOGA.

WHEN two different things become one, it is union. As all the objects of the outward world are formed by atoms joined together, so unless the human soul is united with the Supreme Spirit *yoga* is not obtained. But why is *yoga* necessary for us? God is ever present in all hearts. Then why should we by devotional exercises try to be near Him? If He were not near us, then we should try to be one with Him; but He is not far, what then is the use of *yoga*? The true *yogi's* answer to this is that there are two points of great difference between the Sublimated Spirit and the human soul. One is difference in nature, the other is difference in will. By these two, the human soul is far from Him. He is perfect, but the soul is imperfect, He is infinite, the soul is finite, He is perfectly holy, the soul is impure. He is full of Wisdom and Truth, but the soul is not so. The difference in nature is shown here. But we are also by the nature of the soul it is not fully one with the Divine will. When the difference of nature and will is removed, and we feel ourselves nearer to God then *yoga* begins. * * * * *

In dark midnight when all around is solemn and calm, if we sit alone to meditate in a quiet place what do we feel? A strange sensation pass through us. In

our heart we feel a thrill of awe, and we feel that Some One is near us. But we cannot know who He is of what He is. What is His name? He is the One Living Being who is hidden from our eyes, but reveals Himself before the *Yogi*. Before we commence learning *yoga* we are to feel His Pure Essence in his way. That is if we try to perceive Him in our mind by meditating separately His wisdom, love and other qualities, our faith does not become strong and lasting. Because the faith which depends on outward aids, and qualities is not firm and deep. If we can perceive Him always as existing without meditating separately on his qualities that faith is the true faith which is overstrong deep, and abiding.

Selection.

REST IN GOD.

THE soul drawn out by filial sympathy into his infinitude and blended by aspiration with his absolute perfection, sees the inner orbits of dependent good precisely as they are fair and true in themselves, but borrowing a more solemn beauty from their relation to the whole. Held to their centre of equilibrium and hancing his light from their several distances, the lesser affections observe their proportions and do not fly from their tracks. How can they ever look away from him? He is the element in which they live. Though they were to perish he would endure. While all else rises and flows by he is and ever stays. Amid the fleeting shows and disappointed promises of good, he abides with us, the indestructible essence and reality of all. In him alone, but in him for ever, there is, rest. In evil days, when just men strive in vain to beat back the hosts of wrong, and mad tyrannies gail the heart with shouts of triumph the Sentinel of every world is on his sleepless watch, and knows how to protect it from surprise. He is the continuous thread of all our years, and his love throws in each pattern of beauty woven into their texture; and when the images of the past, the distant field, the dear abode, the gracious forms, the vivid hopes, the earnest heroisms of our young days, gleam with a fairer light through the sorrows and failures of maturity, it is His breathing spirit that dissipates the cloud of time and sends his reviving sunshine through. Only let us be at one with Him and our life gathers down upon it the strength of His infinite serenity. The simple thought, that “God is here”—that the August ordainer of our trust and supporter of our faithfulness, is present in the very hiding-places of the soul,—contains within it the most powerful agencies of religion. Warning, sympathy and rest are treasured in it to inexhaustible amount. And the fatigues of life's incessant struggle under the sense that we can never sleep or all things will go wrong, refreshment is instantly gained when we ascend to the fountain of all affection, and touch the parching lips with the draft of life. In temptations to unfaithfulness witnessed by no human eye, let us but say “Ah! Lord, but Thou art here,” and the falling purpose springs to its feet again. And under encroachments of fretfulness or despondency from the frequent perverseness of men what can so soon check the hasty thought soothe the unquiet passion, and put a music of patience into the soul as the look of that pure and loving eye from its depth of infinite calm? In the trembling of age and the stealthy approaches of the last sleep, the dear presence of an Almighty Guardian to whom age as childhood and who unites the future with the past, fills the deepening shadows with a mild and holy light. Let him only

be near; and the obscuring veil of mortal ill that sometimes seems to shut us in and tempts us to believe in nothing but the sad rain, is soon with-drawn like the cloud lifting itself from out the glen; and the sunshine first glorifies then dissipates the haze, leaving the mountain range of immovable goodness and beauty clear against the everlasting sky. So pass the storms away, so deepen the heavenly view, to the soul that will but “rest in the Lord and wait patiently for Him.”—*Hours of Thought* By James Martineau.

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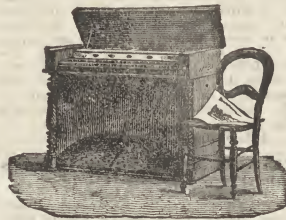
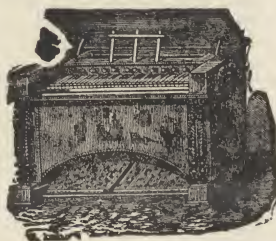
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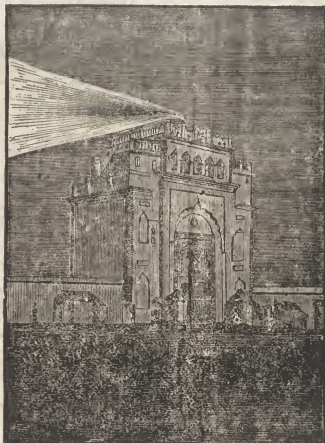
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The Indian Mirror.

SUNDAY EDITION.

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Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of this Paper.

Editorial Notes.

WELL, it is good that some among our friends are trying to secure a constitution for the Brahmo Samaj. A representative society, if one can be formed, will be quite a desirable institution. But why should not those, who want to have it, meet with other Brahmos from time to time, and converse, and exchange ideas on spiritual, moral, and social subjects? In the absence of a mutual understanding, and insight into feelings and motives, is it not an impossible thing that common interests should be so far organized as to admit of representation? Brahmo gentlemen ought to meet at least once a week with the object of mutual knowledge and improvement.

We publish elsewhere an extract from a letter written by a Bombay Theist. Everyday the famine is assuming serious proportions in the Western Presidency, and there is abundant occasion for private, as much as for public charity. We ought all of us to bear in mind how generously the people of Bombay have come forward with contributions of money when there has been distress in other parts of this country, or in other countries. Remembering all this it is the sacred duty of all who have the means and the inclination to contribute, what they can, towards the alleviation of the sufferings of their fellow-countrymen in Bombay. Brahmos also should respond to the call, and co-operate with their co-religionists

of the Parthana Samaj for the good of afflicted humanity.

THE Hindu as well as the Jewish custom of sacrificing animals for the propitiation of divine displeasure, has been considered symbolical, and various explanations of the symbol have been given. One explanation that occurs to us is, that the animal in man, the origin of all sin, the seat of all carnality, must be offered as a victim before the offended dignity of Heaven. It is the same idea as the crucifixion of the flesh in Christianity. He has attained true spirituality, has realized that he is a *spirit*, and not mere flesh and blood, who has been able to sacrifice the entire animalism in his nature, and washed the feet of God with his own blood. In this sense sacrifice cannot be vicarious, but each man sacrifices his own flesh. Of course it only means that suffering of the lower nature purifies and ennobs the higher; and if suffering and asceticism are held to be synonymous, we get an explanation of the doctrine that asceticism purges us from all sinfulness.

It is painful to us to think how very little intercourse there is between leading Brahmos, and the rest of the community. The impression has somehow got abroad that these Brahmos are a Puritannical, exclusive set, bent only upon criticising what they think to be the weak-points of their neighbours, and constraining their minds and bodies under certain narrow sectarian rules with which no one else can have any sympathy. On the other hand Brahmos are in constant apprehension that they will not be sympathized with by outsiders. This imaginary distance vanishes in a moment as soon as we come in contact with men about whom we, and who about us, entertained needless fears of difference and antipathy. Both in the Mofussil and in Calcutta, when enlightened and advanced members of the Brahmo Samaj come in contact with the outside public, feelings of cordiality and sympathy are the inevitable result. Why then should our leaders not mix more freely with their educated and well-behaved countrymen everywhere?

WHAT EVER can be the matter in the Frontiers, and in Afghanistan? That wonderful man, the Akhund of Swat, half-saint, half-savage, who is eternally reported to be dying, but never dies, and is undoubtedly the most complete enemy of the British Power, is said to be in a mysterious league with Amir Shere Ali, whose attitude towards the English and the Russians seems to be equally unintelligible. The Amir himself, by no means over-religious, or addicted to the enthusiastic perusal of the Koran, has been represented to be reading exciting passages from the Scriptures in the presence of his Sirdars, reviewing his troops daily, and preaching Jihad. We are

disposed to distrust these sensational telegrams very much, but there have been so many of them lately, that some grain of truth must be at the bottom after all. No doubt a great amount of the rumour has been set up in anticipation of the troubles that are in store for Turkey, and we must be most careful as to how we receive these statements. Even if they were true, we would seriously question the propriety and policy of recklessly circulating them, and inflaming the bad passions of a certain element in the population of India, who are always in search of some pretext to take advantage of in spreading sedition against the established Government of the country.

THE Roman Catholic Church has commenced its fast of forty days, called Lent, and Archbishop Steins has addressed a pastoral letter to his people which is interesting to study. In fact it is a discourse on the advantages of fasting, amply illustrated by quotations and authorities from every department of Christian law and literature. The object of the fast will be best understood when we extract the following lines :—

By fasting we dispose our mind to prayer and heavenly contemplation, which holy exercise is almost impossible as long as we remain in the midst of feasting and revelry. Even the pagan philosophers used to retire and to abstain, in order to free the mind from the distractions of the world and the vapours of passion, and so to discover more clearly the truth. The Saints of the Old Testament have not acted differently to discover more clearly the heavenly truth of God's doctrine. Moses prepares himself by a fast of forty days for his intimate communication with God on Mount Sinai. Elias fasted forty days to behold God on Horeb. Of Daniel, who wished to converse only with the messenger of the Most High, we read that he ate "no desirable bread, and neither flesh nor wine entered into his mouth." Of several others we know that by the fasting they prepared themselves for entering into communication with God, fully aware as they were that fasting, as St. John Chrysostom says, "is the sustenance of the soul, because it spreads out light pinions, in order that upon them elevated on high, the mind may contemplate the most sublime things."

Then follow the directions of the fast, a word which in this country is understood as total abstinence from every kind of food. With Roman Catholics, however, it is abstinence from certain descriptions of eatables. For instance :—

On Good Friday, eggs, butter, milk and cheese are not permitted; ghee, however, may be used, for condiment.

All persons who have attained the age of seven years are obliged to abstain from flesh meat, eggs, butter, milk &c., on the days prescribed in these Regulations. Fasting, however, is not obligatory on those who have not attained the full age of twenty-one years.

Flesh meat is allowed on all days except Wednesdays, Fridays, and the Saturday of Holy Week.

On fast days one single meal only is allowed, but a collation is also permitted.

The use of flesh meat, when allowed, is restricted to one meal a day. At the collation any other sort of food is permitted.

We do not believe that fasting has any absolute value in way of curing sin, but it is

certainly a help in curbing the appetites of the flesh.

Our friend, Mr. Hurry Chand Chintanon of Bombay, publishes what he calls an "Introduction to the Science of Universal Theism." It contains four pages of somewhat closely printed matter on "the kingdom of body, or health," "the kingdom of mind, or tranquility," and "the kingdom of Heaven, or happiness," and adds that "a man who has attained the kingdom of body, and the kingdom of mind, is then in enjoyment of the kingdom of Heaven. The "Introduction to the Science of Universal Theism" winds up with a brilliant piece of poetry consisting of six lines entitled "Duty, A Land-Tax in which creation is compared to God's Kingdom and body" (the human body we presume) is compared to "this countryseat" (!) We are glad to see Mr. Hurry Chand Chintanon has plenty of leisure at his disposal, and hope he will utilize it in other ways than writing introductions to the science of universal theism.

A CORRESPONDENT of the *Indu-European Correspondence*, a gentleman who evidently has influence with the paper, comes out with a very strong article against the Brahmo Samaj, Brahmos, Protestants, Hindus and Mussulmans and in short, the whole of the un-Catholic portion of mankind whom he threatens with terrible things unless they turn instantly Catholic. Failing in that he wishes them to hold their tongue. For when they speak the writer does not feel comfortable. "It is shameful," he says, "for a man to come forth as a lecturer and display before the public his gross ignorance, or his worse dishonesty and foolish presumption together by telling ridiculous nonsenses, stating false facts and forgeries as evident truths; accusing, condemning and abusing innocents, reviling the most honorable characters, and the like, as I have often read, and heard from Babus and Protestants." He means evidently Brahmo lecturer. And again—"To compare Christ with Mahomed and other reformers and philosophers, is like comparing the sun with a toad in the mire." We respect good Catholics too much to think that this angry saint represents their sentiments. But we ask is it right to admit such intemperate speaking into the columns of a respectable journal.

THE CHANGE OF HEART.

They are very few in whom prayer brings a real change of heart. But they do not know what prayer truly means who have not consciously witnessed a change, a complete change of heart. Conversion, a word so often misapplied and misunderstood, the altered attitude of the soul not only to God, but to all things, in all relations, is but the beginning of real religion. Thousands pray, but there is perhaps one in their midst whose heart is changed. Thousands feel benefited by prayer, but there is perhaps one whose attitude to all things earthly and heavenly, is changed by the power of his devotions. And when the change comes, the man knows it, and there can be no mistake. We all want our hearts to be changed, purified, sweetened, and filled with peace thoroughly. If we all of us long for the change, must we not ask how it comes. Is it a process? Is it the result of a long series of causes and effects, a plodding on the way, the consequence of much trouble and labor? Does the change of heart come thus tardily, and we must win our experience to-

wards it, at first in utter ignorance, and then with slight and insignificant gleams of light? Or is such a change instantaneous? Does it come at once like a sudden flood of illumination, rolling away heavy stones from the heart, pouring streams of glory into its darkness and most hidden places, solving the most difficult spiritual problems, destroying obstacles, dispelling the heaviest clouds of doubt and melancholy all at the same time? Does our blessed Saviour take a long time to send within our thirsting souls the intelligence of his forgiving grace, like one of those faraway stars, whose light, we are told, has been travelling for thousands of years through the impenetrable gloom of sunless space, and has yet not greeted our waiting eye? Or is it like the morning sun, at once waking, enlightening, pouring himself into every dark cavern, and suddenly filling the world with music, and beauty, and irresistible life? Must the weary pilgrim, walking heavenward, with straining eyes, and faint feet, obtain no foregleam of his remote destination still the hand of death has unlocked the portals of the unknown sanctuary? Life would be a sore and unbearable trial indeed, if God's children had to walk thus through the valley of the shadow of death and tears without knowing where they are going. But it is not so. Divine grace when it comes in answer to sincere prayer, does not take a long time to come. The change of heart is given as a bright and unspeakable treasure into immediate possession. The answer to deep and genuine communion is instantaneous. It comes glorifying every thing and every thought, bringing heaven with it, and breathing revelations whose sanctity and sweetness deprive every earthly evil of its sting. The conversion of the heart is in this sense not a process, but an instant fact.

But the continuity of the change is a different matter. The change of heart comes, but it does not last long. To make the conversion lasting, to perpetuate its effects, and assimilate them into the constitution of the soul, we must enter into another sphere of religious life. Here is a process, a voluntary laborious discipline of life, prayer and communion, service, discipline, and work that must extend through a various and often vast number of years. There is divine grace; here is human responsibility. There is involuntary change, the free gift and justification by Heaven; here is the yoke that every man must bear, who wishes to enter into the kingdom of salvation. The holy grace that thus instantaneously changes the sinner's heart, does not make his responsibility less, but on the contrary augments its weight and seriousness. Because the man that has not tasted of the sweetness of such conversion, will much sooner be accepted into everlasting blessedness, than the man who has experienced its enjoyment but thrown it away, without taking the pains, and without bearing the humiliation necessary to continue its effects in the heart.

On the other hand that man who humbly and thankfully accepts what God has done for him, and labors, suffers, and willingly bends his neck to the yoke of patient submission, continually ascends from one conversion to higher, deeper, and more glorious conversions in the kingdom of God's grace, till his heart wavers and is uncertain no longer, and is hidden in peace and blessedness in the bosom of God.

THE CLOTHES THAT YE PUT ON.

BENGAL must be dressed. Not that we wear no clothes now, but our clothes must thicken and increase. It is painful to see young men, and, for the matter of that, old men also, in thin transparent *dhotis*, plated and tacked up to the knee, with a tunic of almost the same material coming down about four inches below the waist, leaving the nether parts of the body all but entirely exposed, with a shawl, or with a *chudder*, wrapping up the whole. The back and the chest are tolerably well-covered, and considering the climate, we cannot recommend a more substantial covering for that region. The greatest care, however, which a Bengali Babu takes, is with the top and bottom of his person. It is impossible to see a countryman of ours, with any pretension to understand the fashions of the day, who does adorn, and exhibit his ankles with the help of a pair of socks, sometimes white, and sometimes colored, which in their turn are set off to great advantage by boots, and shoes, and slippers, laced, buttoned, and garnished in various ways by the genius of Chhinnabazar shop-keepers. And it is equally impossible to find a dashing young fellow who does not perform the most elaborate toilet over his hair. He cuts it, squeezes it, curls it, oils it, gathers it up and down, and parts it from the middle of the forehead, to the nape of the neck. And the head having all the advantages of sun and air, we Bengalis being a bare-headed, we were about to say bare-faced race, the doing up of the hair enjoys a publicity of inspection highly encouraging. It is confidently expected that the whole world will fall in love with his hair. Instead of hair being the glory of the woman, as set down by the Christian scriptures, it becomes here the glory of the man. If the young gentleman were half as attentive to his brains as to his hair, he would not let the former exhaust themselves and grow into the latter only. We remember while writing the story of the primitive chief in New Zealand, or somewhere else, whose full dress uniform consisted of nothing more than a cocked hat and a pair of spurs. If we were to characterize the dress of the fashionable young Bengali who frequents theatres, and fights at the Hindu Mela, we might say with a slight exaggeration that he seems to wear any thing more than a mass of curled hair, and a pair of cotton socks. In sober seriousness let us ask, cannot our youngmen be persuaded to put on *dhoties* of a thicker texture, or if they must put on thinner material, can they not use a pair of drawers underneath? Can they not cease to make an exhibition of their shaggy bare legs, terminating oddly and unexpectedly in socks and shoes of all colors and forms? They cannot imagine with what pain and annoyance Europeans contemplate them in their semi-neekedness, and question their respectability. Not long ago some Bengali youngmen resident in London, chose one morning, most innocently perhaps, to appear in ordinary Indian *payjamas* in the drawing room of their lodgings. The tenuity of the fabric they were putting on, soon attracted the notice of the landlady, and she modestly and respectfully addressed them thus:—"You must excuse me gentlemen, but allow me to give you to understand that if you intend to appear in such clothing again, you will have to vacate my house, and look out for lodgings elsewhere." This remonstrance of the good woman brought the young men to view their costume in another light altogether, and from that time they figured in

jaconet *payjamas* no longer. We don't recommend any one, when we say all this, to renounce his national dress, of *dhoby* and *chud-dar*, but we do insist, and that very strongly, upon a more firm and substantial clothing. We would have the cloth that covers the lower part of the body twice as thick as at present, we would have the tunic, coat, *piran*, or *kurtā*, or whatever else it may be, come down to the knees, we would have no exhibition of socks colored or white, and when any body chooses to wear them, we would have them worn modestly, and in a respectable manner. When people go out we would like to see their heads covered, it does not matter whether with a cap, or a turban. And we would like last of all, to see a uniformity of costume among our countrymen. But this a point of such importance that we would return to it in a separate issue.

ANNIVERSARY LECTURE ON THE DISEASE AND THE REMEDY (Concluded.)

To me, to you a devotee might seem eccentric, but he is really not so. He has a centre of his own, different from ours it may be, yet a centre nevertheless. We have, perhaps, made the world our centre; his centre is God, and all his thoughts and aspirations move round Him. You have seen comets. You know that they are sometimes here, sometimes there, and then where they go no body knows. They seem to wander about recklessly, and follow neither law nor principle. And yet, science assures us, comets have their orbits too, though unlike the orbits of planetary bodies. Such is the case with those who are spiritually mad. Those who for the sake of God and truth sacrifice their worldly interests move in strange ways, which to the world are unintelligible. But they are actuated by strong and fixed principles, from which they never swerve. They are not eccentric, though they appear to be so. Their madness is only the righteous enthusiasm of the devotee whose heart is entirely in God, and who perpetually moves in paths altogether unearthly and Godward. He "laughs and weeps, sings and dance unblushingly." He talks wildly, and he himself understands not what he says. Really his ways are mysterious, and there is madness in his words and deeds.

I apprehend that the portraiture of the higher spiritual life I have presented to you may lead you to denounce it as mysticism. Mysticism! Heaven defend us from that! Do I exhort you to resign the nobler activities of life, retire from the world, from family and friends, and pass your days in the midst of dreamy quietism in some mountain retreat? Mysticism and quietism, pantheism and idealism I abhor. Man's noble energies, the heavenly will with its varied and godly activities, let me vindicate. My friends, true religion is a unity, in which all the elements of spiritual life are harmonized and united. In extolling devotion and contemplation I do not mean to ignore or undervalue work. Because I ask you to cultivate habits of quiet contemplation, it does not follow that I insist upon a life of sleep and inaction. The fullest measure of meditation must be combined with the fullest measure of activity and work. I contend for harmony of character; I contend for the thorough expansion and development of all the higher sentiments and energies of the soul. The intellect, the emotions, prayer and work, all must harmonize to complete the circle of true religious life. The mind, the heart,

the soul and the will must all unite, in the highest stage of development, to do homage to the Lord. These should not only be mechanically combined, but chemically fused so as to form one harmonious whole. You must not only have different things at different times,—now study, meditation at another time, and active philanthropy at another. You must not be satisfied with being a scholar now, a devotee then, a busy worker at some other time. You must not only avoid a partial cultivation of some of the elements of religion to the exclusion of others; but you must also get beyond that order of character in which devotion and work are only mechanically joined so as to occupy different spheres of life, and manifest themselves at different times and on different occasions. Yours must be that higher order of character in which joy and faith, philanthropy and devotion permeate each other in a state of chemical fusion; so that when you appear to superficial observers to be absorbed like a mystic, you have even then within you a giant's energy. When you work for other's good with untiring energy, the contemplative soul lies serene in the deep recesses of your innermost life. Let your meditation be that of a man fond of work, and not that of a dreamer. Let your daily toil be the sweet work of a devotee whose heart is in God, and not the dry drudgery of the worldly-minded artisan. The busiest statesman and the most indefatigable banker ought to show that in the midst of their activities the spirit of the deepest and most intoxicating devotion still abides in them, and that at intervals of heavy business they are ready to hold sweet communion with Him whom they love above all others. I will have the true devotee carry his religious enthusiasm and madness into all the spheres of life, political, social, and domestic. Philosophically, too, the higher religious life shows the harmonious recognition of the three distinct realities,—self, matter and God. All of these are recognised by the spiritual man, and he ignores none. He does not idealize creation by denying matter, like the Hindu *Mayabadi*. Nor does he rush into Pantheism, by merging self and matter in Divinity, in the course of his absorbing meditation. Nor does the tide of incessant worldly work drive him into the vortex of materialism, which resolves all into matter. Mysticism is impossible where this philosophical trinity is fully apprehended and realized. There can be no dreamy sentimentalism, not the slightest unreality, in the life which holds matter to be quite as real as spirit. Then, away with your ungrounded fears and your idle plea for anti-ascetic worldliness. Be bold and courageous, and unify the things of the spirit as you are justifying the things of the world. As you love and serve the world with enthusiasm and madness, love and serve your God with all the madness of devoted attachment. Go about the world like busy and unwearied workers, but confess that there are moods of the soul when it would fain be alone and immersed in God, and when it realizes the truth "that travelling is the fool's paradise." Do not neglect any of the manifold duties you owe to the world. On the contrary go on working with unabated and undaunted energy for the furtherance of your temporal interests. But believe that in proportion to your energy must be your devotion to the Lord. You must be as contemplative as you are practical. What we all need for our own and

our country's salvation, is that spiritual passion which wholly conquers the flesh, and drags us into a life of asceticism and contemplation, holy work and devout wisdom. The spiritual man hates whatever is dry. His religion is altogether sweet. In seeking and struggling for this higher life be not afraid of public opinion. Do not timidly argue thus,—what will Europe say of us? What will Rome say of our work? What will Protestant England think of our asceticism and communion? What will our Hindu countrymen say in regard to our heterodox crusade against superstition? Be not afraid of western civilization, nor of opposition at home. But valiantly carry out your conscientious convictions, regardless of all consequences. Will India be ever regenerated by timid and cautious reformers? (No.) Adopt the unworldly life and the passionate love of the mad devotee, if you seek individual and national salvation. Be mad for God and truth. (Applause.)

Telegraphic Intelligence.

Reuter's Telegrams.

ENGLAND'S TURKISH POLICY.

LONDON, FEBRUARY 23.

An animated debate took place in the House of Commons last night as to the propriety of resuming the debate of the 17th instant on Mr. Gladstone's motion. The Marquis of Hartington agreed not to press the matter if Government thought that any further discussion would embarrass their action, and declined to challenge the conservative members of the Commons to submit a formal motion on the policy of Government. It is understood that the debate is adjourned sine die.

Devotional

GIVE unto me the grace, O Lord, to serve the weak and helpless. The strong and the well-to-do can help themselves, and there are others ready to help them, but who will undertake to look to the poor and the weak? O my Father how can I approach thee with the supplication to give me succour in the midst of my own miserable helplessness, if I am slow and unwilling to be of service to those who lack strength and means in thy household? First let me help thy daughters who are so weak and unaided, then those who are really poor among thy sons, and then those who are rich and strong among them. Make me, as thou art, always the friend of the weak and the oppressed in thy house.

MINGLE holiness and love in equal measure, O thou beautiful God, and let me drink both to my heart's content. In the corrupt currents of the world, behold Lord, purity and affection do not flow together, and thou seest men who are loving but not holy, and many a pure-minded one from whose heart love has fled away. I stand at thy door a humble supplicant of both. What shall I do with the affection which defiles and degrades my soul, and what shall I do with the purity which makes me hard as a stone? From thy face love and holiness mingle in eternal beauty. Make me a partaker of thy two-fold blessedness of loving and pure perfection.

ONE bit of ground, O my God, I want in thy wide world in which the atmosphere will breathe nothing but thy fragrance. In the midst of bad and unhealthy air even the healthy become feeble and die, and where the air is pure and genial the sick and the sorry recover, and live. In thy mercy find for me within thy kingdom some space, however narrow and little, where I may perpetually breathe thy purity and goodness. I would sit in this select spot to pray to thee

to work for thee, to rejoice in thee, and to spend my life with thee. Without a select spot, beyond the heat and noise of the world, where can my soul make its abode? My Father, do assign to me such a ground of rest and purity in this life.

It is hard for me, O my Saviour, when thou art unattainable, and yet it is equally hard for me when thou art attainable. When it is difficult to behold and approach thee, I am in the danger of death by my hard-heartedness, selfishness and the trials of life. And when I can approach thee, and behold the beauty of thy face without much trouble, how I undervalue and dishonor the grace which brings thee always near my heart, sinner as I am. I have offended thee, insulted and grieved thy spirit away by my heedlessness and disrespect, and for this sin if thou dost withdraw thy presence from me, surely I will die. Do therefore enable me to honor, value and adore the privilege by which I can so easily gain access to thee every day.

An exile in my own land, and a foreigner at home, I am full of weariness, and void of friendship. Show me my home, O Lord, and cause me to know my own dear ones with whom I may sit in love and confidence, thy knowing me, and I knowing them as of thy old familiar household. Father let me not live and die a stranger when I am so close to my own hearth; and save me from the blindness of not recognizing those who are my true and tried friends, ever ready to help me and love me. Put out these faithless eyes which see enmity where they should see companions and dear ones, which see exile where they should see my own land, and give unto me the purer sight that shall find me always in the bosom of thy house-hold, and in the midst of my home.

RENEW the color of thy beauty always before mine eyes, O my Father, and let it never fade in my heart. Thou art eternally, equally handsome always, but the dust of worldliness, selfishness, so blinds me at times, that I can not behold thee, and can not enjoy the beauty of thy face. With what consolation can I live in this world, and bear the burden of sorrow, if thy presence loses its charm in my Soul? I earnestly and very humbly pray to me therefore always be new and beautiful to me, and come to me in the glory of the color of thy love and joy when I approach thy throne in prayer.

The Brahma Somaj.

THE Assistant Secretary of the Brahma Somaj of India has to announce that all the copies of Miss Collet's Year Book, despatched from England, have arrived. Applications are coming in from Mofussil Brahma Somajes for copies.

THE sixth anniversary of the Entally Brahma Somaj is to take place on Tuesday next.

A LARGE number of Brahma ladies assembled at the house of Sir Arthur and Lady Hobhouse on last Monday evening. A number of European ladies were also present, gentlemen not being invited on the occasion. There were games and conversation, and the benevolent hostess tried to make her fair guests as comfortable as possible. Lady Hobhouse's interest in the cause of female improvement here has been sincere, and now that she is so soon to retire from India, the Brahma Somaj ought to express the gratitude they feel for her.

WE owe it in fairness to our Bombay friends, from whom came the printed letter enquiring after a competent young lady whom a Mahratta Brahma wants to marry, to publish the following lines in way of remonstrance, that come from the writers of the letter:—

"Allow us to say the printed letter about the enquiry after a Brahma bride, has not been fairly treated by the *Mirror*. It was printed merely to save the trouble of writing many letters, and it was never intended for publication. Perhaps, the word *private* ought to have been imprinted on

it, but that was not thought necessary. However, the *Mirror* gives it publicity unasked, and then says that such things should not be published. I am sorry we did not mark it as strictly private. However, there is no help now, and I write all this to show that we here are of the same opinion as that expressed in the *Mirror*, about "such things being done privately." We must say we are sorry to have made the mistake, but a printed circular letter, our correspondent ought to admit, does not convey the idea of privacy.

A ZEALOUS member of the Bombay Parthana Somaj, at present resident in Bengal, thus writes to us about the Bombay theists, and the famine:—From the last *Subodha Patrika* I have received from Bombay, I observe that the Theistic Association have made arrangements for collecting rice and money for the benefit of the distressed in the famine-stricken districts. I suppose the members of the Brahma Somaj, and the charitable people of this place, generally, will be glad to subscribe their mite for this deserving object. If you think that a short editorial notice in the *Mirror* of the proceedings of our Bombay friends will induce people here to give their subscriptions, will you kindly put that notice in to-morrow's issue? If you can collect some money and forward it to Bombay, I am sure the Theistic Association will feel greatly obliged to you. From all accounts we read, I think, we have not yet seen the worst of the famine, and it is our duty to do what little we can for the poor sufferers."

THE venerable Babu Debendra Nath Tagore conducted Divine service at Harinavi on the occasion of the anniversary of the local Brahma Somaj on last Sunday. He performed his duty, we are told, with much spirit and effect. We wish we had been present, because the words of the revered old minister always carry freshness and joy to our hearts. He will conduct divine to-morrow at the Barahanagar Brahma Somaj.

THE fourteenth anniversary of the Gournagar Brahma Somaj was celebrated with zeal and *ecelat*. Babu Peary Mohun Chowdhury proceeded from Calcutta to help the local Brahma Somaj. The last anniversary of the Berhampore Brahma Somaj was attended by Babu Woorna Nath Gupta. We have received reports from both the places, and are sorry we can command space enough to publish them.

Temperance

A TEMPERANCE STORY:—*The Wife's Engagement Ring* (National Temperance Society) is a new story by E. S. Arthur, who retains in age all his youthful ardor in the temperance cause. It tells how a man gradually fell into the toils of drink, lost his money and his place, caused his wife to sell her watch, engagement ring, etc., to get money, drove her into a nearly fatal illness, and finally reformed, restoring her to health by buying back the engagement ring, on which subject she had, in the craze following her sickness, absurdly set her mind.

GEORGE CRUIKSHANK:—George Cruikshank who has illustrated the Novels of Dickens, and is the author of the celebrated picture called the Feast of Bacchus, is recovering, we are glad to learn, from his recent dangerous illness. The great caricaturist is over eighty years old and is a sturdy temperance reformer, although he has abandoned the art by which he gained his renown.

Philosophical

THE PRIMITIVE FACTS OF CONSCIOUSNESS.

THE difficulty of coming to the same conclusions, as to facts, as well as laws, in the inquiries concerning the phenomena of consciousness lies mainly, I think in the want of adequate means to distinguish, in many instances, between the nature with which we are born and that modified one, which in the course

of years, is the complex result of the training and education we undergo, of the habits we frame for ourselves, of the society we live and move in, and of the various other influences under which our nature is developed. To this inevitable difficulty almost every eminent philosopher has added new complications by what he designates as his own explanation of terms. It is for such reasons as these, that one should hesitate from giving bold decisions in plausibly dubious questions when he undertakes to handle the delicate disquisitions of mental science. And it is for such reasons as these, that the Theistic theory of 'Intuition,' has been misunderstood, misrepresented, cavilled and laughed at. I think the naked truth regarding this our theory, can be plainly stated thus: We do not believe that a repository of moral and spiritual truths, which is sometimes identified with intuition, has been implanted in our bosoms by our Creator when He undertook to create us. The truths of the being of God and the future state and of the moral recondite or guilt of certain actions and courses of conduct and the like are objective, whereas the intuitive faculty is subjective. Truths and laws are in the Supreme Will of the Infinite Mind, whereas the faculty in man is simply the power of perceiving them as they are. So also 'Intuition,' concerning morals, does not mean that certain truths concerning our behaviour with fellow-men have been interwoven with our being, but that in the normal state of the soul, the relations between two beings, being fully known, we are able to perceive the course of conduct which one is bound to adopt towards the other. We are not at all justified in identifying or rather confounding one with the other. We should be very careful in keeping our understandings clear regarding this most important doctrine of our faith, for the question is very often urged by Christian divines "if you have not the Bible, what have you to rely upon?"

Literary and Scientific.

THE RESIDENCE OF MILTON:—The efforts of Professor Mason to preserve "the pretty garden-house in Petty France," No. 19, York-street, Westminster, have proved un-availing. The house in which Milton resided while he was Latin Secretary under the Commonwealth is in course of demolition. The laths and rafters may still be seen, open to the sky, of the room in which Cromwell must often have discussed with Milton the affairs of state, and that more interesting chamber where the poet saw his.

"Late espoused saint Brought to me, like Alectis, from the grave." There Milton went blind, there he married his second wife, afterwards Woodcock, and there she died. There he commenced to write "Paradise Lost." In later years the house belonged to Jeremy Bentham, who inserted a slab with this inscription—"Here lived Milton, the Prince of Poets." William Hazlitt also resided there.—*Pail-mall Gazette*.

BABYLONIAN TABLETS:—The two thousand Babylonian tablets purchased by Mr. George Smith, in Bagdad, were found in a number of earthen-jars, like water-jars, in which the ancient banking firm of Egibi Sons, as we would call it, kept their records. They include a vast number of memoranda of contracts, sales of land, slaves, etc., as well as loans and mortgages. Their chief importance consists in their dates, which run over the reigns of Nabopolassar, Nebuchadnezzar, Evil Merodach, Neriglissar, Nabonidus, Darius, Cyrus, and Cambyses. The most important tablet is what seems to be the office calendar of the firm, and is well preserved. It contains a complete calendar of the year, with explanations to indicate what days are fortunate and what are unfortunate, what are feast or fast days, and what are appropriate for travelling, building, or engaging in any labor.

THE FOUNDER OF THE SCHOOL OF THE STOICS:—Was Zeno, the founder of the School of the Stoics, a Jew? It is on account of its

Jewish features that Schuster, a late writer on the Portraits of the Ancient Philosophers, decides that no Neapolitan marble bust which Visconti had ascribed to the other Zeno of Elea really belongs to the Philosopher of the Porch. He was a kind of ancient Spinoza.

SCIENCE AND RELIGION:—In our notice, says the *American Independent* some months since, of Rev. James T. Bixby's excellent work on the "Similarities of Physical and Religious Knowledge," we did not, we fear, speak with sufficient fullness of its peculiar merits. The main argument of the book is both new and able, and is especially important for religious men who desire to repel random scientific attacks. That argument is, briefly that science has a *faith* basis as well as religion, in that it rests in intuition—authority, analogy, and inference, and lacks absolute verification, exactness, and certainty, and believes in the invisible, the immaterial, and the infinite, as much as religion does. On the other hand, religion has more than a faith basis. It has a scientific foundation. It is based on may be based on observation, induction, experiment, and verification, just as science is. The volume, especially at this time, deserves careful reading, for it contains very valuable ideas, forcibly and yet temperately set forth.

Poetry

THE TREE GOD PLANTS.

BY LILLIE E. BARR.

No wind that blows can ever kill
The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best,
The tree God plants
Strikes deeper roots, grows higher still,
Spreads wider boughs for God's good-will
Meets all its wants.

There is no frost hath power to blight
The tree God shields;
Its roots are warm beneath soft snows,
And when spring comes it surely knows
And every bud to blossom grows.
The tree God shields
Grows on apace by day and night,
Till, sweet to taste and fair to sight,
Its fruit it yields.

There is no storm hath power to blast
The tree God knows
No thunderbolt, nor beating rain,
Nor lightning flash, nor hurricane,
When they are spent, it doth remain.
The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows.
If in the soul's still garden-pace
A seed God sows,
A little seed, it soon will grow,
And far and near all men will know
For heavenly lands He bids it blow.
A seed God sows,
And up it springs by day and night;
Through life, through death it growth brings,
Forever grows.

—Independent.

THE EVIDENCE OF RELIGION

"A man of subtle reasoning asked
A peasant if we knew
Where was the internal evidence
That proved Religion true.
The terms of the disputative art
Had never reached his ear,
He laid his hand upon his heart,
And only answered, 'Here.'"

Translations.

How strangely thou hast got possession of my heart! Thine enraptured eyes be praised, no one has ever been able to hunt the wild deer so skillfully. O beloved, the beggar of thy door is quite unknown to any other path.

O THOU who art always concealed, thou hast no love in thy heart, and therefore thou art

pardonable. Thou art famous for intelligence and science, dost not go to those who are enraptured. Thou hast no ecstasy of love in thee, go away, thou art intoxicated by grape juice.

HAFIZ! if you are mad, leave your honor and shame behind, and gladly receive the vessel of wine.

O THOU ignorant man, try and you can obtain knowledge, but how can you be the guide of others until you know the right path?

LIKE the heroes of religion, take no thought of the body made of baser materials, then you might get love. Hankering after food and sleep has thrown you at a distance from the exalted position of love, when you will get rid of that, you will see the friend. And then I swear by the name of God, that you will be more beautiful than the sun of heaven.

If you renounce your all for the purpose of seeing the glorious God, your whole body would be lighted with His lustre. Though your entire self be shaken, don't fear, you will be saved. Hafiz; if you want to commune with God, then be as humble as the dust before the pious and wise.

By one glance you can make me free from all my heart aches, it is not proper for you to keep me awaiting. My eyes produce a river by weeping, why dost thou not come to take a walk with me on the river side. Thou art kind, those who say that thou art an oppressor are wrong, thou art not that. Don't go away from me, thou art the light of mine eyes, comfort of my soul, friend of my heart.

THY devotees leave not the skirts of thy garment, thou hast tried them in their patience.

SINCE thou hast shewn thy grace to us, our feet have touched not the ground. Thou watest to know the state of those poor men who love thee. I think that thou hast obtained the fragrance of their simplicity.

PHILOSOPHER, you want me to throw away love, I pardon you because you have not seen Him.

PRAYER without love is vain. It is difficult to cease to love thee, it is far easier to die than to live without loving thee. Listen to me O Preceptor! thy love forbids me to seek shelter elsewhere. Friend! you will have to judge about this. I roam over the whole world, but could not see any thing so beautiful as thou art. God's mercy would do its own work. The heavenly messengers would bring the good news of His grace. Take me to the wine shop. God's mercy is greater than our sins, but do not take advantage of it. Though you cannot see him by endeavors yet O my heart! try your utmost. Take hope and try as Hafiz tried, then you shall be able to sacrifice yourself at the feet of your Beloved Friend.

If he strike me with sword, I will not oppose him, if he shoot me I will take it for my good. If I slip my foot by the misfortunes of this world I have nothing to take hold of except the drinking vessel. I have been made prisoner by the darkness of separation, O thou Sun of Hope reveal thy face unto me.

PRECEPTOR! how long will you allure me like a child who is easily tempted by flowers? I am that bird whose voice rises to heaven every day. Hafiz! if you be patient, then you will have his companionship some day.

Miscellaneous.

AUTOGRAPH AND PHOTOGRAPH HUNTERS:—Walt Withman, says *The Tribune*, "has adopted an original and benevolent method of subduing

the interpid autograph hunter. He has been photographed, and with his own hands has affixed copies to cards and written his name beneath, and when the ingenious youth or sentimental maiden sends to him for picture or signature he returns a little printed circular, declaring that any one desiring a good photograph or autograph of Mr. Withman can obtain both by mail, on addressing a note to the matron of the Orphans' Home at Camden, and enclosing 1. The proceeds are entirely for the benefit of the orphans."

THE SUITORS OF AN HEIRESS:—The paternal of an heiress was approached by a youth, who requested a few moments' conversation in private, and began: "I was requested to see you, Sir, by your lovely daughter. Our attachment—" "Young man," interrupted the parent, briskly, "I don't know what that girl of mine is about. You are the fourth gentleman who has approached me this morning on the subject. I have given my consent to the others and give it to you. God bless you."

TURKISH MARRIAGE COSTUME:—The new Mayor of New York, Mr. Ely, is a bachelor; but since he became the chief magistrate he has become a marrying man. His first official act in the relation was performed on the 3d inst., when he united in matrimony a Turkish gentleman and lady. They were both in the Eastern garb, with heels to their shoes, and were accompanied by an elderly lady and gentleman, in similar attire.

WAKING WITH THE DEAD:—A day or two ago the remains of William Grimes, the sailor who was fatally stabbed in Vauxhall Road on the 30th ult., were removed in a coffin from the Northern Hospital, Liverpool, where the man died, to the house of his mother, Mary Grimes, in 13 Court, Gascyne Street, where the relatives and friends of the deceased held a "wake." The "wake" was continued on Saturday night, when there was a numerous gathering in the house. The coffin was placed on a table in the midst of the guests, who were liberally supplied with drink. As the night advanced a number of the company became intoxicated; though it is stated that the mother, the brother, and other relatives of the deceased remained perfectly sober. Early on Sunday morning the proceedings were brought to a sudden and unlooked for termination. The wake was held in a room on the ground floor immediately over a cellar. The property is very old; and between one and two o'clock—in consequence, it is said, of dancing—the floor gave way, and the whole company were precipitated into the cellar below. The coffin went down, of course, with the people, and was broken to pieces by the fall, and the dead body rolled out upon the cellar floor. The police were summoned to the place, and Inspector McCalla and other officers were soon in attendance. It was found that though they had fallen about seven feet, nolo of the people were injured. The body was removed to another house in the same court, from which all were excluded but the family of the deceased.

Latest News.

—MAJOR A. L. PLAYFAIR who was so badly treated by Sir Richard Temple, at the instance of Mr. Beadon of the Bengal Civil Service, has at last received justice. He has been appointed to officiate as Political Agent, 2nd class, and is posted to Nemuch as Cantonment Magistrate.

—CAPTAIN HENRY, Superintendent of the Peninsular and Oriental Company, Bombay was killed by a fall from his carriage. His wife who accompanied him, escaped unhurt.

—MAHARAJA HOLKAR had presented the Government of Madras with the liberal dona-

tion of eight thousand rupees for famine-relief purposes.

—MAJOR G. E. L. S. SANFORD, R. E., Lucknow, is to make a visit of inspection to the Agra, Delhi, and Gwalior Forts, in order that he may be in a position to advise the Fort William Committee on Fortresses in regard to the new fort to be erected at Lucknow on the abandonment of the Machi Bhawan.

—In Madras rain is reported from Kistna, Nellore, Kurnul, Coimbatore and Tinnivelly. The numbers on relief works reported, give a total of 775,777; there is a decrease in every district except South Arcot; in Bellary the numbers are less by 41,000 in Cuddapah by 37,800, and in Kurnul by 24,600. Rain has fallen in Sind and a little at Sholapore; none is reported elsewhere in the Bombay Presidency; there is no material change in prospects. No rain has fallen in Mysore.

Local.

JUDGMENT was delivered on Friday last, by the High Court, Appellate Side in what is known as the Faridpore murder case. Babu Purna Chunder Rai Z mindar in the district of Faridpore, was killed during the night of the 12th September last, while he was travelling from his Cutchery at Nagarpura to a place called Buthchar. A large number of his ryots had combined against him for two or three years, and it is generally supposed that some among his numerous Ferozi ryots committed the murder. The servants of the Babu charged several of these Ferozi ryots by names as being the murderers. Eight of these men were convicted, in December last, by the Judge of Faridpore and three were sentenced to death and the rest to transportation for life. All the prisoners having appealed, the case was argued originally before Mr. Justice Kemp and Mr. Justice White, but those Judges having differed in opinion, it had to be reargued last week before a third Judge, Mr. Justice Markby, who has concurred with Mr. Justice Kemp in acquitting all the prisoners. The case turned entirely upon the credibility of the witnesses, who professed to recognize the prisoners by moonlight, the attack having taken place, according to them, at 2 A. M. But the High Court has come to the conclusion that the occurrence took place at 9 P. M., as stated in the first information when there was no moon; but that the Police and the witnesses subsequently changed the time of attack to A. M., "in order to catch the moon." We understand the Court has severely censured the Police Officers concerned in the case, and we hope that serious notice will be taken of conduct not only because a great crime goes unpunished, but because they abetted the giving of false evidence for the prosecution, and thereby, the judicial murder of the prisoners who have now been acquitted. The case was argued at great length by the Legal Remembrancer, Mr. Bell, on behalf of the prosecution, and by Mr. M. Ghose, on behalf of the prisoners. We shall publish the judgment of the High Court hereafter.

The *Englishman* hears that Mr. J. O'Keinealy has refused the appointment in the Legislative Department of the Government of India, about to be vacated by Mr. Fitzpatrick. The Government offered to increase the salary of the office to Rs. 2,000 a month, but this was not sufficient to induce Mr. O'Keinealy to give up his prospects of promotion in the judicial branch of the Civil Service.

There was an evening party given by Dr. Souren-dro Mohan Tagore last night at his family residence.

SIR SPENCER HOOD left Calcutta for England via Bombay on Thursday last. He was met at the Howrah station by a large number of European and Native gentlemen.

THE Maharajah of Bardwan, with his son, arrived at Calcutta yesterday. He came by

special train and was received at the railway station by an Aide-de-Camp of the Lieutenant-Governor and the Magistrate of Howrah, and was escorted in one of His Honor's carriages to the House No. 2, Harrington Street, which he will occupy during his stay in Calcutta. His Highness (says the *Englishman*) will be received by the Viceroy in open durbar at five o'clock on Tuesday next.

THE P. and O. S. N. Company's S. S. *Venetia*, commander Charles G. Perin, arrived in Bombay harbor, on Wednesday last, with the mails of the 2nd inst., via Brindisi. The following is the list of passengers:

From Southampton.—Mr. G. Bayley, Mr. G. Bradfield, Mr. W. Munro, Mr. R. Sward, Mr. J. Bell, Mr. and Mrs. Scrafton, Miss, and Master, Dalley Mrs. Helen Jones, Mr. H. J. Hind, Mr. J. Rees, Dr. Robert Moodie, Mr. L. D. Reid.

From Venice.—Lt.-Col. Davidson, Major and Mrs. Westmoreland, Mr. H. Cornack.

From Brindisi.—Rev T. Hocking, Colonel Rose, Colonel Woods, Mr. Corbett, Mr. J. R. Parsons, Mr. J. Jackson Mr. Luby, Mrs. Heckford.

From Suez.—Mr. W. H. Colville.

From Aden.—Mr. M. Rastomji, Mr. Joseph Milne, Mr. R. C. Mullius, Mrs. Stevens and infant.

Law

POLICE.—FEBRUARY 24TH 1877,

[Before Amir Ali, Esq.]

AN East Indian youth, named William Thomas Grief, lately employed in the Port Commissioners' Yard charged another, named Thomas Pereira, a fitter in the Port Commissioners' Yard, with having forged his name to a letter and drawn his salary for a few days of the month of January. Mr. Hume appeared for the prosecution and Mr. Cranneburgh for the defence. The case for the prosecution was as follows:—The complainant worked in the Port Commissioners' Yard for a few days in January, and had to receive about Rs. 10. On the 19th instant the salaries of the different workmen were out and on the following day the complainant called for his salary. He found that one D'Costa had drawn his salary, and laid a charge against D'Costa at the Thana. The cashier told the complainant that he had given the salary to D'Costa because the latter produced a letter, signed by the complainant, requesting that the salary be made over to D'Costa. The complainant pronounced that letter to be a forgery, and had D'Costa arrested. On his being arrested, he said that he had received the letter from the defendant Pereira, and the latter was accordingly also arrested. On his being arrested he admitted having given the letter to D'Costa to draw the complainant's salary, and said that the complainant, had himself signed the letter in presence of several witnesses, and given it to him or the purpose of being made over to D'Costa to draw the salary due. D'Costa was accordingly released, and made a witness for the prosecution. The letter ran as follows: "To H. Rastring, Esq., Assistant Superintendent, Hughly Bridge, Port Commissioners' Yard. Dear Sir,—Please pay my salary to bearer and oblige. Yours obediently, Thos. Grief." It further appeared that the complainant himself was indebted.

The case for the defence was that the complainant owed the defendant Rs. 19, and had written the letter in the presence of several witnesses.

The complainant on being called to the box, admitted owing the defendant Rs. 19, but denied having given him the letter in question.

The Magistrate, considering that the complainant was indebted to the defendant in a larger sum than that

which he was accused of having fraudulently drawn, and that there were no witnesses on behalf of the prosecution, told Mr. Hume that the prisoner should be discharged. Mr. Hume said that there was oath against oath—that of the complainant against that of D'Costa—and thought that the case should be proceeded with.

His Worship was of a different opinion, and discharged the prisoner.

MONEY MARKET.

SATURDAY FEB. 24, 1877.

Government Loans

4 Per cent. promissory Notes Rs. 98 2 a	98 10
4½ Per cent. of 1870 (1885) ..	100 12 a 101 4
4½ Per cent. of 1871 (1881) ..	100 12 a 101 4
4½ Per cent. (Transf.) of 1872 (1879) ..	98 4 a 98 8
5½ Per cent. of 1859-60 (1879) ..	101 8 a 101 12

Government Debentures of 1867.

5 Per cent. for 10 years (1877) Rs. 100 0 a	101 0
5 Per cent. for 15 years (1882) ..	101 0 a 102 0

Calcutta Municipal Debentures.

6 Per cent. of 1864 (1884) Rs. 111 0 a	112 0
6 Per cent. of 1865 (1885) ..	112 0 a 112 0
6 Per cent. of 1866 (1886) ..	112 4 a 112 12
6 Per cent. of 1867 (1887) ..	113 0 a 113 0
6 Per cent. of 1870 (1890) ..	114 0 a 115 8
6 Per cent. of 1872 (1892) ..	115 0 a 116 0

Nominal.

EXCHANGE ON LONDON.

	s.	d.	s. d.
Bank Bills, at 6 months' sight	1	9	3-4
Do ditto, at 3 months' sight	1	9	5-8
Ditto, on demand, above £:00	1	9	9-16
Credit Bills, (1st class) at 6 months' sight	1	9	15-16
Do unrent Bills, (1st class) for Acceptance, at 6 months' sight	1	10	
For payment at 6 months' sight	1	10	
Ditto ditto, at 3 months' sight	1	9-7	

Bank of Bengal Rates.

8th February, 1877.	
Minimum rate of Interest	9 per cent.

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	106 a	107
Agra Savings' Bank	125 a	
Allahabad Bank, Ltd.	145 a	146
Alliance Bank of Simla	103 a	105
Bank of Bengal	682 a	685
Bank of Upper India, Ltd.	123 a	125
Delhi and Lon on Bank	170 a	175
Himalaya Bank, Ltd.	100 a	105
Musorie Bank, Ltd.	100 a	105
National Bank of India	110 a	112
Punjab Bank, Ltd.	55 a	60
Simla Bank Corporation	500 a	510
Unconv. S. Bank (Agra)	86 a	88

Commercial Company's Shares. &c

Asiatic Jute Co. Ltd.	30 a	35
Bally Paper Mills Co.	97 a	98
Barahangore Jute Factory...	75 a	77
Bengal Coal Co. Ltd.	1,300 a	1,325
Bengal Iron Works Co.	82 a	85
Bengal Jute Pressing	150 a	152½
Bengal Mills Co. Ltd.	1,100 a	
Boiled Warehouse	34 a	
Bowen's Cotton Mills	83 a	95
Bridge-Ende J. Mills	81 a	82
Calcutta Hydraulic	15 a	16
Calcutta Jute Mills Co.	80 a	82
Carew and Co. Ltd. (Sugar)...	130 a	132
Danber Cotton Mills	76 a	78
Eastern R. Railway Co.	280 a	282
East Indian Railway	278 a	280
Equitable Coal Co. Ltd.	160 a	170
Fort Gloster Manufacture...	62 a	65
Goswary Cotton Mills	245 a	250
Gurupore Co. Ltd.	92 a	93
Great Eastern Hotel	175 a	
H. W. Mills Co. Ltd.	87 a	88
Indian General S.N. Co. Ltd...	960 a	980
Landing and Shipping Co.	69 a	70

Nasmith's Pat. Press	... 250	a	260
Nasathore Indico Co.	... 13	a	14
N.W. Beersoom Coal	... 80	a	85
Oriental Jute Manufactg.	... 6	a	62
Oodh and R. Railway	... 137	a	138
Ramki-towpess Press	... 65	a	47
Raneegunge Coal Co.	... 45	a	47
Riverside Press Co.	... nominal		
Rintumjee Twine & Canvas	... 100	a	101
R.Scott Thomson and Co	... 230	a	232½
Scinde, Punjab & Delhi	... 710		
Seebpore Jute Manufactg.	... 66	a	67
Strand Bank Press Co.	... 18	a	20
Watson's Patent Press	... 65	a	67 x

Tea Company's Shares.

Amicable (Assam)	... 160	a	165
Amluckie	... 118	a	
Arcuttipore (Cachar)	... 170	a	175
Assam Company	... 700	a	710
Balsam (Darjeeling)	... 100	a	
Baree (Kangra)	... 90	a	
Bengal (Cachar)	... 83	a	84
Do. contributory	... 60	a	62
Bishwanth (Assam)	... 400	a	405
Do. contributory	... 200	a	205
Borsillah (Assam)	... 90	a	
Burkholah (Cachar)	... 101	a	
Central Cachar	... 172	a	174
Central Terai (Darjeeling)	... 70	a	75
Chandypore (Cachar)	... 725	a	
Chota Nagpore	... 83	a	85
Colonial (Assam)	... 112	a	114
Cocheela (Cachar)	... 150	a	160
Dehing (Assam)	... 68	a	69
Debra Doon	... 84	a	86
Dessai & Perbut. (Assam)	... 145	a	
Durrung (Assam)	... 75	a	77
Eastern Cachar	... 76	a	125
East India (Assam & Cachar)	... 76	a	77
Gaile (Darjeeling)	... 90	a	98
Gowhaty (Assam)	... 85	a	88
Grob (Assam)	... 340	a	380
Holta (Kangra)	... 96	a	97
Hoolmaree (Assam)	... 135	a	
Hoolunorie (Assam)	... 102	a	110
Jheeri Ghat (Cachar)	... 71	a	72
Jokai (Assam)	... 140	a	142
Kalacherra (Cachar)	... 105	a	108
Kangra Valley	... par		
Kunchunpore (Cachar)	... 90	a	92
Kurseong and Darjeeling	... 75	a	80
Kurseong and Terai	... 40	a	41
Kuttal (Cachar)	... 13,500		
Lakatoora (Sylhet)	... 94	a	96
Lower Assam	... 45	a	46
Luckimpore (Assam)	... 123	a	125
Majagram (Cachar)	... 130	a	132
Monacherra (Cachar)	... 76	a	
Do. contributory	... 66	a	
Mothola (Assam)	... 105	a	106
Do. Contributory	... 6	a	7 prem.
Muttuck (Assam)	... 150	a	
Do. contributory	... 90	a	
New Falloohi (Darjeeling)	... 75	a	80
New Gola Ghat Assam	... 206	a	208
New Mutual (Cachar)	... 215	a	220
Phoenix of Cachar	... 2 prem.		
Punkabaree (Darjeeling)	... 100	a	
Puttara (Sylhet)	... 100	a	101
Rajabaree (Assam)	... 105	a	106 x
Second Mutual Cachar	... 20 prem.		
Singbilli and Murnah	... 5	a	10 dis.
Singill (Darjeeling)	... 109	a	110
Soom (Darjeeling)	... 97	a	98
Springdale (Darjeeling)	... 95	a	98
Songoo River (Chittagong)	... 112	a	115
Teendarrae Darjeeling	... 90	a	92
Tukvar (Darjeeling)	... 135	a	
Upper Assam	... 55	a	56

Government Notifications.

GOVERNMENT OF INDIA NOTIFICATIONS, APPOINTMENTS, PROMOTIONS, &c.

[Gazette of India.]

LEGISLATIVE DEPARTMENT.

LEAVE of absence for two months and sixteen days, with effect from the 17th instant, is granted

ed to Mr. Amir Ali, Barrister-at-Law, Reporter in the High Court at Calcutta for the Indian Law Reports.

Appointment.—Mr. Agnew, Barrister-at-Law, to officiate as Reporter in the High Court at Calcutta for the Indian Law Reports, during the absence on leave of Mr. Amir Ali, or until further orders.

WHITNEY STOKES,

Secy. to the Govt. of India.

HOME DEPARTMENT.

The Honorable F. B. Kemp, a Judge of the High Court of Judicature at Fort William in Bengal, has obtained furlough for four months, from such date in April next as he may avail himself of it.

The Honorable C. Pontifex, a Judge of the High Court of Judicature at Fort William in Bengal, has obtained furlough for eight months with effect from the 5th April next, or from any subsequent date on which he may avail himself of it.

Mr. E. Darlington, assistant to the Secretary to the Chief Commissioner, British Burmah, to officiate as Junior Secretary.

The furlough granted to Mr. A. Anderson, Assistant Commissioner, 3rd Class, Punjab, commenced on the 27th March last, and expired on the 26th December following instead of 16th April 1876 and 15th January 1877, respectively, as notified in Home Department Notification No. 809, dated the 8th December last.

Appointments.—Colonel H. F. Waddington, Depute Commissioner, 2nd Class, in the Central Provinces, to be Depute Commissioner, 1st Class, *vice* Colonel J. B. Denny, retired.

Lieutenant-Colonel E. M. Playfair, Depute Commissioner, 3rd Class, to be Depute Commissioner, 2nd Class, *vice* Colonel Waddington.

Major J. L. Loch, Depute Commissioner, 4th Class, to be Depute Commissioner, 3rd Class, *vice* Colonel Playfair.

Mr. H. J. MacGeorge, Assistant Commissioner, 1st Class, to be Depute Commissioner, 4th Class, *vice* Major Loch.

Major T. H. B. Brooke, Cantonment Magistrate, 2nd Class, to be Assistant Commissioner, 1st Class, *vice* Mr. MacGeorge, and to continue to officiate as Depute Commissioner, 4th Class.

Captain W. Vertue, Assistant Commissioner, 2nd Class, to be Cantonment Magistrate, 2nd Class, *vice* Major Brooke, and to continue to officiate as Depute Commissioner, 4th Class.

Mr. F. Venning, C. S., Assistant Commissioner, 3rd Class, to be Assistant Commissioner, 2nd Class, *vice* Captain Vertue, and to continue to officiate as Depute Commissioner, 4th Class.

Captain T. W. Hogg, Assistant Commissioner, 4th Class, to be Assistant Commissioner, 3rd Class, *vice* Mr. Venning, and to continue to officiate as Cantonment Magistrate at Jubulpore.

Mr. J. Hornby, Extra Assistant Commissioner, 3rd Class, in the Central Pro-

vinces, to be Extra Assistant Commissioner, 2nd Class, *vice* Ali Hussain Khan, retired.

Munshi Liladhar, Extra Assistant Commissioner, 4th Class, to be Extra Assistant Commissioner, 3rd Class, *vice* Mr. Hornby.

Mr. Mureshwar Rao, Officiating Extra Assistant Commissioner, 4th Class, *vice* Munshi Liladhar.

Medical.—The service of the under-mentioned Medical Officers are temporarily placed at the disposal of the Government of Madras :—

Surgeon W. E. Griffiths,

" G. Bomford,

" A. Barclay, M. B.

" Shitram Borah, M. B.

Police.—The services of Major F. H. Conolly, Bengal Staff Corps, District Superintendent of Police, Peshawar, who has resigned his appointment in the Punjab Police, are placed at the disposal of the Military Department.

Eccelesiastical Appointments.—The under-mentioned Junior Chaplains to be Senior Chaplains, with effect from the dates specified opposite to their respective names :—

The Reverend G. T. Caruthers, Chaplain of Nagpur,—11th December 1876.

The Reverend A. L. Mitchell, Chaplain of Fatehgarh,—15th January 1877.

The Reverend T. Stephenson, Chaplain of Allahabad,—12th December 1876.

The Reverend H. J. Mathew, Chaplain of Simla,—15th February 1877.

Surveys.—Consequent on the return from furlough of Lieutenant-Colonel A. D. Vanrenen, Deputy Superintendent of the 2nd Grade, in the Revenue Survey, and the subsequent return to duty of Lieutenant-Colonel John Macdonald, Deputy Superintendent of the 2nd Grade, the following Officers of the Revenue Survey reverted to their substantive grades, with effect from the 23rd ultimo :—

Major Donald Macdonald, from Officiating Deputy Superintendent, 2nd Grade, to Deputy Superintendent, 3rd Grade.

Mr. James Campbell, from Officiating Deputy Superintendent, 3rd Grade, to Assistant Superintendent, 1st Grade.

G. H. M. BALTEN,

Off. Secy. to the Govt. of India.

FOREIGN DEPARTMENT.

Subject to the confirmation of Her Majesty's Government, His Excellency the Viceroy and Governor-General in Council is pleased to recognize the appointment of Mr. George Groux as Consul for Belgium at Bombay.

The services of Surgeon-Major J. Law, Officiating Residency Surgeon, Hyderabad are replaced at the disposal of the Home Department, with effect from the date on which he was relieved of his duties as Special Medical Officer in attendance on His Highness the Nizam.

Appointment.—Captain H. L. Greenfield, 2nd in Command, to officiate as Commandant of the Delhi Irregular Force, with effect from the date of assuming charge, *vice* Lieutenant-Colonel Clay, proceeding on furlough.

Captain P. W. Smith, Adjutant, to officiate as 2nd-in-Command, *vice* Captain Greenfield.

Lieutenant F. M. Randall, Staff Corps, to officiate as Adjutant, *vice* Captain Smith.

Appointment.—Major A. L. Playfair, P. S. C., at present doing general duty at Fort William, is appointed to officiate as Political Agent, 2nd Class.

Posting.—Major A. L. Playfair, Officiating Political Agent, 2nd Class, is posted to Nimnuch as Cantonment Magistrate.

T. H. THORNTON,
Offg. Secy. to the Govt. of India.

Selections.

BRAHMOISM. [London Enquirer.]

AN excellent means of judging in regard to the Brahmo Somaj, or Theistic Church of India, has just been afforded by the publication, for the first time, of the Brahmo Year-book—a work which we sincerely hope will have a long and prosperous future.* The task has been ably executed by Miss Sophia Dobson Collet, who is in hearty sympathy with the Brahmo Somaj movement. First we have an interesting preface by Miss Collet, in which she distinctly states her aim in compiling the work, and refers to the materials from which it has been gathered. This is followed by an "Introduction," which opens with a brief—only too brief—historical review from 1830 to 1866. Next we have "Ideals of Brahmoism"—the Brahmo Church, Brahmic Worship, Brahmic Life, Organisation of Brahmoism. Then follows a "General Survey of the Brahmo Somaj and their Work," comprising a number of interesting records and particulars. The pamphlet concludes with a valuable chapter on the relation of the Brahmo Somaj to Social Reform.

There has been no religious movement of late years in which we have taken a deeper interest than in the Brahmo Somaj. The best hope of the future of religion in India seems to us identified with this movement. It is impossible to read the interesting records of work and life connected in this Year-book without being deeply impressed with the moral earnestness, the intense religiousness, the pure theology and lofty spirituality of the Theistic Church of India. From the first page to the last the record illustrates this high religious character. Nowhere have we recognised the spirit of religion in its purity more distinctly than in this account of the Brahmo Somaj. It gives us religion without superstition, without priestcraft, without bigotry, without idolatry. The best elements of Christianity are here, and there the purest aspirations of the soul may find the nutriment on which they can live and grow. The spirituality of the Deity, the Divine Fatherhood, the brotherhood of men, the purity of the religious life, the charity which has hope for all, these are

the leading ideas of Brahmoism. They show, we think, that it is animated by the enthusiasm of humanity—that it is imbued with the divine spirit of the Prophet of Nazareth. If great and noble principles, and ideas, could of themselves make their way, and gain their rightful ascendancy in the world, Brahmoism would become the religion of India. But we know from experience, that it is not sufficient merely to present the truth to the popular mind. It must be recommended in every possible way, and supported by earnest advocacy, and the more gross and deeply rooted the superstitions with which it has to contend, the more earnest must that advocacy be, and the more strenuously does it need to be recommended and attractively presented in orders to win popular acceptance. Our friends, the leaders of the Brahmo Somaj, like all other pioneers in the path of religious reform, have need to bear these simple facts in mind. As Miss Collet justly observes—"The Brahmo Somaj or Theistic Church of India is an experiment hitherto unique in religious history." No wonder, then, that it has been received with warm sympathy by some observers, with suspicion and dislike by others. What new movement in the religious world has not had this experience before? Brahmoism in this respect only shares the treatment common to all religious reforms; and the more heartily it is disliked and suspected the better evidence it affords that it is indeed a genuine reform.

The ground taken by Chunder Sen is that Brahmoism is a true Church and holds aloft a true light for the guidance of mankind :—

The Brahmo Somaj is not as some suppose, a mere movement or a tendency, a striving or groping amid uncertainty and conjectures, after a light which is yet to come. It has, like other Churches, a definite creed for our guidance and salvation. It is true we have yet much to learn and in the course of our onward journey through eternity we hope to enter more deeply into the secrets of divine revelation. But in the light already vouchsafed unto us our faith is firm, and that is no hazy, unsteady, or flickering light; it is the saving light of truth ever streaming down from the Eternal Sun of Holiness. The words already spoken by the Divine Master in nature and in the inner soul give no uncertain sound; they speak unto us peace, love, and purity.

He defines the grand doctrine of Theism thus :—

That all truth is Divine, and all goodness is Divine. I believe that truth, like light, is neither Asiatic nor European, neither Hindu nor Christian, but God's truth, universal as humanity. Led by God, man finds truth everywhere; in the Bible and the Vedas, in the world below, and in the heavens above. In the midst of apparent darkness, where the wise are confounded and staggered, the babe under divine guidance finds the light of truth. Let us then all march heavenward with only God's banners flying, over us.

The following passage from Miss Collet's preface has the true ring of liberal thought :—

It is not only the Broad Church, but the New Testament (John i. 9.) which interprets Christ as the light which lighteth every man that cometh into the world. But unfortunately this declaration has been hitherto so slightly heeded by Christendom that it now sounds like a new heresy. If it be, however,—as I heartily believe,—a fundamental truth it follows that all souls in whom that Light shine visibly forth are *truly Christ's*; and that whatever their theological notions may be *about* him, they are in spiritual contact, more or less, *with* him. I think few reasonable Christians can read even the brief records in the following pages without perceiving that such is the case with many a Brahmo. Their aim is ours—to establish the Kingdom of God in the heart of every man and woman and nation and community. Their faith is ours in the Fatherhood of God and the Brotherhood of man. Their trust is ours, in the Lord of the heart who seeth in secret, and redeemeth the penitent sinner. Their joy is ours, in communion with the holy and perfect God, and in doing the work he loveth; and their hope is ours in the immortal life which shall make that joy our own for eternity. And while so much of the world around lies steeped in sin or blighted by misery and unbelief, surely all who look for the coming of the Kingdom of God should, wherever possible, combine their forces for the great work of promoting that Kingdom, and not let difference on other points, however real, obscure their brotherly sympathy or hinder their united action.

We commend the latter part of this passage to the earnest attention of those amongst us who, under the "Christian" name, and avowedly in the interests of liberal Christianity, recommend disunion among liberal thinkers—the separation of Christian and Theist in distinct camps—the most shortsighted and mischievous policy it were possible to advocate.

We are glad to learn that the Brahmo Somaj movement is growing, its organisation improving, and its influence extending. The extension of the Church, we are told, has been considerable. Partly through missionary agency, partly through the spontaneous efforts of Brahmo Somaj residing in various localities, the Brahmo has now more than a hundred branches in the towns or villages of India. Theism is now taking root among various Indian races, and putting forth unmistakable manifestations of spontaneous life. Not only in East Bengal and Behar, but in the Punjab, and in Northern India provincial subcentres have been established, which facilitate Brahmo organisation and assist in the development of local energies. The Brahmo Church has its Mission Department. Missionaries under the leadership of Chunder Sen go forth and preach freely to the people. It has also, its organs in the Press and issues, besides, a number of small publications which set forth the principles and progress of the movement and keep distant members informed of what concerns them. It has its regular weekly meetings for worship and its general meetings; one of the latter being an annual festival held in Calcutta on the anniversary of the foundation

* "The Brahmo Year-book for 1876. Brief Records of Work and Life in the Theistic Churches of India." London: Williams and Norgate, 1876.

of the Brahmo Somaj by the Rajah Rammohun Roy. This festival is attended by a great many of the provincial members, who sometimes come many hundreds of miles to be present. The celebrations extend over a whole week, and are of various kinds, one of the most important being a General Conference of all the members, in which provincial Somajes are represented by their deputies. Besides this, when matters of importance arise (such as the Brahmo Marriage question) which concern the whole body, the opinions of the provincial Somajes are requested by the Secretaries of the Brahmo Somaj of India, unconcerted action is aimed at as much as possible. By all these means the Brahmo Somaj is gradually acquiring the status of an organised community, in which life circulates from the centre to the extremities, and *vice versa*. There are still great deficiencies in this respect, but the ideal has been grasped, and progress made towards its realisation.

The list in the "Year-book" gives the number and dates of their foundation of one hundred and eight Brahmo Somajes or worshipping Societies. The number of members belonging to them differs very greatly, ranging from three or four to ten, twenty, seventy, two hundred or three hundred. Sometimes a small Somaj exerts an active influence for good in its locality being strong through its fervour and courage. Sometimes, alas! a comparatively large Somaj is weak through its deficiency in those qualities. The first great practical test of Brahmoism is the total renunciation of idolatrous customs in the performance of the ceremonies pertaining to marriage, birth, and death and the substitution of pure Brahmic rites on all those occasions. The second test is the renunciation of caste and recognition of all men and all women as brothers and sisters before God—a principle which virtually includes the very important corollary of the right of women to equal spiritual and mental development with men. Where these two practical tests are heartily accepted, all other good things are wont to follow in due course.

We had marked several passages for notice or citation, but can find room only for the following "Declaration of principles," read at the opening of the Brahma Mandir of India, Calcutta, Aug. 22, 1869:—

To-day, by Divine grace, the public worship of God is instituted in the premises for the use of the Brahmo community. Every day, at least every week, the one only God without a second, the Perfect and Infinite, the Creator of all, Omnipresent, Almighty, All-knowing, All-merciful, and All-holy shall be worshipped in these premises. No created object shall be worshipped here. No man or inferior being or material object shall be worshipped here, as identical with God or like unto God, or as an incarnation of God; and no prayer or hymn shall be offered or chanted unto or in the name of any except God. No carved or painted image, no external symbol which has been or may hereafter be used by any sect for the purpose of worship, or the remembrance of a particular event shall be preserved here. No creature

shall be sacrificed here. Neither eating, nor drinking, nor any manner of mirth or amusement shall be allowed here. No created being or object that has been or may hereafter be worshipped by any sect shall be ridiculed here or contemned in the course of the divine service to be conducted here. No book shall be acknowledged or revered as the infallible word of God; yet no book which has been or may hereafter be acknowledged by any sect to be infallible shall be ridiculed or contemned. No sect shall be vilified, ridiculed, or hated. No prayer hymn, sermon, or discourse to be delivered or used here shall countenance or encourage any, manner of idolatry, sectarianism, or sin. Divine service shall be conducted here in such spirit and manner as may enable all men and women, irrespective of distinctions of caste, color, or condition to unite in one family, eschew all manner of error and sin, and advance in wisdom, faith, and righteousness. The congregation of the "Brahma Mandir of India" shall worship God in these premises according to the rules and principles hereinbefore set forth.

On the whole, the Brahmo Somaj commends itself to us as the noblest and purest religious movement of our time. Its leaders are engaged in the holiest work which can enlist the energies of rational beings—to free a great people from all debasing superstitions and social immoralities, and win them to the acceptance of a simple faith and trust in the one living God and to purity of manners and life. Their task is as arduous as it is noble; "all the more honor" as Miss Collet justly says, "to those brave souls who, amid the ceaseless waves of "harassing opposition, steadily build up the "citadels of a nobler society, on the enduring Rock of Ages."

THE SINDHI BRAHMO SOMAJ ANNIVERSARY.

(From the Christian Life.)

THE Sindhi service commenced and lasted till 5:30 in the evening. The sermon was extempore, and its subject was "The Saving Mercy of God." There was then the respite of an hour, and the evening service in English commenced at 7 P. M. and continued till 9 P. M. At its conclusion Babu Satyendra Nath Tagore, the Judge of Hyderabad, who with other friends and members of the Brahmo Somaj had arrived two days before the celebration of the anniversary, read an address in English. He said:—

Our Somaj has by the blessing of God entered on the second year of its existence. This is the time to take a strict reckoning of the past with a view to lay our plan of operations for the future. And how do we find ourselves? Have we advanced or receded in the path of virtue? Are we spiritually stronger and better men? Has each one of us been able to cast off his prevailing sin, the false idol of his heart? Has our repentance borne fruit? Have our virtuous resolution been crowned with success? Do we feel God nearer and dearer to us day by day? These are questions, brethren, which I put before you for your careful scrutiny, and you must bear in mind that the progress of this Somaj will be measured not by the length of its days, but by the extent of the moral and spiritual growth of its individual members.

We have met to-day, as it is always our aim and object to meet here, to worship the living God. We

have no idols or images before us, no material symbols of the Divinity in our temple. It is to the one Invisible All-pervading Spirit that we are called upon to address our living prayers. We have no offering to make in the shape of flowers, fruit or flesh. We bring as our offering a lowly and penitent heart, a spirit chastened by self-sacrifice, a will resigned to the Holy and Supreme Will. We ask not for wealth, we seek not for fame. We humbly ask and pray that our Lord may reveal himself to us, and be with us always in light and in darkness, during prosperity and adversity, in health and sickness, in life and death. Brethren, let us try to realise his presence. Let us not go away empty-handed as we came, but gather the sweets that may be showered upon us from above, and keep them in store for future use.

Remember it is no vague abstraction, no creature of our own imagination, but the living Personal God who is the object of our worship, and who is the life and light of all this wondrous world we see. The light which illumines it is but a reflection caught from him, the life which animates it is sustained by his fiat. The spacious firmament on high with its millions of suns and stars; the earth with its hills and mountains, oceans and seas, rivers and forests teeming with life and vegetation, proclaim his glory and manifest his goodness and power. Have we not reason to feel our dependence on absolute goodness at every moment of our life? What man is there who is placed above the necessity of the Divine help and blessing? To-day we are in the enjoyment of blooming health, to-morrow finds us stretched on the bed of sickness. To-day a king, to-morrow a hopeless exile and not a man to console him. What monarch is there but is surrounded with cares and anxieties? The world lies conquered before him, but he is the slave of his own ambition. Who is the saint that has never made a false step, never had a fall? Then there is death, who can evade its all-powerful clutches? To-day a dear friend is cut off in the bloom of youth and health, to-morrow the loving wife or the lisping infant entwined in the affection of its husband or parents. Verily we are living in the midst of death. The falling leaf, the running stream, the extinction of mighty kingdoms, the fall of mighty potentates, sin, sorrow, sickness, and death, does not all these remind us of the insignificance of man! The changeableness of the world in which his lot has been cast, his dependence on a Being who is with him but is unaffected by all these changes. Do we not stand in need of Divine help at every moment of our life in this world of trial?

The answer to this in plain—what I am anxious to impress upon you is that God is with us always. The marks of His fingers are imprinted on the page of creation. The wife's devotion, the mother's love are but reflection of the Holy and Supreme love by which we are encircled. The blessings come to us unasked. Before we can open our lips to pray, our wants are provided for us. This bounty is open to us all. His sun shines on the just and the unjust, all things contribute to the health and happiness of myriads of His creatures. In sorrow and distress we feel His chastening influence, in sickness His incessant care and protection. In death He is ever ready to receive us. He is with us, around us. "In Him we live, move, and have our being." How is it, then, I ask, that we are unable to realise the presence of God in our every-day life? He is here, and yet we see Him not. The light is shining bright before us, but we are blind. The problem is how to realise Him as the living God, to carry with us His ever-aiding presence. See Him as our Heavenly Father, ever ready

to give us His guidance and counsel, and show us his own true path, to look up to Him for help and support; in short, to make God the centre of our actions, and consecrate our life to His service. It cannot be disputed that God is with us as Sustainer of the Universe. He dwelleth in the inmost recesses of our hearts. The cause of separation is to be sought in our own blindness and ignorance and sin, it is we who set up a partition between ourselves and our Creator. "Your iniquities have separated you and your God, and your sins have hid His face from you, and therefore He will not hear." The pure in spirit sees God. As the river naturally flows into the sea, so our soul, uncorrupted and unalloyed, yearns after its Maker. But there are various causes which divert it from its proper course. God is our goal, but we cannot attain that goal unless we devote all our energies to its attainment. In order that we might approach the throne of God it is necessary that we should strive after purity and holiness. Do we not put on our best clothes, and conform to all external marks of allegiance in the presence of our earthly sovereign? And can we venture to stand before our Supreme Ruler with all our sins and impurities? God has placed us in a world which is surrounded with thorns, which is full of temptations, in which the calls of duty are sometimes drowned by the voice of the syren pleasure, in which duties themselves are conflicting, in which labor and toil are often irksome, and unattended with results. This state of things necessitates constant vigilance, ceaseless struggle. Take the case of the community which the members of this Somaj represent. You have bound yourselves to discard priestcraft, and idol worship. Many of you wish to renounce the useless and mischievous distinctions of caste. Perhaps, some of you are members of a joint family bound in duty to preserve harmony and peace in the family, but you must often feel that there are higher duties which must be fulfilled, even at the risk of offending your parents and relations. There is the sacred duty of acting up to your conscience before which all others must yield. Is there not enough field for work? Are there not ample opportunities of trying your strength? Fight like a good soldier under the eyes of your Captain, and you are sure to come out victorious.

Pray to God with all the strength of faith and sincerity. We can find no relief unless our repentance is perfect and sincere. If the love of God be ruling passion of our souls, it is natural that we should refrain from doing anything inconsistent with that love. Every act of disloyalty we may be guilty of cannot but be the source of the deepest mortification to our spirit, and should it unfortunately happen that we succumb to temptations, our only remedy is to throw ourselves on the Just and Righteous God without any hesitation or reserve, availing cheerfully the chastening rod that may be inflicted on us, and thoroughly prepared to guard ourselves for a similar lapse in future, until under the Divine blessing we are set on the right track again. Thus it is, my dear brethren, that we must move on in the path of virtue and be blessed. We must place the highest idol before us. "Be perfect even as our Heavenly Father is perfect."

On Sunday the proceedings ended with an evening service in Sindhi.

Thus was spent the anniversary festival in gladness of heart. The merciful Father must be thanked for the bounties of love and truth that He vouchsafed to all that joined.

THE MAN OF AUTHORITY.

THIS godliness again it is his inward stay upon the right and true, which gives *authority over dependent natures*, and most wins obedience, while most frugal and tranquil in demanding it. It is sometimes said, that the gift of command goes with strength of will; and certain it is that from weakness of will it passes entirely away. But it is little that can be effected in the affairs of men, and nothing in the higher departments of human life, by mere driving force of purpose, and intolerance of personal defeat. It was never meant that in this world or any other where responsible minds are found, the pleasure of one should be the law of all. And wherever that pretension is set up, we all turn rebels on the instant and the push begins of will against will; and submit as we may, it is with protest and keen watching to slip the tyranny. In the armed pleasure of one mind there is no natural authority over the unarmed of another; and if the helpless yields, it will be as the captives to work in chains, and plain revenge in tears. It is not stronger will, but higher Right that bears the title to rule in the societies of men? and only he who visibly forgets himself and becomes the organ of a law he did not make and cannot alter, whose will is firm because it is *not* his own but is backed by a divine adamant that cannot yield, can win a loyal and glad obedience. He is not enforcing his personal preferences, but vindicating the just and good, which he at once embodies and obeys. This total retreat of self, this advance to the front of an august and invisible moral necessity is, the secret of that quiet dignity with which effective authority is invariably exercised. Rebuke itself acquires a solemn weight where it falls with impersonal gentleness, spoiled by no heats of flattered egotism, and tinged only with the sorrow of disappointed rust. Whoever lives out of any inward faith in good, is involuntarily disposed to presume it in others even while it is yet latent, and is the first to see it when its incipient expression comes; and at dealing with them he addresses himself to it, and confides in the response. The very light of his eye kindles into life the spot on which it falls: he looks for the conscience, and it is there. All who come into his presence learn to feel that they have more than justice done to them, that the best they have is seen in them, and the best they can is expected from them; and under this warmth of appreciation every promise of good hastens its growth, opens into the upper air, and is nourished into strength. Yet, if they even fail, they know it is a part of the same faith which led him to expect the good that he will make tender allowance for the ill, and not surrender the hope baffled for the moment, but true forever. No induction of experience, no life computed by the outward look of men and things, would ever attain this mingled authority and sweetness. They are the natural expression of that godliness which works out an inward faith in beauty, truth, and good.—*James Martineau.*

A PLEASING INCIDENT.

SITTING in a station the other day, I had a little sermon preached in the way I like; and I'll report it for your benefit, because it taught one of the lessons which we all should learn, and taught it in such a natural, simple way, that no one could forget it. It was a bleak, snowy day; the train was late; the ladies-room dark and smoky; and the dozen women,

old and young, who sat waiting impatiently, all looked cross, low-spirited, or stupid. I felt all three; and thought, as I looked around, that my fellow-beings were a very unamiable, uninteresting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again. She turned presently, and poked about the room, as if trying to find something; and then a pale lady in black as if asleep on a sofa, opened her eyes, saw the old woman, instantly asked, in a kind tone "Have you lost anything, ma'am?"

"No, dear. I am looking for the heatin' place, to have warmfore I goes out again. My eyes is poor, and I don't seem to find the furnace nowhere."

"Here it is," and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now, ain't that nice?" said the old woman, spreading her ragged mittens to dry. "Thanky dear; this is a proper comfortable, ain't it? I'm most froze to-day, bein' lame and wimbly; and not selling much makes me kind of down-hearted."

The lady smiled, went to the counter, brought a cup of tea and some sort of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor woman had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Sakes alive! do they give tea to this depot?" cried the old lady, in a tone of innocent surprise that made a smile go round the room, touching the glum-mest face like a streak of sunshine. "Well, now, this is jest lovely," added the old lady, sipping away with a relish. "This does warm the cockles of my heart!"

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the bracket, bought soap and pins, shoe-strings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head, when the basket was offered to me; and I saw the look of interest sympathy, and kindness come to the dismal faces all around me, I did wish that I had been the magician to call it out. It was only a kind ward and a friendly act, but some-how it brightened that dingy room wonderfully. It changed the faces of a dozen women and I think it touched the dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect; and when the old woman got up to go, several persons beckoned to her and brought something, as if they wanted to repair their first negligence.

Old beggar-women are not romantic; neither are cups of tea, boot-laces and colored soap. There were no gentlemen present to be impressed with the lady's kind act, so it wasn't done for effect, and no possible reward could be received for it except the ungrammatical thanks of a ragged old woman. But that simple little charity was as good as a sermon to those who saw it, and I think each traveller went on her way better for that half-hour in the dreary station. I can testify that one of them did, and nothing but the emptiness of her purse prevented her from "comforting the cockles of the heart" of every forlorn old woman she met for a week after.—*By Louisa M. Aloc, in the Scrap-Bag.—Lucknow Witness.*

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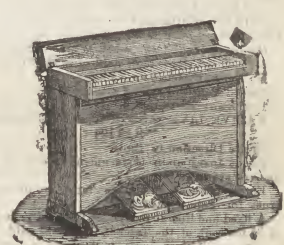
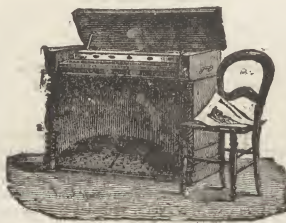
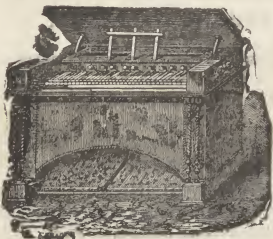
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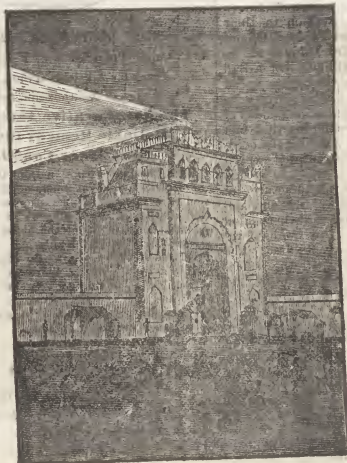
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Brought on by indulgence in irregular habits, effects of previous diseases, loss of power of limbs, weakness or loss of memory, absent-mindedness, irritable temper, disposition of the mind to displeasure at trifles, want of attention towards business, despair at finding no relief from treatment &c. &c. &c.

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Will restore grey hair to its original colour.

It acts directly upon the roots of the hair, removes dandruff, prevents premature falling off of the hair, and promotes its growth and strength, giving it Lustre and Health of youth.

It also produces a cooling and soothing effect upon the head.

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To

The President of the
British Indian Association.
CALCUTTA.

SIR,

We, the undersigned, beg to request you will be pleased to convene a public Meeting in Calcutta on an early date to discuss the provisions of the Civil Procedure Bill now before the Legislative Council of India, and to pass such resolutions thereon as may be deemed necessary.

We have the honor to be

SIR,

Your most obdt. Servants,

Annoda Persad Banerjee	Donomath Mullick
Kalleemohan Das	Priya Nath Ghose
M. Ghose	Purna Chandra De
Doorgamohun Das	Amirita Chunder Biswas
Mohini Mohun Roy	Shama Ch. Chuckerbutty
L. Ghose	Bacharam Ghose
Mohesh Ch. Chowdry	Keshub Ch. Chatterjee
Surendro Nath Banerjee	Gunga Churn Mittra
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Ashootosh Chatterjee	Mohendra Nath Das
Rojoni Kumar Banerjee	Bany Madhub Law
Bipradas Banerjee	Gresh Ch. Mookerjee
Upendra Chunder Deb	Radharomon Nag Chowdry
Biseshar Haldar	Gonesh Chunder Kur
Porsh Nath Bose	Molayshunder Kur
Grieh Chunder Bose	Amnookhtar
Probha Chunder Ghose	Khetter Mohun Roy
Brojollal Palit	Chowdry
Inder Nath Bose	Jadub Banerjee
Jogodish Chunder Bose	Omito Nath Bose
Syam Kumar Mookerjee	Sreekanth Mullick
Omrta K. Sorbadhicaree	Aghorenath Coar
Okhoy Coonar Mittra	Girja Bhosoun Mookerjee
Bholanath Banerjee	Debendra Chunder Ghose

In compliance with the above requisition, I hereby convene a public Meeting of persons interested in the Civil Procedure Bill, to be held at the Hall of the British Indian Association, No. 18, British Indian Street, on Saturday, the 3rd proximo, at 3-30 P. M., for the consideration of the aforesaid Bill, and for the adoption of such resolutions in respect of it as the Meeting may think fit.

RAMMANAATH TAGORE,

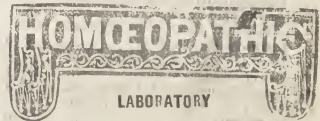
President of the British Indian Association.
British Indian Association Rooms,
18, British Indian Street,
Calcutta, the 23rd February, 1877.

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For Spermatorrhœa; per phial Rs. 3.

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Editorial Notes.

DR. CARPENTER would account for many of the phenomena of spiritualism by the artificial introduction of somnambulism, or profound reverie. An extraordinary power is thrown into the performance of any muscular action. A man with a very weak physique can lift up great weights; a man can by mere scent identify the property of one among a party of fifty. We give some of these interesting cases elsewhere.

MR. LYALL, the Home Secretary, in a paper in the *Fortnightly Review* on the Formation of Indian Clans and Castes, "believes that the two main causes of the stratification of society have been kinship and religion; the former, being, of course, supplemented, as a caste or clan extends, by highly artificial or even fictitious rules, and by discipleship. This proposition he proceeds to prove, by a series of arguments and illustrations."

AN unusually thoughtful Christian Missionary in Central India, Mr. Shoalbred, makes these remarks on the disintegration of Caste:—"The surface-drifting of the semi-Hindnised classes toward orthodoxy, is nothing in comparison with the current which is setting in among the people toward sects and secret societies that disown caste, prejudices about bodily purity and distinctive ceremonial.' This tendency of religious enthusiasm to shake off the restraints of traditional external forms, and to prefer the vague disorderly suggestions of spiritual freedom and inward grace, is a known symp-

tom of the decline of priestly influence, and of the rise of a kind of democracy in religion, which, if it spreads, will soon disintegrate the Indian caste."

WE have year after year protested against the barbarous and immoral customs prevalent among the people on the occasion of the festival of the *Dola Jatra* or *Holi* which takes place about the time of the year. Filth of all description is poured upon the persons of those who walk through the streets, and much more horrible filth in the shape of obscene songs and language is uttered aloud, with hellish gestures as soon as any woman comes into the sight of those who utter these abominations. The Police is appealed to in vain, and the whole city present a vileness only equalled by Sodom and Gomorrah. We are glad the *Statesman* draws attention to this nuisance with what effect we don't know.

DR. SCHLIEMANN, the *Spectator* says, seems to have at last verified his conjecture that the golden masks which he finds on the faces of those buried in the tomb called "the tomb of Agamemnon," at Mycena are intended for copies of the faces which lie beneath them. He has found one face,—belonging to a body of enormous height, the bones of which had been greatly squeezed to get it into a six feet-long compartment,—whose mouth and eyes and teeth were perfect, though the nose had completely vanished; and this body, dating from the heroic age of Greece, he has managed to preserve. The mask, he says, was certainly a copy of the face, so far as he could still compare the two.

YESTERDAY's gathering at the Town Hall to hear Babu Keshub Chunder Sen's lecture was a crowded one. Perhaps, we are not mistaken in stating that the attendance numbered about 2000. The lecture was listened to throughout with marked attention, and received with loud and enthusiastic cheers in which Lord Lytton was seen cordially to join. Among those present were, His Excellency the Viceroy, and Lady Lytton, His Honor the Lieutenant-Governor of

Bengal, the Hon'ble Sir John Strachey, the Misses Bayley, Colonel Burne, Captain Boileau, Dr. D. B. Smith, the Hon'ble Romesh Chunder Mitter, Father Goffinet, the Rajah of Bijni, Mouvie Abdul Lujif Khan Bahadur, the Rev. Mr. Thompson, Dr. Robson, Babu Srinath Ghose and others.

ASTRONOMERS have discovered that a sun, in the heavens, which was all right a few months ago, has been suddenly set fire to, and assumed a preternatural brilliance, the result of an immeasurable increase of light and heat in its substance. This flaming sun is composed of the same chemical constituents as our own, and for aught we know to the contrary, shines upon a number of worlds. This fact is not pleasant to contemplate upon, because our own sun may any day blaze out with thirty times its former lustre, and we may be all burnt to ashes before we know what we are about. In the constellation of the Swan there appeared on the 24th of November last, a star of the third magnitude. The new star was not before that date included in the 324,000 stars counted as visible to the naked eye in the chart of the heavens, or rather in the half of the star-sphere. So the new star must have been invisible before, being below the stars of the eighth or ninth magnitude, but now it assumes the brilliance of one of the third magnitude.

GERMAN ladies, we believe, are exceedingly quiet, and seldom aspire after brilliance or effect. They live useful domestic lives, uninterrupted by out-door distractions, and the dissipations of fashionable society. Between French and German society there is very wide difference in this, as in so many other respects. But a notable exception presented itself in the beginning of the present century. Rahel Levin was a young lady whose fame spread through the highest circles of Germany and France. She was the friend of Fichte, Schliermacher, Heine, Goethe, and many other great men of her time. But the peculiarity of her genius is that her whole power lay in conversation. She introduced conversation as an art, and

caused a revolution, says the *Spectator*, a revolution in the spoken German of that time. Here is one description of her:—"Mademoiselle Levin was neither tall nor handsome, but delicately formed and most agreeable in appearance. An expression of suffering—she had lately recovered from an illness—lent her an additional charm, while her pure and fresh complexion, harmonising with her dark, expressive eyes, gave evidence of the vigor which characterised her whole nature. From these eyes a look fell upon me so piercing, that I should not have liked to face it with a bad conscience. It was not, however, that I was an object of special interest; the look was simply a passing question, which appeared satisfactorily answered. With what easy grace did she seem to rouse, brighten, warm everybody present. Her cheerfulness was irresistible. And what did she not say? I was entirely bewildered, and could no longer distinguish, among her remarkable utterances, what was wit, depth, right principle, genius, or mere eccentricity and caprice. I heard from her phrases of colossal wisdom, true inspirations, which in a simple word or two traversed the air like lightnings, and lodged in the heart. About Goethe she said some astonishing things, such as I never heard equalled."

THE *London Examiner* brought to light in one of its paragraphs, the fact of Major Evans Bell's having received money from the Nawab Nazim of Bengal, as he had ventilated his cause in the English newspapers. We give below his reply to the *Examiner*. The reply is very bold no doubt:—

January 13, 1877.

Sir,—In the *Examiner* of to-day, an opinion is expressed that by the returns of the Commission for settling the affairs of the Nawab Nazim of Bengal, recently published in the *Gazette of India* "the characters of the Press and public men of England are compromised." As my name is mentioned by you among those who received payment for literary services rendered to the Nawab Nazim, you will, perhaps, allow me a brief space to answer for myself. I am quite at a loss to understand by what peculiarity in the case itself, or in my own status I was precluded from receiving payment for work done. I am not in a position to work without pay. I was requested by the Nawab's agent to prepare a statement of the case; and by the advice of a literary friend I asked and received for my work the usual remuneration for articles in a first-rate quarterly review, twenty-five guineas a sheet. There was no secret or anonymous action on my part. My name appeared on the title-page of *The Bengal Reversion*; and in it (p. xxv.) I announced myself to be writing "as advocate in this case, one of a class especially needing advocacy, and accepted for advocacy or advice by some of the most eminent living Judges and counsel." If you can take the trouble to read so much as the "Introduction" to my book, a copy of which is sent herewith, I do not think you will again term the Nawab's claim "preposterous." But "preposterous" or not, if there was the shadow of a case for inquiry or reference, there was, on every ground of public utility, as well as private right, a demand for competent advocacy. That demand I believe myself to have supplied, if not with success, at

least with some effect. And although an honest advocate is not a judge, and is not bound to express or to hold any personal opinions as to the merits of a case, I am happy to say that my efforts on behalf of the Nawab Nazim were in accordance with my deepest convictions. I carefully reserved the right of keeping my case within certain limits, and so far as I pleaded the Nawab's cause I believe its rejection by our Government to be at once impolitic and iniquitous.

I remain, Sir, faithfully yours,
EVANS BELL.

It is asked why the people misunderstand Government. Strange perversity is attributed to the generation who would not appreciate the paternal humanity of their rulers. We are prepared to admit that there may be occasions when our countrymen are deficient in due appreciation. But they are exceedingly puzzled sometimes. When a man like the late Magistrate of Chittagong, for instance, whose high handedness, defiance of law and the common decencies of public life, are simply wonderful, goes utterly unpunished except with a reluctant, and carefully dilated censure from the Head of Government, people confess they are greatly puzzled. When a number of poor and miserable ryots who were persecuted and harassed by powerful indigo-planters, were incarcerated in jail by the active interference of that very Magistrate, and grave doubts were entertained of the legality of their punishment, an earnest appeal came to the High Court to decide if the poor people imprisoned were legally or illegally punished. The Judges, after a good deal of consultation and thought about the decision they ought to pass, and the country was most anxiously expecting to hear, came to the conclusion that it was unnecessary to decide the point. Here again the people are hopelessly puzzled. It seems as if the Government is determined to screen the offending Magistrate. People dare not say any thing against the action of the Government, or the opinion of the High Court, but they feel, and chafe under the feeling, that when there is oppression by men who govern upon the governed classes, the highest authorities in the land see the wrong done, but for some reason or other dare not punish it. The interests of morality, and mutual confidence greatly suffer from such exhibitions. A hundred little concessions lose their value, and become inoperative in the face of one such glaring instance of injustice and evil.

THE OBLIGATIONS OF THE KNOWLEDGE OF GOD

WHAT men think of God is often indeed very far apart from what he is. This fact should humble us exceedingly, and make us very cautious of how and what we teach. If

we knew and felt what was God in himself, as different from our conceptions of Him, we would be immediately forced to change our lives, and our religion would take a very different form.

In the first place our estimate of ourselves would be materially changed. He that views himself as others view him, has considerable reason, to feel very humble and down-cast, and will not easily lift up his head, or be puffed up with vanity. And he that contemplates himself as God contemplates him, and perceives the difference that there is between him and the eternal perfection of the Divinity, will feel the very unusual sensations of awe and self-reproach. Nothing can be further than self-glorification from such a mind.

In the second place our dependence and faith in God will be complete. Different as the Divine Being is undoubtedly from us, and real as his condemnation of our guilt and waywardness must be, still every one who has a true insight into the relation between his own soul and its Author, perceives the unspeakable affection with which He regards the frail and erring nature of His child, as well as the anxiety He feels, and the opportunities He seeks to turn that soul into the right path. Such affection when realized in relation to one's own-self, unworthy and humble as that self has been previously demonstrated to be, can produce only one result, namely, that of thorough dependence, and faith in the guidance of the Supreme Will.

In the third place a perpetual self-control would be necessary to conform ourselves to the ascertained will of God. If we knew Him as He is, we would find that He wanted us to be something very different from what we now are. Touching our desires, pleasures, occupations and conduct towards men, His wishes go one way, our wishes go another. Under these circumstances we would always feel ourselves under the necessity of exercising the strictest self-control over our inclinations and actions, and put a perpetual guard over ourselves in every thing.

The moment a man knows his God, he ceases to be master over himself. He begins to walk in a new course. He begins to view the world in a new light. He proposes to himself new occupations, and is altogether a new man. But we fashion our God according to our own convenience. Our God is made to overlook our self-indulgence, our idleness, our hard-heartedness, and our vanity. Our ideal God, and the God that actually is are very different. Men should honor the real God, Him who is independent of all human conceptions and feelings, who is a dreadful truth, the remote indication of whose being

brings us down to the dust. Instead of our picturing our Deity before our hearts, let him reveal Himself unto us, as unto babes, that we may worship in reverence, and meekness, and obey him with all our hearts.

THE THREE NATURES.

In the range of external nature which falls before our observation, we see a process of continual action and reaction which the material, the animal and the human exert upon each other. There is a tendency in the higher forms of existence, in the brute and in the man, to assume the characteristics of the lower level. We always see how man, endowed with reason as he is, now and again loses his senses and in his general demeanour acts like a brute. The animal at every step of its life is liable to be brought down by death to the level of the inanimate creation. What we call inertia, idleness, indifference and apathy are so many attributes of matter which inanimate nature is constantly trying to shroud around us. What again is known as wildness, fury, folly and insensibility in our nature is recognised as belonging directly to the animal in us. We thus see that the highest form in creation, the human partakes of the two lower forms, and the animal combines its nature with the attributes of the material. Leaving the outside nature and entering the internal organisation of man, we find that every individual is the result of a continued process of evolution and struggle going on between these three natures. Man, as our Minister explained lately, is conceived as a thing, comes out to the world as an animal and grows to be a man. These three distinct stages through which he passes have their respective forms and characteristics, each deeply imbedded in his system and each trying to overmaster the others. The inertia of his material nature makes itself visible at every portion of his life; the animal propensities and passions complete the whole sum of his earthly composition; while towering high above all and standing in the sublimity of their grandeur and excellence are the various divine faculties which assert that—"here is a man." Our final destiny is to be evolved out of the two primary stages into the full man. So long as that consummation does not take place, so long as we continue our life of trial and probation in this world, the highest or our properly ideal human nature does not get its full scope, but has to wage a continual warfare with the brute and the thing in us. At each step our senses call us to sacrifice our conscience; every moment we are tempted to succumb to visible inertia and apathy. What then is man but a combination of all

the three? What is the bad man, but one who has allowed the animal to obtain the mastery of his higher nature? What is the useless man, but he who has come to appreciate the inertia of inorganic matter? And what finally is the good man but he who has trampled upon both the animal and the material in him and transcended far above the middle regions of stormy passions to where

"Eternal sunshine rests upon his head"?

There is, indeed, a struggle for existence continually going on among our three natures. The weaker nature succumbs to the stronger, till in one form or another either the thing, or the animal, or the man comes out victorious from the struggle. We see some men carried forward by the current of strong passions, whom it is impossible to reform. Evidently the brute is the strongest in his composition, and the weaker nature has fallen a prey in its struggle with the stranger. Every process of education must aim at strengthening the higher nature. The word discipline means nothing more than so many outward fortifications and defences erected to defend reason and conscience against the temptations of the flesh. The aim of all our ethical systems is to make our higher faculties secure against those temptations, and when the outward barriers are erected, to educate them in the knowledge of their strength and divine origin. When once strength is imparted to conscience, our progress begins. Each overcoming of the evil makes the flesh weaker and reason stronger, till, as we see in all good men, sin becomes impossible. Every system of religion is valued according to the strength which it communicates to the will and reason; every religion falls or rises accordingly as it is capable of degrading or exalting human nature. We can always estimate the worth of a creed by a reference to the worth of its disciples. If the men are bad and selfish, lustful and voluptuous, cunning and avaricious, so is the religion which they profess. Our own theism has succeeded to some extent in strengthening the nobler nature; but what it has done is not enough. We must make the divine element in us predominate over the flesh and matter, and in proportion to our success will be the value and worth of theism. A desperate struggle it must always maintain for the existence of our higher nature.

Telegraphic Intelligence.

Reuter's Telegrams.

REPORT OF DEMOBILIZATION OF RUSSIAN ARMY UNTRUE.

LONDON, MARCH 2.

A report has been published by the *Times* respecting the alleged demobilization of the

Russian Army. It proves to be utterly false, neither was there any Council held as was stated. The British Ironclad fleet has left the Pirdus for Malta.

MR. HAYS APPOINTED PRESIDENT OF THE UNITED STATES.

WASHINGTON, MARCH 1.

A joint session of Congress has been held, at which Mr. Hays was declared President of the United States.

ADEN, MARCH 2.

The *Sumatra*, with outward mails of 16th February, left here for Bombay at 8 o'clock this morning, and the *Nepaul* for Galle and Calcutta at 10 o'clock last night.

SUEZ, MARCH 1.

The B. I. S. N. Co.'s Steamer *Java*, homeward bound from Karachi, left here to-day.

Correspondence.

A REAL ISSUE.

To the Editor of the *Indian Mirror*.

SIR,—The number of minds that are seeking expression in your columns on the subject of the Town Hall address, and the generally calm and truth-loving tone of their diverse utterances,—furnish the best kind of proof that there is a real issue at stake. In our cordial digging together in search of truth we have struck metal. Is it lead or is it silver? That is the question. We agree in the fact that the metal already coined and in circulation among us, is silver, and of the true ring? I mean, of course, the unquestioned and undeniable worth of intuitional Theism; of union with God in joy and worship and open vision; Dhyan, Yoga, Bhakti, rightly understood. Yes; God is a spirit, and they that worship Him, must worship with *all* the soul's aspiration, and *all* the heart's love and it is never enough. True worshippers should worship the benignant Parent of the human race. They ought daily to enter into the closet, and shut the door, and pray to the Father that seeth in secret; even though that closet be only the curtained secrecy of hidden thought and feeling in every man which in his secret heart, is his, by God's gift, and his alone. So far we are agreed. Further more, we seem to agree that *some* intelligence and *some* force are to be cultured and exercised in the true life of a true man. Now for the issue. Some of us say *yes*, and some *no* to the question. Is the development of Intellect and Will, by study and work, (or business,) as largely necessary to the true man (the religious man) as the development of his heart and soul by the love and worship of the Invisible? Since God is the chief Doer in all that is well done, and Thinker in all that is wisely and justly thought, I say that men are bound to be as true, to what is visible without them as to what is hidden within them. I say *that* without much dry study and hard work, there

can be no large or generous or manly or religious life ;—and by religious, I mean life the largest of all and the noblest life, modelled on God's life, as the infinite Lover, Believer, Thinker and Worker. In this life, you see, I co-ordinate with the intuitions what I call the extinctions; i. e., life out of us, life that can only come of contact with men; and objective truth :—life born of social activities and contacts and of education at school and college. Are the intellect and will,—of equal value, before God; equally acceptable to God; equally religious with (*bhakti* and *yoga*) the heart and soul? Yes, says one party to this argument. No, says the other party. Says the one, prayer and contemplation and joy in God will bring all right. In and by them, is full salvation. Says the other, prayer and contemplation, and joy in God will not bring all right. In them and by them is only partial salvation. The intuitions correspond to hearing; which is within and deals with the unseen. The extinctions correspond to seeing, which looks out and abroad. A blind man may hear, and be perfect in music but he fails to see; and is, so far, a failure. He is not a complete man. Nor will the culture of his hearing ever give him sight. Is seeing is the *intellect*, those vitalizers are conversation, reading observation, education, travel,—is the human intellect to be denied, or to be encouraged, to be put down or to be lifted up? to be crucified with the flesh or glorified with the spirit? Some of our brotherhood say down with it! Others say up with it; in God's honor.—Here I repeat is a real issue. An issue which has divided good thinkers and honest men in past ages, and in many lands. My friend 'R,' in your issue of the 20th, believes he is defending the ground held by Babu Keshub Chunder Sen when he says,—“The Babu is preaching the necessity to lay aside for a time the craving of the flesh and the intellect and (thus) to enter into the spirit world.” I do not subscribe to this. I need the intellect as a key to spirit world. I cannot get in without it. Again 'R' says. “The knowledge of the Divinity is the highest . . . inasmuch as it gives . . . power over the flesh and intellect.” For one I protest against this association of “the flesh and intellect.” It seems to be the old story which would kill reason to save faith. But God sends reason to strengthen faith. I believe that my friend K. C. Sen opposes this view of our brother 'R,' though a little less strongly than I do. I should be glad if Keshub Babu would demand, loudly and at once, the initiation of a School of Theology for the Brahma Somaj. Sound and effective thought can only come of hard, systematized and protracted study; under a good professor in each department of theistic divinity; including well-read professor of books.

YUONS &c.,
DALL.

NOTICE TO CORRESPONDENTS.

It must be distinctly understood that the Editor does not hold himself responsible for the opinions expressed by correspondents.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

*Unauthenticated communications will not be inserted.
Rejected communications cannot be returned.*

Devotional

GIVE unto me the perfect calmness of absorption in thee, O my God, and draw me away far, far from every manner of distraction that the world can offer. Let my spirit be like a metal fixed and quiet in the crucible of thy communion. Cause thy burning presence first to soften it, then to purge it, then to melt it, and turn it into thy own hue and substance, that I may mingle like fire into fire, and find perfect rest in thee.

My Father, my Master, I was born to serve, deprive me not and let me not neglect thy service. Behold, O my God, how by indifferent and half-hearted service I have failed to please my brethren, and made myself miserable. Vouchsafe unto me the inward consolation of having been a faithful servant to thy sons and daughters, and even if they discourage me and dislike me, make me able to stand in thy presence as an obedient and humble dependent whose sole aim in life is to make others comfortable.

FED and filled with the living words of thy worship I pray unto thee, O Thou Infinite Spirit of Reality, guide me for a time into thy innermost communion, yes for a time, even if it be for a day, suffer me to sit beyond every obstruction, every fear, every sin and every temptation which the world can offer, sit absorbed within thee, and thou in me, and behold thee without intermission and pause, and hear the profoundest secrets, and delightful things which thou hast to reveal. When I am wandering in the market place, and working in the office be thou at my side, mine eyes still concentrated within thee and my heart absorbed in thy beauty.

DESCEND into my heart, O Supreme Teacher, with thy favorite disciples, come to visit me in company with the saints and the good men of all places and times who have loved thee, served thee, lived and died for thee. Lord their spirits are united with thine, and in seeking union with thee, how can I cease to court union with them? It is delightful to sit with those who have won thy favor, and to learn from those whom thou hast taught. Lord come to me therefore come to me in company with thy faithful servants and followers to enlighten me and raise me up. I know not yet who they are, but teach me to honor the good and pure of every age and people and make me as one of them.

If thou hadst behaved with me my God, as I have behaved with thee, I would have ceased to live by this time. Thou didst remember me when I forsook thee, thou didst deal bountifully with me when I treated thee with dishonor. How can I be as good to thee, as thou hast been to me? Teach me in gratitude to thee, to be good, and forgiving to my fellow-

men, and return some measure of the bounty to them, which thou hast poured upon my heart.

The Brahma Somaj.

THE Anniversary of the Barahanagar Brahma Somaj takes place to-day. Our friend and brother Babu Shashipada Banerji who is the moving spirit among the Barahanagar Brahmos seems determined to make the proceedings as long and as various as possible.

THE Yoga and Bhakti disciples have now nearly completed their twelve month of religious exercises and discipline. They are receiving daily precepts now with a view to the accomplishment of their last years vows.

BABU DINO NATH MOZUMDAR the Brahma Missionary for Behar, has returned to Calcutta after six months. Our good brother has during his absence suffered much from disease.

MR. M. M. KUNTE, of Puna gives a good account of the Somaj there: We have the pleasure to make the following extract from his letter:—“Our Somaj is steadily making progress. The attendance has increased. It is now recognized at least as an institution in the Town. Some time ago, we had regular discussions with the orthodox; the old and highly respected gentlemen of about 65 years of age arranged themselves on the side of early marriage. The discussions took place in the presence of the High priest worth about 65 thousands of rupees a year.

He has a very large number of followers in the Southern Marathi country. He has, besides a great reputation for learning. He has with him about 6 learned Pandits. His influence on the minds of the people is very great. He acknowledged that the arguments of the reformers were sound. The leading gentlemen in Surat, Baroda and Ahmedabad are willing to join this agitation against early marriage. Gentlemen in Puna think of moving Government to pass a bill against early marriage. We must expect much from Sir Richard Temple's administration. At least the lethargy which has characterised the Bombay Government for years will be shaken off. Could Bengal begin an agitation for moving its Government? Our Town-Hall scheme has succeeded. We have got a place with buildings. Beyond these two things, we have not gone. We have a little money. We intend to have a Church-house of our own by and by. Hoping that this will find you in health.”

Philosophical

THE SANKHYA PHILOSOPHY.

PHILOSOPHY in Sanskrit is commonly called *Darśana*. The word *darśana* is derived from the root *dṛśa* to see. Hence it means an organ by which all things are seen as they are. The ancient Indian philosophers were averse to vain intellectualism. They conducted philosophical inquiries on higher grounds, such as the

principles of Nature, the soul, and God, their mutual relations, and the various effects resulting from these relations. How men could escape from the pain and misery incident to earthly life, was a subject of pressing importance to them, and they tried to grapple with it in different ways. In methods and modes they differed, but in the end they often came to the like conclusions. None of them ever despaired of solving a problem, however difficult it might seem, and it must be admitted that they often discovered the means and ways which brought consolation and peace to many. Kapila, the acknowledged author of the Sankhya system, begins his philosophy with the usual theme of *Atyantu Purushartha* or the total extinction of the three kinds of misery, namely, the bodily, the spiritual and those coming from higher sources, and proceeds to offer the means by which that could be effected.

According to Kapila *purusha* or the spirit is ever pure, intelligent, and unbound. Whence comes then this bond of misery, which fetters every soul in the world? If this bond is caused by the inward nature of the soul, the exposition of means to do away with it avails nothing. If it is affirmed that the bond arises from the spirit's being confined by time and place, no soul can attain to the final deliverance sought, because time and space are eternal, extensive and infinite. To attribute it to the circumstance of the soul's connection with the body is also unreasonable. How can the body be the cause of misery to the spirit, which is according to the scriptures intact and unswayed. Is it then from *karma* or action that the liability to pain and misery arises? Kapila answers in the negative. According to him action proceeds from matter not from the spirit. The question then recurs, whence comes this bond that binds the soul to the world?

The author of Sankhya proceeds to answer this question thus. Matter and spirit are both eternal. Matter or *prakriti* is the state of equilibrium of *Sata, Rajah, and Tama*. The qualities of these three are various. They all tend respectively to create happiness, misery and *moha* or ignorance. This equilibrium of *Sata, Rajah, and Tama*, is lost on the approach of the spirit to matter, and creation begins. The creative principle according to Kapila is *prakriti* or the matter. Matter is inert, but it is enlivened on the approach of the spirit. As a piece of iron coming in contact with the load-stone moves, or as it burns being heated in the fire, so matter is moved by the spirit, and gives rise to a thinking principle called *mahin*. The *Mahan* is also called *buddhi* or the faculty of certitude. From this thinking principle proceeds *ahankara* or the self-consciousness—I am. From *ahankara* proceeds *tanmatras* or the causes of the senses and their objects. The lines of argument followed in the theory of creation may be thus laid down. The first things we are conscious of are the sensation. We are logically bound to infer from these the existence of their causes, which are thus termed *tanmatras*. These *tanmatras* and the internal and external senses are all involved in the self-consciousness—I am. I see, I feel, I do all these point to the same conclusion. Here Kapila refers to the dictum in the Upanishad "I shall be many," and proves thereby that the senses proceed from *ahankara*. Unless we are certain about anything, we do not or cannot include it in the *ego*. Even the *ego* or self is involved in this certainty. If I am not at first certain that I am, how can I affirm my own existence. So by the force of logic we are bound to admit that the *buddhi* or the faculty of certitude is the source from which *ahankara* proceeds. What are the things of which our *buddhi* is composed? Happiness, misery, and *moha* or ignorance are the characteristics of *buddhi*. These are the resultant qualities of *Sata, Rajah, and Tama*. Hence *Prakriti*, the equilibrium of these three, is the source from which the *mahin* or *buddhi* emanates. Through the senses the *buddhi* comes in contact with objects and is transformed in the shape of those objects. Hence the happiness, misery and *moha* or ignorance become connected with these, in the *buddhi*. The *Purusha* or the soul, though intact and unswayed, admits the image of *buddhi* to be reflected on it as on a crystal is reflected the redness of *japa* flower. *Buddhi*

the transformed *prakriti* is the seat of *ahiboka* or ignorance. When *prakriti* accompanied by this *ahiboka*, presents herself before *purusha*, the image reflected on it through *buddhi*, although false, appears real, and he takes the misery and pains belonging to *buddhi* to be his own.

Thus we see Kapila has answered the question raised at the outset namely, what is the cause of the bondage of the soul to the world. He comes next to consider the means by which this false bond is done away with. We stop here for the present. In a future issue we shall resume the subject.

Literary and Scientific.

In his paper on the Formation of Indian Clans and Castes Mr. Lyell makes the following observations:—"It has already been suggested that a group in its earlier stages pushes itself forward among and above other groups by the advantage of possessing a vigorous leader who becomes a famous ancestor. So great is this advantage, that there is probability in the surmise that all the pure Clans now existing in Central India have been formed around the nucleus of a successful chief. Certainly that is the source to which all the clans themselves attribute their rise; and this view fits with an analogy that runs through all ancient tradition and authentic history of the first gathering and amalgamation, whether of men into a tribe, or of tribes into a kingdom or empire."

THERE was a total eclipse of the moon in India on Tuesday last.

MR. GREENWOOD, the Editor of the *Pall Mall Gazette*, is said to have been lately offered the Editorship of the *Times*. Mr. Greenwood, however, stood out for a greater measure of independence than the proprietors were willing to accord, and the negotiation came to nothing.

THE forthcoming book on Russia, by D. Mackenzie Wallace, which Mr. Ralston, the principal English authority, says, in *The Athenaeum*, he believes "will prove the best ever written about Russia," will soon be published by Henry Holt & Co.

THE *Indian Public Opinion* has been amalgamated with the *Civil and Military Gazette*. The latter paper will be sole master of the field of Punjab journalism.

Latest News.

—A LITTLE war with the savage Abors of the N. E. Frontier is about to break out with the British Government, on account of the operations of the Great Trigonometrical Survey party among their hills. The Great Trigonometrical Survey party have been the cause of many other little wars.

—THE Jeypore correspondent of the *Statesman* writes:—"Mr. A. O. Hume of the Agricultural Department is still here. Nobody knows as yet how far he has succeeded in his mission, but I am told that since the return of Sir John Strachey, the terms originally proposed to the Native Princes have been considerably modified, and Mr. Hume has been obliged to commence his work *de novo*."

—CAPTAIN BATLEY, the Officiating Political Agent, Jeypore, has gone home on furlough. Major V. E. Law, Superintendent, Rajputana State Railway, will act for him until the return of Colonel W. H. Beynon whose leave expires next month.

—PRUSSIA has sent a private Envoy, named Vorhacht, to the Court of Russia to express the sympathy of the Emperor with the Czar in his action against the Turks.

—THE eldest surviving brother of the late Sir Jung Bahadur, Ranadhir Sing, K. C. S. I., has succeeded him as Prime Minister of Nepal.

—THE Cabul Vakil at Peshawur is ill.

—MR. MACLEAN, Proprietor and Editor of the *Bombay Gazette*, has been appointed Chairman of the Bombay Town Council in the place of the late Captain Henry.

—THERE was heavy rain at Aden on the 8th. The Turks are meddling with the inland traffic.

—ABOUT £15,500 have now been subscribed to the fund for establishing a Bishopric at Rangoon.

—THE Hon'ble Sir John Strachey, K. C. S. I., has been permitted to resign the Bengal Civil Service, with effect from the 14th December 1876.

—PRINCE BISMARCK has been in correspondence with Mr. Gladstone on the subject of taxation and finance.

—THERE having been a diminution in the traffic of the E. I. Railway, a number of European guards and others, who have been temporarily employed, are being dismissed.

—A LINE of telegraph from Jacobabad to Quetta, has been ordered.

—MR. J. MACFARLAN of the Bombay Civil Service is appointed to officiate as Post Master General, Bengal. Mr. Gribble's services are placed at the disposal of the Government of Bengal.

—A CORRESPONDENT writes:—"Babu Protap Chunder Ghose's promotion to the office of Inspector of Registration Offices in the place of Mr. Gillon, and Kumar Gopendra Krishna's promotion to the office of Metropolitan Registrar, are grave scandals. The former gentleman as you may recollect, was ushered into the office of Registrar last year amidst a hue and cry raised from all quarters, and his recent promotion may well create heart-burning in the minds of many a worthy member of the Subordinate Executive Service. I ask Mr. Editor, with what grace Kumar Gopendra Krishna who was in the 7th grade of the Subordinate Executive Service and drawing only Rs. 200 per mensem, was at once promoted to a high office fetching Rs. 600 to the detriment of the claims of hundreds of Deputy Magistrates who are in the 6th, 5th and 4th grade of the Service. You will be wanting in your duty as a journalist should you pass over this matter in silence."

—THE mania for the appointment of Commissioners is still raging. Another Commission has been appointed to report on the system under which rewards are granted to Military and Civil officers for proficiency in Oriental languages. The President will be Mr. O'Kinealy, C. S., and the other members will be Major Jarrett, Messrs. Beames, C. J. Lyall, and Macaulay, of the Civil Service, Mr. Griffith of Benares and Dr. Dymock.

—A SPEEDY termination of the Frontier complications is expected.

—LORD NAPEIER OF MAGDALA, since his arrival at Gibraltar, has inaugurated such changes in the distribution of the troops in garrison as will allow of the married soldiers being very much more comfortably housed.

—THE *Englishman* says:—"By the terms of the treaty which has just been concluded between the Government of India and the Khan of Khelat the whole of the Khelat district comes virtually under British control. The British Government agrees to uphold the present rule against all internal as well as foreign foes, and in addition to an annual subsidy of one lac of Rupees, the sum of Rs. 22,000 is to be made over monthly for the purpose of carrying out such improvements in the country as may be approved of by the Government. The British Government, moreover, will have the right to occupy the chief towns with troops, to construct railways and lines of telegraph, and to erect such forts and minor strongholds as may be deemed necessary. Major Sandeman will, as we have already announced, have his headquarters at Khelat, and officers will also be stationed at Quetta and Jacobabad.

—THE Mulla Sahib or Akhund of Swat has advised their Khans of Bajour to comply with mandates of the Amir and assist him in defending Islam, and they accordingly sent one of their colleagues to the court of Cabul to represent to the Amir their sincere loyalty to the person His of Highness and their readiness to sacrifice their lives for the cause of their religion. His Highness was extremely delighted to hear this filial response to his commands and permitted the representative to return, after awarding him a valuable Khilat.

Local.

THE Viceroy proceeded to Barrackpore yesterday.

THE Bishop of Calcutta will preach in the Old Church this evening on behalf of the Milman Memorial Fund.

THE Officers and Members of the F. Company of the Calcutta Volunteer Rifles, gave a Ball at the Town Hall on Friday last.

THE annual *melas* of the Kurtabhajas of Ghoseparah near Kanchraparah, was over on Friday last. The Kurtabhajas are the Freemason of India.

BABU BRUDER MUKERJI has been promoted to the first grade in the educational service. He is one of the candidates for the office of Director of Public Instruction in Bengal.

THE Maharajah of Burdwan and his son have left Calcutta for Burdwan, under the usual salute. His Highness has had enough salutes, which, we hope, have pleased him much.

THE *Pioneer* says the Budget, which will most likely be brought forward towards the end of next week, will, this year, form the subject of a speech in Council by the Financial Member.

A MONTHLY meeting of the Literary Branch of the Uttarpara Hitakari Sabha, will be held to-day at 7 P. M., when Babu Surendro Nath Bannerji, B. A., will deliver a lecture on "Lafayette."

LAST Sunday, a grand Hindu procession, headed by the Gossamies of Calcutta and Khurdah passed through Chitpore Road and its vicinity, chanting the name of *Hurri*. This procession was originated by the Hurri Sabha of Amratollah, Calcutta.

THE result of the last Attorneys' Examination is that only one candidate has been successful, viz, Mr. Eddis who was an articled clerk in the firm of Messors Berners Sandes and Upton. There were, we believe, about seven candidates.

BISHOP GELL of Madras and Bishop Coplestone of Colombo have arrived in Calcutta. Drs. Caldwell and Sargent, the Bishops Designate of Tinnevely and Tanjore, have also arrived. Bishop Mylne of Bombay is expected to be here on Tuesday next.

THE Maharajah of Burdwan's visit to Calcutta is about to be followed by that of the Maharajah of Hatwa who is expected here this day. His visit, says the *Englishman*, is for the purpose of paying his respects to the Viceroy and Lieutenant-Governor, and during his visit he will be the guest of Babu Juggadannund Mukerji at Bhowanipur.

ALL the Forts in India are being strengthened. Russia should take note of the fact. Colonel Drayson, R. A., having inspected the Fort at Allahabad, has come to Calcutta to report on the condition of the defences of Fort William. Captain Drayson has suggested that a few heavy rifled guns should be added to the Fort's armament.

THE Attorneys of the Calcutta High Court mustered strong, at the Attorneys, Library, in the Court House, on Saturday last, to consider what steps should be taken by them, in regard to the Civil Procedure Bill so far as it affected them. They formed a Committee to prepare a Memorial to His Excellency the Governor-General in Council on the subject and passed a Resolution to appear by Counsel before the Select Committee of the Legislative Council. We hear the Madras Attorneys are also going to appear by Counsel before the Select Committee.

THE P. and O. S. N. Company's S. S. *Monagolia* Commander Alfred Coleman, arrived in

Bombay harbour, on Wednesday last, morning at half-past 7 o'clock, with the Mails of the 9th inst. on board. The following is the list of passengers:-

From Southampton.—Col. and Mrs. Fisher, Capt. J. A. Parker, Mr. and Mrs. C. Lyall, and child, Mr. W. Harrison, and child, I. Lieut. J. W. Mulet, Lieut. F. C. Schooles, Mr. J. Watson, Mr. and Mrs. Lynch and child, Mrs. Sealy, Col. Chernside, C. B. Mr. and Mrs. Cooper, Mrs. Moizer, Miss. Bennett, Mr. J. Thompson, Miss. Ashworth, Mr. Jacknell.
From Malta.—Capt. and Mrs. Trotter, and maid.
From Venice.—Mr. and Mrs. McMinn, Mr. J. Hamerstin.
From Brindisi.—Mr. B. Smith, Sir. William. Herschel, Miss. Herschel, Mrs. Philip, Major. Waterfield, Mr. and Mrs. Wingrove, Mr. Lyall, Mr. W. Shaw, Mr. O. Westphal.
From Aden.—Mr. F. Osborn, Mrs. F. Barker.

MONEY MARKET.

SATURDAY, MARCH 3rd, 1877.

Government Loans.

1 Per cent., promissory Notes Rs.	
4½ Per cent., of 1870 (1885)	" 100 12 a 101 4 N
4½ Per cent., of 1871 (1881)	" 100 12 a 101 4 N
4½ Per cent., (Transfr.) of 1872 (1879)	" 97 14 10a 98 9
5½ Per cent., of 1859-60 (1879)	" 101 4 a 101 8

Government Debentures of 1867.

5 Per cent., for 10 years (1877)	Rs. 100 0 a 101 C
5 Per cent., for 15 years (1882)	" 101 0 a 102 0
Calcutta Municipal Debentures.	
6 Per cent., of 1864 (1884)	Rs. 111 0 a 112 0
6 Per cent., of 1865 (1885)	" 112 0 a 112 0
6 Per cent., of 1866 (1886)	" 112 4 a 112 12
6 Per cent., of 1867 (1887)	" 113 0 a 113 0
6 Per cent., of 1870 (1890)	" 114 0 a 115 8
6 Per cent., of 1872 (1892)	" 115 0 a 116 0

EXCHANGE ON LONDON.

	s. d.	a.	d.
Bank Bills, at 6 months' sight	a	1 9-15-16	
Ditto ditto, at 3 months' sight	a	1 9-13-16	
Ditto, on demand, above £500		1 9-11-16	
Credit Bills, (1st class) at 6 months' sight	a	1 10½	
Do unmet Bills, (1st class) for acceptance, at 6 months' sight	a	1 10-3-16	
For payment at 6 months' sight		1 10-316 a 1-10½	
Ditto ditto, at 3 months' sight		1 10-1-16	
Bank of Bengal Rates.			
8th February, 1877.			
Minimum rate of Interest	...	9 per cent.	

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	...	105 a 107
Agra Savings' Bank	...	125 a
Allahabad Bank, Ltd.	...	145 a 146
Alliance Bank of Simla	...	103 a 105
Bank of Bengal	...	6 5 a 7 0
Bank of Upper India, Ltd.	...	123 a 125
Delhi and London Bank, Ltd.	...	170 a 175
Himalaya Bank, Ltd.	...	100 a 105
Musorie Bank, Ltd.	...	100 a 105
National Bank of India	...	110 a 112
Punjab Bank, Ltd.	...	58 a 60
Simla Bank Corporation	...	500 a 510
Unconv. S. Bank (Agra)	...	85 a 88

Commercial Company's Shares, &c

Asiatic Jute Co. Ltd.	...	20 a 35
Bally Paper Mills Co.	...	97 a 98
Barahansore Jute Factory...	...	75 a
Bengal Coal Co. Ltd.	...	1,300 a N
Bengal Iron Works Co.	...	84 a 85
Bengal Jute Pressing	...	150 a 152½
Bengal Mills Co. Ltd.	...	1,100 a
Borded Warehouse	...	340 a
Bowrah Cotton Mills	...	a 95

Budge-Budge J. Mills	...	a 82
Calcutta Hydraulic	...	15 a 16
Calcutta Jute Mills Co.	...	80 a 82
Carew and Co. Ltd. (Sugar)	...	130 a 132
Dunbar Cotton Mills	...	73 a 75
Eastern B. Railway Co.	...	280 a 282
East Indian Railway	...	278 a 280
Equitable Coal Co. Ltd.	...	150 a 160
Fort Gloster Manufacture...	...	62 a 65
Goswory Cotton Mills	...	92 a 93
Gonriopore Co. Ltd.	...	175 a 177½
Great Eastern Hotel	...	87 a 88
Hawrah Mills Co., Ltd.	...	952 a 960
Indian General S. N. Co. Ltd.	...	69 a 70
Landing and Shipping Co.	...	250 a 260
Nasmyth's Pat Press	...	13 a 14
Nanthipore Indico Co.	...	80 a 85
N-W Beerboom Coal	...	60 a 62
Oriental Jute Manufactg.	...	137 a 138
Oudh and R. Railway	...	65 a
Ramki-topore Press	...	45 a 47
Raneegunge Coal Co.	...	nominal.
Riverside Press Co.	...	100 a 101
Rustumjee Twine & Canvas...	...	230 a 232½
R. Scott Thomson and Co.	...	710
Scinde, P. & Delhi Ry. Co.	...	60 a 63
Seepore Jute Manufactg.	...	18 a 20
Strand Bank Press Co.	...	65 a 67 x
Watson's Patent Press	...	

Tea Company's Shares.

Amicable (Assam)	...	160 a 165
Anuluckie	...	118 a
Arcuttipore (Cachar)	...	170 a 175
Assam Company	...	750
Balasam (Darjeeling)	...	100 a
Baree (Kangra)	...	90 a
Bengal (Cachar)	...	83 a 84
Do. contributory	...	60 a 62
Bishnauth (Assam)	...	400 a
Do. contributory	...	200 a 205
Borsillah (Assam)	...	90 a
Burkholder (Cachar)	...	100 a 101
Central Cachar	...	174 a 175
Central Terai (Darjeeling)	...	70 a 75
Chandypore (Cachar)	...	730 a 735
Chota Nazpore	...	83 a 85
Colonial (Assam)	...	112 a 114
Cocheela (Cachar)	...	a 165
Debing (A-sam)	...	68 a 69
Dehra Doon	...	84 a 86
Dessai & Perbut. (Assam)	...	150 a
Durrung (Assam)	...	77 a 78
Eastern Cachar	...	a 125
East India (Assam & Cachar)	...	76 a 77
Gielle (Darjeeling)	...	90 a 98
Gowhaty (Assam)	...	85 a 86
Grob (Assam)	...	340 a 380
Holta (Kangra)	...	96 a 97
Hoolmaree (Assam)	...	135 a
Hoolongore (Assam)	...	101 a 102
Jheeri Ghat (Cachar)	...	71 a 72
Jokai (Assam)	...	140 a 141
Kalcherra (Cachar)	...	106 a 106
Kangra Valley	...	par
Kanchunpore (Cachar)	...	90 a 92
Kurseong and Darjeeling,	...	75 a 80
Kurseong and Terai	...	40 a -1
Kuttal (Cachar)	...	13,500
Lakatoora (Sylhet)	...	94 a 96
Lower Assam	...	46 a 48
Luckimpore (Assam)	...	123 a 125
Majagram (Cachar)	...	130 a 132
Monacherra (Cachar)	...	79 a 80
Do. contributory	...	69 a 70
Mothola (Assam)	...	105 a 106
Do. Contributory	...	6 a 7 prem.
Muttuck (Assam)	...	150 a
Do. contributory	...	90 a
New Fallohini (Darjeeling)	...	75 a 80
New Gola Ghat Assam	...	206 a 208
New Mutual (Cachar)	...	215 a 220
Phoenix of Cachar	...	2 prem.
Punkabaree (Darjeeling)	...	100 a
Pattarae (Sylhet)	...	100 a 101
Rajabaree (Assam)	...	105 a 106x
Second Mutual Cachar	...	20 prem.
Singbulli and Marmab	...	5 a 10 dis.
Singell (Darjeeling)	...	108 a 110
Soom (Darjeeling)	...	97 a 98
Springside (Darjeeling)	...	95 a 98
Sungoo River (Chittagong),	...	112 a 115
Teendarrae Darjeeling,	...	85
Tukvar (Darjeeling)	...	137½ a 140
Upper Assam	...	55 a 56

Selections.

THE BRAHMO SOMAJ.

(Indian Evangelical Review.)

We have no very striking developments of Brahmoism to record at this time. Its progress during the past year has been very quiet. We do not know that any new revelation has been received by any of its teachers, or any new doctrine of faith or practice formulated. Babu Keshub Chunder Sen has published little if anything since his last annual address, in January 1876, until that just delivered at Calcutta. Last April we chronicled and commented upon an apparent retrograde tendency of Brahmoists towards Hinduism and a system of modified Hindu asceticism, which had just been promulgated by their leader. Our readers will remember that several candidates for the new ascetic discipline were inaugurated with considerable parade, and the system was explained in a series of articles in the *Indian Mirror*. Since that time very little has been said about the new *bhaktis*, *yogas*, etc.; perhaps, they have been pursuing in silence their training, and we may hear more from them hereafter. But thus far no results that we can see have followed this latest development of Brahmoism.

A prayer recently appeared in the "devotional" column of the *Mirror* which is quite noticeable. The part of it to which we desire to call particular attention is as follows:—

"Supreme Ruler, God of might and mercy, have compassion, we pray thee, upon the souls of the hundreds of thousands who have perished by the late cyclone in our country. Unaware and unprepared they were hurled into sudden death; and we hear of them, their sufferings, and their terrible passing away, like a strange dream that is related. The mystery of thy dealings, with the other world is past our comprehension; we wonder, and we are struck with awe, and humble ourselves to the dust before thee. While we, unworthy as we are of life, are spared by thee in health and happiness, and everything is cheerful around us, so many of our brethren and sisters are torn away untimely from all they prized. Our common Father, how can we forbear to ask thy gracious blessing on them in the other world? and while we pray for them we cannot forget the survivors," etc.

Whether this prayer, which breathes a spirit so sympathetic, so devout, and on the whole so admirable, is to be regarded as the expression of a belief in a sort of a purgatory, or as indicating the formation of any peculiar belief with reference to the other world, we are not, of course, prepared to say. Is the doctrine of purgatory that which, under the working of the eclectic principle, the Samaj prefers to adopt from Romanism? There the prayer is. It appeared in the *Mirror* of Nov. 26, 1876. Our readers may draw their own inferences.

The eclectic character which the Brahma Samaj claims, as well as its very great indebtedness to Christianity, was never better illustrated than on the occasion of the recent annual meeting at Calcutta. One of the sessions, as usual,

was occupied by a service in English. At that time, after the opening hymn,—

"The year is gone beyond recall,
With all its hopes and fears," etc.,

extracts were read from the Vishnu Purana, the Koran, the Bible, and the poems of Hafiz. The other hymns sung, besides a Sanskrit chant, were the hymns so well known and loved by us:—"Abide with me, fast falls the evening tide;" "My God, my Father, while I stray;" "Nearer, my God, to thee;" and one less common, though well known, "Had the wings of a dove, I would fly." We are glad that they could make so good a selection. We are not now prepared to comment on Babu K. C. Sen's address delivered at the last anniversary of the Samaj; it is said, however, to have been one of the most eloquent of all his efforts.

MAHOMEDANISM.

REACTION in England against the nonsense that was current a little while ago on the subject of the Anti-human Turk, has led to a stir of interest in Mahomedanism which is manifested, among other ways, by an article in the new number of the *Quarterly Review*. A new edition of Mr. Bosworth Smith's lectures is taken as the text:—

Nothing can be more instructive and more curious than the sketch which Mr. Smith gives of the various opinions respecting Mahomed, and the religion of which he is the founder, which have been held by the Christian world from medieval times down to our own day. In the earlier romances the fanatical iconoclast of Arabia is himself turned into an idol; the Caliph of Cordova is made to swear "by Jupiter, by Mahomed, and by Appollyon;" human sacrifices are supposed to be offered to him; and the very name of Mahomedanism, "Mahomerie,"—or in its English form, "mummery,"—has come down to us as a synonym for foolish Pagan and superstitious rites. It is odd to note how words of originally simple and harmless meaning are, in the course of time, invested with new and offensive signification. "Pagan" and "Heathen," like the Arabic *Kafir*, originally meant no more than the simple villager, the dweller on the heath, to whom the elaborate ritual of the town was unknown. "Infidel," meaning one who would not take a thing on trust, was soon made to signify one who could not be trusted. "Unbeliever"—an innocent term enough in its obvious sense—has, with its synonym "miscreant," come to be considered one of the worst forms of reproach; while, to come back to our immediate subject Mahound (Mahomed) is one of the master fiends in every school-boy's demonology. Shakespeare in unqualified terms identifies him with the devil himself:—

"The Prince of Darkness is a gentleman.

Modobe's called and Mahu" (*i. e.*, Mahound.)

The secret of Mahomed's success, we read further on, was "enthusiasm combined with patriotism."

Whether he believed to the full in his divine mission and revelations or not matters but little; but it is certain that he did believe in himself as working for the good of his fellow-countrymen. He took the political and religious institutions of his country as he found them, and he strove to eradicate what was bad and to develop what was good. He knew that so long as the various tribes wasted their strength in internecine war there was no hope of their ever becoming a power; but he knew their character and temperament well enough to perceive

that any scheme for bringing about national unity must fail if it involved the necessity of their submitting to any master whatever. He, therefore, sought to bind them together by what we may call their common religious feeling, but which really means, as it too often does, common interests, common customs, and common superstitions. At Mecca all was ready to his hand: the Ka'abah contained all the gods of the different tribes, the annual fairs and *eideldjodau* (to borrow a Welsh name that exactly expresses the character of these gatherings) were held in the territory, and it was here that the historical and religious traditions of the race were circulated and kept alive. All the elements of centralisation were there, and it only wanted such a master-spirit as Mahomed's to turn their thoughts towards the common idea which should induce them to unite.

Mr. Bosworth Smith maintains that Mahomed's idea of paradise was no more sensual than that taken by other nations, *viz.*, that Paradise is but the happiness of the present life intensified, and that in defining it any people must necessarily express themselves in terms drawn from their experiences of pleasure here. Thus Mahomed promises to the good Muslim, after death, what to the wanderer in the thirteenth desert must seem the acme of enjoyment—cool, shady gardens with bubbling fountains and running streams; with the companionship of black-eyed hoarises (their name and attributes borrowed, by the bye from the Persian), and certain luxurious necessities, such as perfumes, cushions, carpets, &c. Similarly the Red Indian dreams of a happy hunting-ground beyond the clouds, and the Norseman thought that after death they should drink ale for ever from the skulls of his enemies slain in battle.

The question, however, is scarcely what did Mahomed mean by his descriptions, but what effect have they had upon his followers, and how are they actually interpreted by the mass of Mahomedans at the present day? If the Prophet pictured the joys of Heaven in glowing colors, he was no less circumstantial and vivid in his description of the torments of Hell; and it is clear that these vivid pictures contributed greatly towards inspiring the valor of the early propagators of the creed, and while it is certain that they tend to make the Muslim of the present day earnest in his religious exercises, it is very doubtful whether the sensuality of his Heaven makes him a whit the more sensual, any more than the gloominess of his Hell makes him gloomy and miserable.

On this, as on most other points in the inquiry, Mr. Bosworth Smith appears to have formed a very sound opinion. The following passage, for instance, contains a very just and sensible summary of, and apology for, the morality of Islam:—

"Perhaps, there is no remark one has heard more often about Mahomedanism than that it was so successful because it was so sensual, but there is none more destitute of truth; as if any religion could owe its permanent success to its bad morality! I do not say that its morality is perfect or equal to the Christian morality. Mahomed did not make the manners of Arabia, and he was too wise to think that he could either unmake or remake them all at once. Solon remarked of his own legislation that his laws were not the best that he could devise; but that they were the best the Athenians could receive; and his defence has generally been accepted as a sound one. Moses took the institutions of primitive society as he found them—the patriarchal power, internecine war, blood feuds, the right of asylum, polygamy and slavery—and did not abolish any one of them; he

only mitigated their worst evils, and so unconsciously prepared the way in some cases for their greater permanence, in others for their eventual extinction."—pp. 232, 233.

Some British apprehensions may be quieted by the following passage:—

Not long ago, in India, a question was raised and discussed by various learned Muslim lawyers which might have had a tremendous result for ourselves. It was nothing less than the question whether *Hindustan* was a *dar ul harb*, or "enemies' country," that is, whether the *Jehad* was in active or potential existence there, and consequently whether or no Muslims could, consistently with their faith, preserve their allegiance to their Christian rulers. The decision was given almost unanimously in favor of peace and loyal submission to the existing rulers; and the chief argument adduced in support of this view is a convincing proof of the truth of Mr. Smith's theory, that not only is the *spirit* of Islam favorable to peace and progress, but such *spirit* really does actuate its professors now. The practice of Mahomed himself ways adduced, namely that when he had laid siege to a town, or declared war against a tribe or people, he invariably delayed his operations until sunset, that he might ascertain whether the *izzah* "call of prayers," was heard amongst them. If it were, he refrained from the attack, maintaining that where the practice of his religion was allowed by the rulers of the place he had no grievance against them. This one argument, and the fact that the name of our most gracious Sovereign is now inserted in the *Khutbah*, or "Friday bidding prayer," in all mosques throughout India, is a sufficient proof that Islam is not antagonistic either to religious or political toleration, and that the doctrine of *Jehad* or holy war, is not so dangerous or barbarous an one as is generally imagined.

HEADS OF SELF-EXAMINATION.

It is earnestly requested of those who may use this exercise of Self-examination, first to implore the Divine blessing upon it, that the Holy Spirit may direct its application.

"What do ye more than others?"

Am I now living in the favor of God?
Am I going on to full sanctification?
Do I intentionally aim to please God in all things?
Am I cultivating a constant sense of the presence of God?

Do I read and love the Scriptures more than any other book?

Do I anxiously redeem the time?
Do I study not to be conformed to this world?
Do I regularly and faithfully examine myself?
Do I meditate much upon the joys of heaven?
Do I live in the spirit of prayer?
Do I deny myself for CHRIST's sake?
Is the reproach of CHRIST dearer to me than the applause of the world?

Do I set my affections upon things above?
Do I delight more to obtain poverty of spirit than the riches of this world?

Am I constantly employed for God?
Would I rather die than sin?
Am I increasing in spiritual-mindedness?
Do I delight in God more than I ever did?
Am I dying daily to sensible objects, and living for eternity?

Is the thought of death pleasing and comforting to me?

Is it a part of my study to accomplish much for God in a little time?

Are my states and dispositions more heavenly than formerly?

Do I relish most religious conversation?
Do I love best the company of the pious?
Do I seek opportunities of gaining and doing good?
Am I afraid of misemploying my talents?
Do I exercise all my influence for God?
Am I carefully solicitous as to my example?
Do I reprove sin without respect of persons?
Am I doing all in my power to save souls?
Do I regularly pray for the prosperity of the church, and the conversion of the world?

Do I leave nothing undone to promote CHRIST's kingdom upon earth?

Have my last days been my best days?

Have I that faith in CHRIST which realizes a present salvation?

Have I that love to God which constrains to obedience?

Does the SPIRIT of GOD bear testimony to my acceptance with him?

Am I sowing to the flesh, or to the SPIRIT?

Do I grow in grace, and in the knowledge of CHRIST JESUS?

Do I love the Sabbaths and ordinances of God?

Am I never absent from the house of God when I could be present?

Do I visit and pray with the sick, the poor, and the destitute?

Do I cultivate a spirit of deep humility?

Do I study to understand the Word of God?

Do I carefully heed the voice of conscience?

Do I watchfully guard against lightness of spirit?

Do I always bear in mind my final account?

Am I daily living in the spirit of sacrifice?

Do I watch in the world for moments of inward communion with God?

Do I always attend to the inward motions of the HOLY SPIRIT?

Do I always remember the omniscience of God?

Do I carefully abstain from speaking or hearing evil of others?

Have I done any thing this day to save souls from death?

Were I sure of dying this day, what should I immediately do?

Luknow Witness.

THE DESIRE OF SALVATION.

THE desire of salvation is witnessed, "First; by doing no harm, by avoiding evil in every kind, especially such as is generally practised; such as "The taking the name of God in vain."

"THE profaning the day of the Lord, either by doing ordinary work thereon, or, by buying and selling; drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the going or taking things on usury, viz., unlawful interest; uncharitable or unprofitable conversation, particularly speaking evil of Magistrates or of ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God; as, the putting on of gold and costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus; the singing those songs, or reading those books which

do not send to the knowledge or love of God; softness and needless self-indulgence; laying up treasure upon earth; borrowing without a probability of paying or taking up goods without a probability of paying for them.

It is expected of all who continue in the Societies that they should continue to evidence their desire of salvation.

Secondly by doing good, by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort and as far as is possible, to all men.

To their bodies, of the ability that God giveth; by giving food to the hungry, by clothing the naked, by helping or visiting them that are sick or in prison; to their souls, by instructing, reproof, or exhorting all we have any intercourse with, trampling under foot that enthusiastic doctrine of devils that 'we are not to do good unless our hearts be fear to it';

By doing good specially to them that are of the household of faith, or groaning so to be; employing them preferably to others buying of one another, helping each other in business; and so much the more because the world will love its own, and them only.

By all possible diligence and frugality, that the gospel be not blamed.

By running with patience the race that is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and obscuring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation.

Thirdly; by attending upon all the ordinance of God; such are.

The public worship of God.

The ministry of the Word, either read or expounded;

Supper of the Lord:

Family and private prayer;

Searching the Scriptures and Fasting or abstinence

These are the general rules of our Societies: all which we are taught of God to observe, even in His written Word, the only rule, and the sufficient rule, both of our faith and practice. And all these we know his spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known up to them that watch over that soul, as they that must give an account. We will admonish him of the error of his ways, we will hear with him for a season, but then, if he repent not, he hath no more place among us. We have delivered our own souls.

(Sd.) JOHN WESLEY CHARLES WESLEY.
May 1st 1743.

Government Notifications.

GOVERNMENT OF INDIA NOTIFICATIONS, APPOINTMENTS, PROMOTIONS, &C.

(Gazette of India.)

LEGISLATIVE DEPARTMENT.

MR. W. F. AGNEW, Barrister-at-law, received charge of the office of Reporter for the Indian Law Reports,

in the High Court at Calcutta, from Mr. Amir Ali, afternoon on the 26th instant.

WHITLEY STOKES.
Secy. to the Govt. of India.

HOME DEPARTMENT.

Mr. J. F. D. Inglis, C. S. I., made over charge of the Office of Chief Commissioner of Oudh to Sir George Couper, Bart., C. B., K. C. S. I., on the 15th instant.

Establishments.—The Honorable Sir John Strachey, K. C. S. I., is permitted to resign the Bengal Civil Service, with effect from 14th December 1876.

Appointments.—Mr. G. D. Burgess, Bengal Civil Service, Assistant Commissioner of the 3rd Grade, in British Burma, to be Assistant Commissioner of the 2nd Grade, with effect from the 16th September last, vice Mr. L. McIver.

Mr. A. H. Hildebrand, Assistant Commissioner of the 4th Grade, to be Assistant Commissioner of the 3rd Grade vice Mr. Burgess.

Mr. E. S. Symes, Bengal Civil Service, Supernumerary Assistant Commissioner, to be Assistant Commissioner of the 4th Grade, vice Mr. Hildebrand.

Mr. A. Manson, C. S., Officiating Joint-Magistrate and Deputy Collector of Purneah, in Bengal, to officiate as Deputy Commissioner of Shylhet in Assam, during the absence on furlough of Mr. A. L. Clay, or until further orders.

Mr. F. E. Tuson, Extra Assistant Superintendent of the 2nd Class in Port Blair and the Nicobars, to officiate as Extra Assistant Superintendent of the 1st class, during the absence of Mr. F. A. de Roeperstorff, or until further orders.

Mr. H. G. Austen to officiate as Extra Assistant Superintendent of the 2nd Class vice Mr. F. E. Tuson, or until further orders.

Ecclesiastical.—The services of the Reverend A. H. Eddy, M. A., Chaplain of Kampti, in the Central Provinces, are placed at the disposal of the Government of the North-Western Provinces, with effect from the 12th instant.

ARTHUR HOWELL,
Offg. Secy. to the Govt. of India.

DEPARTMENT OF REVENUE, AGRICULTURE, AND COMMERCE.

Navigating.—Sub-Lieutenant E. W. Petley, R. N., Assistant Superintendent of the 2nd Grade in the Marine Survey Department, is granted eight months' furlough on medical certificate, under Section 14, Chapter IV, of the Civil Leave Code.

With reference to Notification No. 105, dated the 23rd ultimo, Captain J. R. Wilmer, Officiating Assistant Superintendent of the 1st Grade in the Topographical Survey, reverted to his substantive position as Assistant Superintendent in the 2nd Grade, on the 23rd January last.

G. R. M. BATTEN,
Offg. Secy. to the Govt. of India.

FOREIGN DEPARTMENT.

Judicial.—The Governor-General in Council is pleased to invest Captain W. S. S. Bisset, R. E., Manager (Open Line), Holkar and Nimuch State Railway, with the powers of a Magistrate, 3rd Class, as described in Section 20, Act X. 1872, (the Code of Criminal Procedure) to be exercised within the limits of the Open Line, Holkar and Nimuch State Railway.

The services of Surgeon R. M. Wall, Civil Surgeon, Bushire, are re-placed at the disposal of the Government of Bombay.

Appointment.—Surgeon J. C. Lucas, Bombay Medical Establishment, is appointed Civil Surgeon at Bushire, with effect from the date of assuming charge, vice Surgeon R. M. Wall.

Captain C. B. Euan Smith, C. S. I., Officiating Political Agent, 3rd Class, and 1st Assistant Resident, Hyderabad, held charge of the current duties of the Hyderabad Residency, from the 29th September to 21st October 1876, both days inclusive, and again from 11th December 1876 to 24th January 1877, both days inclusive, during the temporary absence of Colonel R. J. Meade, K. C. S. I., on duty.

T. H. THORNTON,
Offg. Secy. to the Govt. of India.

FINANCIAL DEPARTMENT.

Accounts and Finance.—Mr. E. F. T. Atkinson, B. C. S., is appointed to officiate as Accountant-General, North-Western Provinces, and Deputy Commissioner of Paper Currency, Allahabad Circle, until further orders.

Mr. T. W. Rawlins, B. C. S., is appointed to officiate as Accountant-General, Punjab, and Deputy Commissioner of Paper Currency, Lahore Circle, until further orders.

Mr. D. M. Barbour received charge of the Office of Accountant General, Bengal, before noon, on the 26th February 1877.

Post Office.—The services of Mr. T. W. Gribble, B. C. S., Officiating Post Master General, Bengal, are replaced at the disposal of the Government of Bengal from the date on which he is relieved of his duties in the Post Office Department.

Mr. J. Macfarlan, B. C. S., Post Master General of the 2nd Grade, now on furlough, is appointed to officiate as Post Masters General, Bengal, and in the yet of Post Master General Grade until further orders.

Mr. T. Rhenius is appointed to officiate as Post Master, Madras, during the absence, on privilege leave, of Mr. M. Percy, or until further orders.

R. B. CHAPMAN,
Secretary to the Govt. of India.

PUBLIC WORKS DEPARTMENT.

Mr. P. Gihooly, Sub-Engineer, 3rd Grade, on the Establishment under the Director of State Railways, is temporarily promoted to Sub-Engineer, 2nd Grade, with effect from 24th September 1875.

This cancels Public Works Department Notification No. 468, dated 16th November 1875.

Captain W. H. Browne, S. C., late Assistant Engineer, 2nd Grade on the Establishment under the Director of State of Railways, was granted leave in India on medical certificate from the 30th August to 30th November 1875, under Chapter I of the Military Furlough Rules of 1868.

The following Upper Subordinates on the Establishment under the Director of State Railways, are transferred to the Subordinate (Revenue) Establishment in the grades specified:—

Mr. H. Gower, Supervisor, 2nd Grade, as Inspector, 2nd Grade.

Mr. A. Joseph, Overseer, 1st Grade, as Inspector, 3rd Grade.

Mr. P. Magrath, Sub-Engineer, 1st Grade, Central India, is temporarily transferred to Madras for employment on Famine Relief Work.

With reference to Public Works Department Notification No. 56, dated 9th February 1877, Lieutenant-Colonel L. Russell, R. E., Temporary Chief Engineer, 2nd Class, Military Works Branch, reverted to his substantive rank of Superintending Engineer

1st Grade, on the afternoon of the 19th February 1877.

Deputy Assistant Commissary A. Connell, Sub-Engineer, 2nd Grade, Military Works Branch, is temporarily transferred to Madras for employment on Famine Relief Works.

In continuation of Public Works Department Notification No. 221 of 10th May 1876, Lance Corporal G. McDonald, R. E., is appointed to the Public Works Department, as Overseer, 1st Grade, with effect from 30th March 1876.

The under-mentioned temporary 2nd Grade Superintending Engineers of Railway Branch will revert to the 3rd Grade of Superintending Engineers, with effect from the dates specified:—

Major J. G. Lindsay, R. E., from 16th January 1877, consequent on the return from furlough of Mr. W. Netherlands.

Mr. H. Price, from 6th February 1877, consequent on the return from furlough of Major R. C. B. Pemberton, R. E.

The transfer of Mr. T. L. Tanner, Assistant Engineer, 1st Grade, to Bombay, for employment on Famine Relief Works (Public Works Department) Notification No. 23, dated 25th January 1877, is cancelled.

Lieutenant D. A. Scott, R. E., Officiating Deputy Consulting Engineer to the Government of India for Guaranteed Railways, Calcutta, is transferred to Lucknow, as Deputy Consulting Engineer to the Government of India for Guaranteed Railways, during the absence of Captain H. W. Rathborne R. E., or until further orders.

The under-mentioned Upper Subordinates are transferred temporarily, from the North-Western Provinces, Irrigation Branch, to Madras, for employment on Famine Relief Works:—

Sergeant R. Fryer, Supervisor, 2nd Grade.

Sergeant J. Bell, Overseer, 1st Grade,
W. A. CROMMELIN, Major-Genl., R. E.,

Secretary to the Govt. of India

Advertisements

[ESTABLISHED A. D. 1833.]

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Note and Letter Papers of various quality and sizes, Envelopes to match them, Writing and Printing Papers, Cards Visiting Business, Ball-programme, Invitations &c., Writing, Printing, Lithographic, Inks, Steel and Quill Pens, Holders, Inkstands, and many other requisites in stationery, fancy Note-papers and cards for wedding invites, Envelopes, &c.

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Rivers Steam Navigation
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The Steamer "OUDE" with flat Nazeerah left Goalundo for Assam on the 27th Current.



The Steamer "BENGAL" with flat Gornuckpore and Arrocan left Calcutta for Assam on the 27th Current and will leave Goalundo on the 6th proximo.

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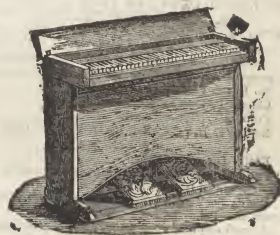
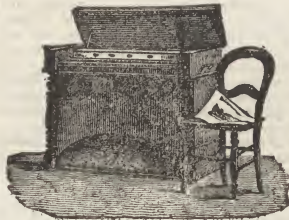
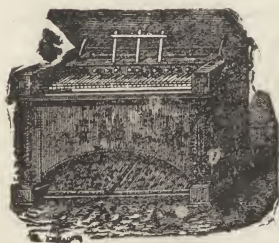
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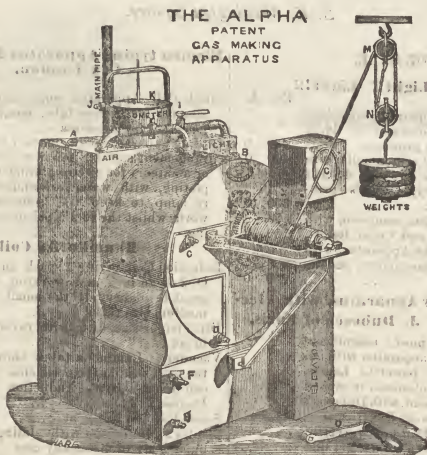
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SUNDAY EDITION.

VOL. XVI.]

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Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

Editorial Notes.

THERE is considerable difference between the Mahomedans of Bengal, and the Mahomedans of Bombay for instance, and those of the Punjab, and their feelings towards the Sultanate of Turkey must not be gauged by the same standard. The Mahomedans of Bengal are mostly Bengalis, forced to embrace Islamism by the proselytizing fanaticism of the quondam rulers of this country, and retain the essential characteristics of the inhabitants of Bengal, and their sympathy with the Ottoman Empire of Europe is about as real as the sympathy of Hindus with Germans, because both trace their descent from the ancient Aryans. It is different, however, with the Mussulmans of the Punjab and Bombay, who are much more closely identified nationally, as well as religiously, with the Mahomedans of Turkey.

THERE is no form of barrenness more distressing than the barrenness of the soul. A man may go on working and laboring with his whole mind and body, he may go on praying and worshipping day after day. But if his soul is not fruitful of deep and fresh forms of spirituality, and if his heart is not full of light and sweetness, and the plentiful stream of grace, of what avail is all that he does? The heart that cannot reproduce the manifold forms of beauty, truth, and holiness which Divine communion presents or should present within, is as barren as a stone. A heart that can not feed hungry souls with the

bread of Heaven which God's own hand gives to be given to those that need it, is barren and unprofitable. The poet records his fresh inspirations of natural beauty and joy; the painter leaves to the world the legacy of his glowing, deals of grandeur and sublimity; the philosopher amasses for the benefit of mankind the truths which he discovers, must the religious man alone remain listless and unfruitful? Fertility is the test of the progress of the spirit. Fertility is the test of permanency in religious life. Fertility is the sole claim to missionary life. Barrenness means death.

THERE is disagreement among the Brahmos, and serious disagreement too. Some are accused of over-spirituality and long prayers, others are accused of inspirituality and momentary prayers. And there is considerable disunion between the parties. Some are accused of ascetic and unnecessarily self-mortifying practices, others are accused of self-indulgence, taking very little pains to live according to the spirit of their religion. Some are found fault with for being too narrow and exclusive in their ideas and estimates of character, others are disliked for being latitudinarian and unstable in their views and principles. Some are condemned for leaning too much on the side of Hinduism and orthodox rules of life, others are equally condemned for having a decided bias if not exactly for Christianity, but certainly for European ways and ideas of life. Is a reconciliation of these conflicting moods possible? Is there a medium path in which such varieties of views may meet and harmonize? Certainly there is. Why should not the leading men in the Brahmo community bestir themselves, and secure a foundation on which healthy uniformity and variety are obtainable?

SIR GEORGE CAMPBELL in his *Very Recent View of Turkey*, a book, on the whole, well-spoken-of by the English Press, institutes an interesting comparison between the Hindus and Turks. He is of opinion that the physique of the Turk equals, or excels, that of the best Indian races, and is unquestionably superior to the generality of the Indian population. But in agriculture, energy, and industry, the Turk is inferior to the people of the Punjab. By his education the Turk is much more Europeanized than the "ordinary Native of India" in manner and expression. He is a better man of the world, and the first impressions of him are altogether more favorable. On the other hand, the educated class among the Turks is very small, and with the possible exception of the Military Schools, the education given is not so thorough as what the Indians have received. Among the Natives of India we have turned out a great many intellectual men, and a good supply of doctors and engineers; that is more than the Turks have done. The

exclusion of all Christians from political power is contrasted with the conduct of the Mogul Emperors, who entrusted Hindus with high political office, and with "the every-day unceremonious practice of Native States in India," where the prime ministers are often men of foreign religion.

Our youthful and able brother, the *Leader*, in his specimen number of Saturday before last might have omitted that reference to what he calls "the malignant perversity" of the Native Press, and what Sir Richard Temple mildly designates as "the unreasoning querulousness of tone." The *Leader's* strictures are directed to certain extracts, alleged to have been made from the *Shome Prokash* wherein our vernacular contemporary is found to call Englishmen who come out to India very hard names indeed. If the *Shome Prokash* is really guilty of the language attributed to it, that paper has very much changed from what it was before. But admitting the guilt on the part of one Native organ, why should the *Leader* jump to the generalization that "in no other country in the world will be found such a large body of public servants actuated by the highest and noblest principles, and labouring with all their might to promote the welfare and happiness of a people that acknowledges their disinterestedness by branding them as liars, cheats, and impostors, and aspersing the characters of those dearest to them." What one newspaper says is not what the entire people think. The experienced and well-meaning gentleman who edits the *Leader* knows, as well as we do ourselves, that the people of this country do not hold such opinions; it is doing them a grievous wrong to say that they do so, and serves only the unhappy object of "fomenting discord between the subjects of a common sovereign, beloved and revered by all." We dare say the *Leader* is above such objects, and the observation, quoted above, is perhaps but a slip of the pen.

It is positively demoralizing to be told so repeatedly, that the famine policy of Government which is being pursued in the afflicted presidencies, is productive of dreadful suffering and death. The disinclination of Sir Richard Temple to accord relief to any one who is not sufficiently reduced to weakness by want of food, and the still more questionable principle of doling out only such amount of food as is barely sufficient to ward off starvation, strikes us as impracticable as inhuman. Whose discretion is to be relied upon, and how can any man's discretion be relied upon in determining what amount of emaciation entitles a half-starved person to food? Are not persons' constitutions different, are not persons' discretions different? After the strictures on the extravagant famine policy of Behar there has been an evident reaction in the mind of Sir Richard Temple. Prodi-

gality and parsimony are equally reprehensible in such circumstances, and perhaps the latter more than the former. This reaction to our mind proves the justice of the strictures we allude to. In Behar there were more bags of rice than there were sufferers to consume them, whereas, in Southern India at the present day, it seems to be the object of Sir Richard to secure the maximum amount of credit to Government by according the minimum amount of indispensable relief. The *Leader* gives extracts from a letter written by a gentleman who superintends relief works:—

"If you wish," he says, "to have an idea of Temple's scheme, come and judge for yourself; you will see men, women, and children driven away, because they are not sufficiently emaciated, only to starve and die. It is heart-rending, especially in the case of young children; but what are we to do? Temple's orders are imperative, and nobody here will dare to oppose them."

Bellary a short time ago to meet Temple, but for whose benefit? Starvation deaths are frequently set down to cholera, and our chiefs here, of whom we have many, evince a reluctance to ascribe them to the real cause.

SIR JUNG BAHADUR, the Prime Minister of Nepal who died on the 26th ultimo suddenly, had a strange life. An abler, bloodier, shrewder, and more desperate character it is difficult to meet with in modern times. As a young man he was a perfect gambler, and fond of all violent and desperate games, disobedient to his father, a staid old general the Nepalese army, and a favorite of the soldiers with whom he often went on wild expeditions. He swam his horse across mountain torrents, and jumped into deep wells in obedience to the command of his King who wanted thus to put an end to his life. But nothing killed him. He shot dead his uncle Mahtabar Singh, the Prime Minister, a fine, noble, manly Nepalese old officer, to gain royal favor, and thus became the Commander-in-Chief of Nepal. And then the history of his acquiring the Primeministrship is thus given:—

He first ordered one of the ministers into custody, but the minister's son sprang forward in resistance, and was at once cut down. The father tried to revenge his son's death, and was shot dead by Jung Bahadur. There still confronted him fourteen of the nobles whose leader had been slain before their eyes; and who threatened for vengeance; but the appearance at his side of that faithful bodyguard, on whose fidelity the safety of the Minister was more than once depended, precluded them from seizing the murderer of their Chief. It was but too clear to those unhappy men what was to be the last act of this tragedy. Jung received the rifle from the hand of the man next him, and levelled it at the foremost of the title band. Fourteen times did that fatal report ring through the hall as one by one the rifles were handed to one who would trust no eye but his own, and at each shot another noble lay stretched on the ground. Adivan Singh alone escaped the deadly aim; he managed to reach the door, but there he was cut almost in two by the sword of Krishna Bahadur. Thus, in a few moments, and by his own hand, Jung rid himself of those whom he most feared. In that one room lay the corpses of the highest nobles of the land, shrouded by the dense smoke still hanging in the confined atmosphere as if to hide the horrors of a tragedy that would not bear the light of day. The massacre now went on in all parts of the building. One hundred and fifty Sikhs perished on that eventful night, and the panic was widespread. Before day had dawned Jung Bahadur had been appointed Prime Minister of Nepal, and had placed guards over the arsenal, treasury, and palace.

He then contrived to imprison the old king, and placed the heir apparent on the throne. Having thus become absolute his desperate nature changed. He is said to have become a mild and beneficent ruler; every thing prospered under him; from a secret enemy he became the friend of the British, visited England, and used to say that

the Queen had never "a more loyal subject than he." During the Mutiny his troops rendered effectual service in the relief of Lucknow, and he won the esteem and honor of the British Government. But he never allowed the English to interfere in the internal administration of Nepal, and was exceedingly jealous of its thorough independence. During the visit of the Prince of Wales everybody knows how Jung Bahadur entertained His Royal Highness. He was a bold, keen, unscrupulous man, guilty of many foul and desperate deeds, but he vigorously governed his semi-savage countrymen. In his absence there will be complications and perhaps bloodshed for the chief power in Nepal.

THEISM IN CHINA.

We have from time to time noticed with joy the indications of new-born interest in the Brahmo Somaj dispensation in different parts of the world. Quite recently a message came from Australia assuring the Indian Theists of a hearty welcome and cordial reception if some of our missionary brethren would go to preach the truths of Theism in that country. And now comes a most cheering epistle from a distinguished European gentleman in China, saying that the simple creed of the Brahmo Somaj is the very religion for China. How encouraging and gratifying must it be to our friends to learn that the ancient country of Confucius has roused itself in these days of progress and enlightenment, and imploringly invites India's aid to elevate its moral and social condition! We need make no apology, therefore, for extracting the following passage from the letter:—

"A residence of fifteen years in China, during which period I have often had none but Chinese for my companions for days together, has given me some insight into the thoughts and habits of the various classes which make up this large Empire. It is my firm conviction that Christianity as preached and taught by Protestant and Romish missionaries is not a form of religion likely to obtain any permanent hold in China, any more than in India. However well it may suit the minds of Europeans, it is a plant which cannot grow in such a soil as is to be found in China. In fact the dogmas usually brought before the Native mind as Christianity, only meet with contempt and ridicule from the literary classes and officials. Converts, can only be found among the lower classes as a rule, especially Protestant converts and these are too often but sorry specimens of transformation."

The Brahmo Somaj is, I believe, the very religion of China. The old religion of China was simply a pure form of Theism. The Confucian system is a mixed form of the same. Buddhism and Taoism have been introduced, and have gradually blinded the eyes and understandings of the masses. To preach Theism is only to call upon the nation to return to its old ideas and forms of worship. The most fastidious Chinaman could not object to a form of teaching which called upon him to follow the ancients. The most devout Confucianists could take no offence at a religion which could recognise Confucius as a philosopher and teacher raised up by God for the enlightenment of China. In short, Theism is undoubtedly the means that must be used to arouse China from her long lethargy, and raise her moral and social condition. Whether it is called Brahmoism, or Theism, or Unitarianism, or any other ism, something

like the doctrines you preach will and must be the foundation upon which the future advancement of China will depend. The country is gradually going to decay, and the sooner such an attempt to raise it is commenced the better."

THE CHANCELLOR'S SPEECH.

LORD LYTTON's literary reputation was fully sustained by the eloquence and erudition which characterized his speech at the Convocation yesterday. The literature and sentiment of his utterances impressed all present, excepting of course those who hang the Senate House!—could not hear a syllable. The politics, however, of the Chancellor's speech, regarding the vexed question of admitting Natives into the Covenanted Service, was such as to lead to serious discussions and a wide diversity of opinions among the two races. Lord Lytton affirmed that the ultimate object of all educational efforts in India is the formation of Native character "in the closest possible harmony with Western thought." Mere "literary culture" was not sufficient to guide the Native mind, and Europe should give to India "the positive method." "Be it remembered," said His Excellency, "that the East is not only the parent of the Vedas and Puranas; not merely the inspirer of Buddha and Mahomet. It is the East that raised the first altars to Jehovah; it is the East that was the chosen birthplace of Christianity. Well then, we sons of the West, what offering, wholly ours, can we now present to our ancestral East in requital for these early, these precious and still cherished gifts?"

The answer was—"habits of positive thinking." The harmony of western and eastern types of character, which we have often dwelt upon in these columns, was beautifully depicted, and His Excellency said—"whilst Religion guides, Science should stimulate, Literature reflect, and Art adorn the progress of a people. His Lordship's advice to the educated Natives on self-help was also most appropriate. "Do not trust exclusively to Government for your career. Trust yourselves; and trust those opportunities of usefulness which Providence never denies to the man who seriously seeks them." The eulogium bestowed upon Bombay as a commercial place was well-deserved. Nothing could be truer than this: "I can conceive no greater curse to any country than a state of things in which the whole educated class of the community is encouraged and accustomed to look exclusively to Government employment, or even to political life, as its only means of social influence or personal profit." What His Lordship said on the appointment of educated Natives to higher posts was only a fuller and apologetic development of the views enunciated by him at the Delhi Assemblage, and will, we fear, render his statesmanship, in this matter at least, unpopular among the Native community. We hope to discuss subject more fully hereafter. In the mean time we give below Lord Lytton's policy in his own words:—"Those paramount executive functions which, in the supreme interests of public safety and national progress must be permanently reserved for European agency, should be distinctly and emphatically defined; whilst to those posts—and they are neither few nor unimportant, nor yet inferior in dignity—which Natives are, we believe, well qualified to occupy, the free

admission of competent Natives should be unreservedly facilitated and uninterruptedly maintained." We hope to publish the Viceroy's speech in *extenso* to-morrow, in a supplementary issue.

BACKBITING.

THERE is a fatal pleasure in speaking ill of others in their absence. Even the very best men are known sometimes to indulge in this dangerous pleasure. As for others it is the ordinary staple of their conversation. Half the heart-burnings of life, the estrangements, enmities, distrusts, which make the society of men seem like a den of wild beasts, are the results of speaking evil of one another behind the back. If those who circulate bad reports against their fellow-men, knew how they were spoken of in their own turn, they would be very much shocked, and take care what they told of people in their absence. Somehow those who are so apt to pass criticisms on their friends, seem to claim infallibility for the time, because unless they were themselves beyond every form of guilt, how could they be so severe on the guilt of other men? But it is not so, they are not guiltless, they only add to their guilt much more than they can think of, by dabbling with the real or supposed vices of men, whom they would fain lower in the estimation of society. There are three descriptions of back-biters. One is the downright, coarse, uneducated calumniator who runs down like a rabid dog a man's fair reputation, and scruples neither to invent falsehoods, nor gather filth, to cast upon all good men and true, that the whole world may appear as vile as he is himself. He accuses men and women roundly, angrily, bitterly, and the better they are, the greater the audacity of his charges. He tears their reputation to tatters, nothing is too sacred to him. The very boldness and bluntness of his slanders sometimes takes men by surprise, as it were, by storm. And the suspicious and the sickly, the jealous and the unwary, are easily entrapped by the plausible homeliness of his falsehoods taking him to be a rare, outspoken fellow, who is too honest to know how to dissimble his convictions about men and things. Men of good taste and delicate feeling will not mix with him. He is too coarse. Whenever we meet with such a man, or such a charge, we should bear in mind one very simple maxim:—It is much more probable that the evil-speaker should be misguided, or utter an untruth, than that a good man should be guilty of the evil unexpectedly laid at his door. In the absence of some sort of consensus of testimony, we should stoutly and obstinately refuse to believe such charges.

In the second place comes the social, educated slanderer who follows backbiting as a fine art, a polite drawing-room accomplishment. He is always "sorry," or "regrets" to make the announcements, which nevertheless he must make, against the honor, or reputation, or position of his friend Mr. or Mrs. So and So. He circulates the poison of calumny in choice and smooth phrases, he does not speak it out so much as he hints it, he cunningly taints the social atmosphere with it, he savours conversation with the aroma of other men's faults. So that those who are affected with the same nature as himself, feels it quite a respectable occupation to peer into the secrets of the motives, and lives of their neighbours. He knows the proceedings of divorce-courts by heart, and is an authority in all sorts of scandals that take place either on the hills, or the plains. He can write stinging articles in news-

papers, supply sensational paragraphs from the depths of his inner consciousness, and can pour delicious falsehoods into the ears of the educated, rich, and influential of all classes. Before the Brahmo he is righteously indignant with the iniquities of men who stay away from the Somaj, who are sceptical and hypocritical. In the presence of those who cherish a respectable hatred of Brahmins, he pours out delicious falsehoods touching the Brahmins, their missionaries, and their wives and sisters. He knows all the shortcomings of the English character, and all the shortcomings of the Native character, and can retail out his precious information if he is taken in confidence by the representatives of either race. His estimate of the English character is taken from the writings of Mr. Eugene Sue, and his estimate of Bengali character from the frequenters of certain theatres in Calcutta. When such insidious back-biters turn up, and ply their trade in our presence, all that we do is to leave the room ourselves, or bow them out of it.

The third description of slanderers is of a religious type. He is horrified at the wickedness of the world, sighs at men's iniquities, and breathes the pious aspiration of regenerating the earth by the utterance of cruel reports against all men in general, and his friends and acquaintances in particular. Whoever is not like him must be under the influence of some hidden evil, and the sooner men know this fact the better for all. Whatever he is too narrow or ignorant to understand, he must condemn. He has a dislike of learned men, and is eager to hear and speak things against them, because he never could take pains to read books. The learned are self-sufficient whereas he, admirable man, is equally above learning and conceit. He carps at the rich because he is poor, he criticizes the active because this is indolent. He professes to feel a profound dissatisfaction with merely moral men, as they lack the depth of religion, whereas he himself is as little truly moral as religious. The religious back-biter is the worst and least excusable of all. He will speak evil of the whole world, and award damnation to those who are incomparatively his superiors. Religion itself is made narrow and repulsive by the heartless reports which evil-speakers in religion make of those whom they cannot convince, and cannot understand. We scarcely know how to deal with the religious back-biter, unless we give up all back-biting ourselves and show really good examples. There are now other occasions when it is necessary to speak unpleasant things in the absence of the persons chiefly concerned. But this must be entirely regulated by the motive with which such a task is undertaken. When correction is intended, or social protection is sought for, when the innocence are to be warned, or the guilty to be punished, when the man who is condemning his neighbour feels that he stands in the presence of God, and could, if necessary, speak the same things before—the accused, let him speak, and abide by the consequences of what he says. Is it only those whose condemnation is balanced by their great love on the other hand, that are entitled to break the law of never speaking evil in the absence of their neighbours. All good society, and especially religious society, ought to be kept pure from the terrible infection of calumnious speaking.

Correspondence.

BABU KESHUB CHUNDER SEN'S

LAST LECTURE.

To the Editor of the *Indian Mirror*.

SIR,—The letter of "One of the Listeners," on the subject of Babu Chunder Sen's lecture, is a curious production after all. The letter is well calculated to produce an "impression" on the public mind (alas, an impression by no means favorable to the writer). Our critic would make us believe, against reason and conscience, that Babu K. C. Sen spoke sheer nonsense which the Viceroy and other great men admired so much; that meditation and other spiritual exercises are perfectly useless; that the repeated "cheers in which the viceroy heartily joined" proceeded from "compressed weariness of the audience." &c. &c. That Mr. Sen's lecture made no impression on the mind of "One of the Listeners," may be a fact, and the public know very well how to account for it. The whole of the letter, in question, smells of the bread and butter science on which our friend seems to be well qualified to lecture. If he will open a school at Chowringhee, or some where near the Municipal Market, he is sure to get a large attendance.

Yours faithfully,
A LOVER OF JUSTICE.

The 9th March 1877.

Devotional

It is hard, O Lord, to take the vows of religious life before thee. If we are unable to keep them faithfully, by breaking them we make ourselves more culpable than if we had never taken them. Yet if we take not any vow what will bind down our hearts to faithfulness, and purity? Behold how strong our carnal nature is, and how easily we are carried away from thee and thy commandments. Fasten our spirits with iron chains that we may strictly keep to our appointed religious exercises, and never swerve to the right, or to the left. Let our religious vows be our meat and drink, our costume, and our rest. Make us loyal and unflinching in the discharge of our sacred vows, and give us to obey thy will everlastingly.

I AM the worst, Chandala, and unfit for the society of holy men and women. The soul that is within us thou didst create with thy substance, O God, but it is degraded, and has lost the purity of its origin. Every one who comes in contact with me becomes coarse and defiled by my touch, and I am humiliated deeply within myself. How I feel ashamed to lift up my head amongst thy children. Yet, O my Father, there is in me an instinct which earnestly and strongly longs for thy holiness, and the light of thy countenance. Thee I cannot defile, low-caste as I am, thy nature I can not degrade if I am allowed to associate with thee. Take me to thy company therefore, and elevate me from the low state into which I have fallen.

Be unto me exceedingly real, O God, thy poor devotee prayeth with uplifted hands. Be unto me real as the vast expanse of heaven, real as the mustard seed that is very minute; real as the hard great rock, real as the sweet flowing sea of thy liquid tenderness. Be true to me as the mother that never faileth, the child of her womb, and the father that never deserteth his own offspring. My Father, first teach me to be a truthful man, then a spiritual man, then a devotee, then a Yogi. Alas, in this world of unreality, how I have been deprived of the primitive virtue of truth. Behold, O Thou Spirit of Truth, how false my words are, and my feelings, and my actions, and even to a great extent my prayers. Like unto a deadly thief falsehood has robbed my home, and my heart of its most precious treasures. I pray unto thee that what is cast down; burn in me, and about me every thing that is false. In my life, prayers and religious exercises consume into ashes every thing that is unreal, if but a little of what I now possess be true. O preserve me with that. Fill me with truths vast, various, and manifold, of many colors, and characters.

AGE grows upon me day after day, O my God, and the strength and energy of my life, every one says, will soon ebb away. My father, as with age my body becomes feeble, my spirit may find its freshness and faith fade away, and my soul becomes as old as my body. In the feebleness of waning life, and amidst the trials of old age, preserve thou the freshness and energy of my soul. Make me a steadfast old devotee when the infirmities of the flesh have surrounded me; and aged and weak in body make me always tender and youthful in heart. Gaining in years in worldly life, white and mature, make me still younger and fresher for heaven, and bless me with the life that is everlasting in thee.

CAUSE the earnest gaze of mine eye to be fixed upon thee O Lord, and unfold thy beauty before me petal after petal like a glorious flower. Let thine beauty be of one kind — to me in the morning, of another kind in the afternoon, and different again in the evening. Who can behold the unfolding of thy beauty but he whose vision is perfectly calm and still. I am tossed about amidst the unsteady currents of the world, turning hither and thither, and never facing thee with the serenity of a composed spiritual gaze. Draw me by thy beauty so that my eye be fixed, and my heart fastened by the wonderful beauty of thy face. Cause the floods of thy secret nature to rush out before my charmed sight, and thy hidden truths to enrapture my inmost being.

The Brahma Somaj.

THE anniversary service of the Baranagar Brahma Somaj was celebrated yesterday evening.

THE Yoga and Bhakti disciples brought their twelve months' vows to an end on last Friday in the Bharat Asram. They received very solemn precepts from the minister on the occasion. They spent the whole day in entertaining their brothers and sisters and the children of the Asram. They have the best and the most devout wishes of us all for their spiritual progress. May they be a worthy agency to spread and perpetuate the spirit of holy religion in this country.

A MEETING of the provisional committee appointed on the occasion of the last anniversary to draw up a constitution of a representative body in the Brahma Somaj, was called at the house of the minister on last Thursday afternoon. Only five members were present. A sketch of the objects and principles of the proposed representative association had been drawn out after the model of the similar society which Babu Keshub Chunder Sen attempted to establish twelve years ago. With this sketch, with slight modifications was read out. It was resolved that this sketch should be circulated among the members of the committee with a view to receive their suggestions on the various matters connected with the subject.

LALLA RULLA RAM of the Lahore Brahma Somaj conducted Divine Service in Urdu, at the house of Lalla Dhurum Dass at Kurnul, on the 22nd ultimo. In the course of the service he delivered a sermon on "Sadhan."

THE Rev. Mr. Vaughan of the Calcutta Missionary Society, who made himself celebrated in the Ganesh Sundry case in our city, has written a book entitled *Trident, Crescent, and Cross*, in which he compares the claims of Hinduism, Mahomedanism, and Christianity. Why the trident, which represents one sect only, and not an influential one at least in this part of the country, should be made to serve as an emblem of Hinduism we fail to understand, unless it be that it looks so nice by the side of the Cross and the Crescent. However that may be, Mr. Vaughan places the Brahma Somaj and the religion of Nanak under the same category. We should like to know what he says of us, which is not possible from a glance at the review which the *Indian Statesman* makes of it. But we find Mr. Vaughan has done one thing; he

has embodied in his book the gross familiar and exploded falsehood that the whole number of Brahmins in Calcutta is no more than ninety-two. Did Mr. Vaughan write after consulting the last census?

THE *Leader* says that "there was a very large attendance at the Town Hall on Saturday evening to hear the lecture of Babu Keshub Chunder Sen on the subject, 'Philosophy and Madness in Religion.' His Excellency the Viceroy and Lady Lytton and His Honor the Lieutenant-Governor of Bengal being also present on the occasion. The argument of the learned lecturer was directed to an expiation on the subject of inspired religion as compared with the theories of the Buddhists and Hindus. He concluded his lecture with a series of remarks on 'evolution,' affirming the theory that the primitive condition of man was inorganic matter, out of which was evolved the brute species, humanity, and eventually divinity. The lecturer, who was warmly applauded by Lord Lytton and the rest of the audience, made frequent references throughout his discourse to the precepts inculcated in the New Testament. It is to be hoped that the Viceroy's applause was provoked by the lecturer's eloquence rather than by his philosophy—for that way madness lies. In any case it was a singular spectacle, that of a Christian Governor-General applauding a Hindu heretic striking the divine spark out of a flint stone."

A BRAHMO friend writing from Berhampore says:—"I think the place has now become prepared to receive the sacred truths of our religion. The people here are indifferent because they do not see any one with a real Brahma life one who sincerely struggles to lead a Brahmic life. The dread of a persecution more than the reality of it frightens our friends here. Babu Dinanath Ganguly is a sincere Brahma of the conservative class, and it is only owing to him that there is a Samaj here at all. Could not some of our Missionary brethren come and stay with us for about a month? Say Babu Dinanath Mazumdar! I shall be very happy to accommodate him at my place if he comes here for a month on his way up from Rampore haat."

Literary and Scientific.

We have received with the *Bengal Magazine* a copy of prospectus of a projected weekly paper to be entitled the *Empire*, and to be published from May next. It will be conducted by "Bengali gentlemen of acknowledged literary ability" and besides advocating the interests of the people of India and establishing good understanding between the two races and performing other journalistic duties, it will, as its name implies always, advocate unswerving and hearty loyalty to the Empress of India. It will consist of sixteen pages of foolscap size; the terms of subscription are moderate, being only 10 Rs. a year. This will be one of the tangible effects of the Delhi Assemblage.

In the interesting course of lectures on astronomy which Mr. R. A. Proctor has been delivering in the theatre of the Society of Arts, for the special benefit of young persons, a recent subject was "Meteors, Comets, and Stars." In speaking of meteors, he developed at some length the thought, which will strike many as a novelty, that the earth is, has always been, and so long as it shall exist as a part of our comical system must ever continue to be growing in size. Meteors are bodies, composed of extraterrestrial matter, which travel in vast belts and in highly eccentric orbits round the sun. These belts, or systems of meteors, are very numerous, and when their orbits intersect that of the earth they are brought within the influence of its gravitation, and on entering our atmosphere become luminous and fall to the surface of our planet in those periodic showers of shooting stars which are so well known. Not a night passes in which some falling star is not seen and in certain months and on particular nights the golden rain is incessant. Of course, too, meteors fall in the daytime, although unseen. It is computed, said the lecturer, that hundreds of thousands of these extra-terrestrial bodies are some inches in size with the earth every twenty-four hours, and 400,000,000 in the course of each year. Their mass in weight between a few grains and a ton. One is known to have fallen in South America which weighed 15 tons. Yet these small scorchers to the earth's sur-

face would take many millions of years to add a single foot to its diameter. It had been shown that one of these meteoric systems followed in the track of a small telescopic comet, although not to be confounded with its tail, and it was now the general opinion of astronomers that all these belts of meteors were similarly related to comets. Mr. Proctor then proceeded to speak of comets and stars.

THE *London Athenaeum* has an elaborate notice, by Eugene Schuyler, of Russian literature during the year 1876. Amongst the Central Asian books, are Colonel Semovskiy's expedition to China, the accounts of the expeditions to Hissar and the Pamir (the last by Colonel Kulevskiy); of Colonel Gukhovsky's "trading" venture to Mashad; and some geographical sketches by Professor Minaev, who is said by the *Athenaeum* to be now in India,—on a scientific mission. Besides these, there is a "Survey of" Travels and Researches in the Aral-Caspian Region by M. Bogdanoff, and the first part of a statistical account of Siberia and the neighbouring countries.

Gleanings

THE passion of pleasure is the first and strongest of all our passions, because it wields despotic rule over man before he comes to the use of reason. We must, therefore, firmly establish this principle, that we must die to all sensual pleasures, however insignificant they may appear, and that there is no diversion, recreation, satisfaction, or consolation, derived from creatures, in which it is lawful for us to indulge, unless reason, necessity or charity require it.

Let us then prescribe to ourselves the three following rules, if we wish to lead a Christian life.

I. We must be constantly on our guard against pleasure, lest it should become the sole end for which we act.

II. We must do our best to avoid it, since it is not lawful for us to act for pleasure alone.

III. We must detest everything that has any resemblance to it, because no pleasure can be indulged in with impunity.

"My God," said a Saint, "deliver me from my necessities, for when I endeavour to satisfy necessity, I often minister to pleasure, and thus seduced by the appearance of necessity, I fall into the snares of sensuality."

It follows, therefore, that we should look upon pleasure merely as a remedy which is only taken in necessary cases, and that any action performed for pleasure alone should be considered unlawful. But what pleasure can ever be lawful for us, who are Christians, and the children of a Saviour crowned with thorns!—St. Thomas Aquinas.

Poetry

THE KNOWN AND THE UNKNOWN.

"TEACH how, yet what here we know
To the unknown leads the way,
As the light that faint and low,
Prophecies consummate day;
How the little are before us,
Proves the perfect circle o'er us:

How the mar'd unequal scheme
That on all sides here we meet,
Either is a lawless dream,
Or must somewhere be complete;
Where or when, if near or distant,
Known but to the One Existence.

He is. We meanwhile repair
From the noise of human things
To the fields of larger air,
To the shadow of his wings;
Listening for his message only
In wild with mature loneliness.

—Robert Layard Collier

Philosophical

DR. CARPENTER writing on the strange phenomena of profound reverie says:—Allow me to cite two or three of these cases:—An extraordinary power may be thrown into the performance of any muscular action, by the assurance that it is one that can be accomplished with the greatest facility. Mr. Braid discovered this in the course of his treatment of a young gentleman

(a member of a family of the highest consideration in Manchester) who was suffering under a stiffening of the joints consequent upon chronic rheumatism. This young gentleman was also the subject of the experiments related in extracts 2 and 3. They could be made at any time, and were exhibited to large parties of his father's friends. The following, upon another "subject," however, was still more striking:—

1. "The writer saw one of Mr. Braid's hypnotised subjects—a man so remarkable for the poverty of his physical development that he had not for many years ventured to lift a weight of twenty pounds in his ordinary state—take up a quarter of a hundred-weight upon his little finger, and swing it round his head with the greatest apparent facility, upon being assured that it was as light as a feather—On another occasion he lifted a half-hundred-weight on the last joint of his fore-finger as high as his knee. The personal character of this individual placed him, in the opinion of those to whom he was well known, above all suspicion of deceit; and the impossibility of any trickery in such a case would be evident to the educated eye, since, if he had practised such feats—which very few, even of the strongest men, could accomplish without practice—the effect would have made itself visible in his muscular development."

Strange as this exaltation of power may seem, it is only a higher development of that which is familiar to every one in the case of a strongly excited emotion,—so, again, an extraordinary acuteness could be produced at the operator's will, in any class of sense-perceptions; such acuteness being only a higher exaltation of that which is a familiar result of ordinary concentration of the attention. Thus,—

2. "The writer has known a youth in the hypnotised state find out, by the sense of smell, the operator of a ruse which was placed in his hand, from amongst a party of more than sixty persons; scotching at each of them one after the other, until he came to the right individual.—In another case, the owner of a ring was unhesitatingly found out from amongst a company of twelve, the ring having been withdrawn from the finger before the somnambule was introduced."

Some of the most remarkable phenomena of this kind have reference to the exaltation of the muscular sense, which guides a large part of our movements, but to the indications of which we do not ordinarily give any conscious heed:—

3. "Thus the writer has repeatedly seen hypnotised patients write with the most perfect regularity, when an opaque screen was interposed between their eyes and the paper; the lines being equidistant and parallel, and the words at a regular distance from each other. He has seen, too, an algebraical problem thus worked out, with a neatness which could not have been exceeded in the waking state. But the most curious proof of the exaltation of this muscular sense is derived from the manner in which the writer will sometimes carry back his pen or pencil to dot an *i* or cross a *t*, or to make a correction in a letter or word. The youth mentioned in the previous extract (an opaque screen being interposed) could thus go back and correct with accuracy the writing on a page of note-paper; but if the paper was moved from the position it had previously occupied on the table, all the corrections were on the wrong points of the paper as regarded the then place of the writing, though on the right points as regarded its previous place. Sometimes, however, he took a fresh departure (to use a nautical phrase) from the upper left-hand corner of the paper, and all his corrections were then made in their right position, notwithstanding the displacement of the paper. 'This,' says Mr. Braid, 'I once saw him do, even to the double-dotting a vowel in a German word at the bottom of the page, a feat which greatly astonished his German master, who was present at the time.'"

Now in regard to what is called "thought-reading" I have been led by a number of different evidentiary facts, some of which have quite recently fallen under my cognisance, to an increased confidence in the view stated in the following extract:—

6. "Some of the writer's own experiences have led him to suspect that a power of intuitively perceiving what is passing in the mind of another which has been designated as 'thought-reading,' may, like certain forms of sense-perception, be extraordinarily exalted by that entire concentration of the attention which is characteristic of the states we have been considering. There can be no question that this divining power is naturally possessed in a very remarkable degree by certain individuals, and that it may be greatly improved by cultivation. So far, however, as we are acquainted with the conditions of its exercise, it seems to depend upon the unconscious interpretation of indications (many of them indefinable) furnished by the expression of the countenance, by style of conversation, and by various involuntary movements; that interpretation, however, going in many instances far beyond what can have been learned by experience as to the meaning of such indications. Some very curious examples of this kind are related in the autobiography of Heinrich Zschokke, who, according to his own statement, possessed this power in a very remarkable degree, frequently being able to describe not only the general course, but even many particulars, of the past life of a person whom he was for the first time and of whose history he knew nothing whatever."

Temperance

THE *Times* is gradually becoming more favorable to the cause of Temperance. The following is a quotation:—"The Temperance question is foremost, at the present day, among those which are fought over in the way we have described. It engages everybody's attention, because no politician can let it alone. The last election, to a large extent, turned upon it. The next dissolution may arise upon some issue, absorbing every other in its interest, but should this not be the case, the next election will also turn upon the question of Temperance. The Licensed Victuallers are organising themselves in defence of their threatened interests. The Bishops and Clergy are promoting Temperance Societies. There are various reasons for the activity, thus manifested. The fact is that drinking has increased among us, during the last ten years."

A CONSIDERABLE agency, to check the growth of temperance, is the establishment of clubs for working men; and a well-known Anglo-Indian name is associated with these clubs. Mr. Hodgson Pratt has won an eminence in his native country, by trying to multiply such clubs. We read in the *Alliance News* that "the Commonweal Club" has just been inaugurated in Bethnal Green, and that it is an offshoot of the Haggerstone Club. The toast of 'Success to the Club and Institute Union, was coupled with the name of Hodgson Pratt' Esq., who, responding, said that "these clubs would soon become the grand centre of the moral, social and political power of the country. Co-operation would bring social life into play, and the time would soon arrive when the wives and children of the members would participate in the pleasures and enjoyment of these clubs, as in the case of the one at Rochdale. These clubs would also tend to improve the tastes and habits of the working classes, and supply the true solution of the Temperance question. By means of art, science, and literature, their minds would be educated and cultivated, and thus be weaned from the debasing influence of public-house associations. These clubs, he maintained, would ultimately do away with the necessity of appealing to the house of Commons for power to put down the public-houses, and teach men to do the good things of this life, without abusing them."

THOUGHTS suggested by the arrest of a publican, for drunkenness in his own house. Can this be old England, the home of the free, The adored and beloved of good Bishop Magee! Shall an Englishman's house be his castle no more!

Then where is the freedom which blessed as of yore!
That we weren't very sober the blindest could see,
But we always (till now) had believed we were "free"
But alas! the sad truth on a sudden now strikes—

A man's not allowed to get drunk when he likes!
Not allowed to get drunk and mangle his wife!
Then where is the value and pleasure of life?
Let us fly to some distant and happier shore.
Where law and police shall annoy us no more.
In this land we can neither be "sober" nor "free",
And its breaking the heart of good Bishop Magee,

So adieu to old England, the land of our birth,
We must wander away to the ends of the earth.
No matter the clime, or wherever it be,
If we're only allowed to be drunken and "free",
It will be the right place both for you and for me,
And the Garden of Eden for Bishop Magee!

It is customary in England to hold large conferences in the great cities, to give importance to the cause of Temperance. At these meetings, all those who take interest in the promotion of good morals, and sobriety, assemble, and those who are eminent in their midst are entrusted to make speeches to stir up the people present. This produces healthy agitation, and forms public opinion against a growing evil. Why should not the plan be tried in this country?

Miscellaneous.

SIR WILLIAM MUIR ON THE MAHOMEDANS IN INDIA.

I BELIEVE said Sir William Muir lately at Edinburgh that those people who, according to the fashion of the day, speak slightly of the influence of the present crisis upon the Mahomedans throughout the world, and among the Mahomedans in India, I believe they are very much mistaken, and I further believe that they very much under value the real position of the crisis; that they do not understand the real position in which Mahomedans throughout the world stand bound up with each other. I think that they forget the lessons which history has taught. If you remember, in the early history of Islam, when young and vigorous, the Arab nation sprang forth like a tiger from its lair, sprang forth with the whole world as its prey, and in what a short period it devastated the whole of the fair provinces of Christendom in Asia and Africa, you might say from Samarcand on the east to Atlantic on the west, and how many of the early and flourishing seats of Christianity were swallowed up in the common ruin. It is the habit and custom to say that Islam is effete and old. It may be so, but many a sportsman has learned to his risk that if a wound be inflicted upon the noble prey aged and effete and even dying, it may still spring forth with its ancient fire and spread death and dismay around.

Anecdotes and Incidents

THE SHEPHERD, AND MOSES THE PROPHET.

ONE day Moses met a shepherd who was sitting on the roadside and crying aloud thus:—
O God, O my Lord, where art Thou! I will be thy servant, I will sew Thy clothes for Thee, and I will comb Thy hair everyday. O my God, I will devote my life to Thee. All that I have my wife, my children, my home, and my property are thine. Where art Thou! Come to me, I will comb Thy hair, and I will sew Thy clothes for thee. O Glorious Lord, I will fetch milk for thee, and I will serve thee like a relative. I will kiss Thy hand, and rub Thy feet, and I will make and dust thy bed when Thou wastest to go to sleep. I will make inquiries after thy household, and I will bring curd, milk, and butter, and cheese and bread for Thee everyday. To provide for thee will be my work, and to enjoy everything shall be thine. I offer my flocks of goats unto thee. When I cry "Ho, Ho and Hi, Hi," after my flocks, I shall be crying with the object of serving Thee. The shepherd was saying many things in this strain, when

Moses asked him, "With whom art thou talking?" The Shepherd answered, "With Him Who hath created me, and this world, and the heavens." Moses replied, "Thou art mad, what delirium is this thou art uttering? Stuff thy mouth with cotton; the world will be made impure by this wicked speech. The beautiful garment of religion will be rent in twain. Thou, as a man, art fit to wear clothes but it is worthy that thou shouldst speak of clothes unto God? If thou dost not stop thy mouth a great fire will burn up, and destroy all men. Whom dost thou address such language to? Has He got a body like us? Is He a created being that He will drink milk, and wear clothes? You can apply such words to men only. It is enough for us to be able to say, 'O Lord Thou art mine, and I am Thine for ever.' If you speak to God in this way, thy heart will be full of darkness and lifelessness. If thou dost address a man like woman and thou art worthy to be beaten, though man and woman both are of the same species. Then how canst thou address God as man? We have got feet and hands for our own use, but in the Holy God they would be perfectly unnatural." The Shepherd thus harshly spoken to sorrowfully replied, "Moses thou hast stopped my mouth, and filled my heart with the fire of grief. He began to beat his breast, heaved a deep sigh, and bending his head in sorrow departed from that place. Then the Prophet Moses heard this revelation:—

"Moses why have you driven away my servant? You have been sent to reconcile men with me, not to part them assunder. Do not tread in the path of separation. I have created different persons with different natures. What is good for one may not be good for another; what is to him like honey may be poison to thee. What is light for him, may be to thee a consuming fire; what he thinks is a sweet flower, may pierce thee like a thorn, what is a auspicious for him, may be harmful for thee. I am free from every worldly purity, impurity, and deceit. I did not create any one for my own benefit, but rather to do good unto all. No one makes me Holy by his adoration, but he who adores me, becomes holy and bright thereby. I do not see what garment people do outwardly wear, but I see what is in their hearts. Even when men's words are void of sweetness and polish, if the heart is full of love I am pleased. For the heart is important above all things and words, only express what is in it. The heart is the life of words, the heart is a heavenly thing. Kindle in thy heart the fire of love. Entirely destroy the pride of thought and language. O Moses, learned men belong to one order, and true worshippers to another. Every breath of the true devotee is warm with holy love. If there is any deficiency in speaking out his mind, don't be angry with him. That fault in him, is better than a hundred qualities in other men. Do not venture to wash away the blood of him who hath bled for the Lord. Is not the blood of a martyr more precious than water? Don't expect politeness from those who are inebriated with love. When you find those who in the intoxicating of piety have torn away their clothes, do not presume to mend them. The religion of love is different from all other kinds of religion. God is the only religion, the only work of true devotees.

From the Theistic Annual.

THE LUCKY LOAF.

ONE evening a poor man and his son, a little boy, sat by the way-side near the gate of an old town in Germany. The father took out a loaf of bread which he had brought in the town, and broke it, and gave half to his boy. "Not so, father," said the boy; "I shall not eat until after you. You have been working hard all day, for small wages, to support me, and you must be very hungry; I shall wait till you are done."

"You speak kindly, my son," replied the pleased father; "your love to me does me more good than my food; and those eyes of yours remind me of your dear mother, who has left us, and who told you to love me as she used to do; and, indeed, my boy, you have been a great strength and comfort to me; but, now

that I have eaten the first morsel to please you, it is your turn to eat."

"Thank you, father, but break this piece in two and take you a little more, for you see the loaf is not large, and you require much more than I do."

"I shall divide the loaf for you, my boy, but eat it, I shall not. I have abundance; and let us thank God for his great goodness in giving us food, and in giving us what is better still—cheerful and contented hearts. He who gave us the living Bread from Heaven to nourish our immortal souls, how shall he not give us all other food that is necessary to support our mortal bodies?"

The father and son thanked God, and then began to cut the loaf in pieces, to begin their frugal meal. But as they cut one portion of the loaf there fell out several large pieces of gold of great value. The little boy gave a shout of joy, and was springing forward to grasp the unexpected treasure, when he was pulled back by his father. "My son, my son!" he cried; "do not touch that money, it is not ours."

"But whose is it, father, if it is not ours?"

"I know not, as yet, to whom it belongs, but probably it was put there by the baker through some mistake. We must inquire. Run."

"But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf, and the baker may tell a lie, and—"

"I will not listen to you, my boy. I brought the loaf, but I did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him. Remember Him who told us to do to others as we would have others do to us. The baker may possibly cheat us. I am poor, indeed, but that is no sin. If we share the poverty of Jesus, God's own Son, O let us share also his goodness and his trust in God! We may never be rich, but we may always be honest. We may die of starvation but God's will be done should we die in doing it! Yes my boy, trust God, and walk in his ways and you shall never be put to shame. Now run to the baker and bring him here and I shall watch the gold until he comes."

So the boy ran for the baker. "Brother workman," said the old man, "you have made some error, and almost lost your money;" and he then showed the baker the gold, and told him how it had been found.

"Is it thine?" asked the father; "if it is, take it away."

"My father, baker, is very poor, and—"

"Silence my child; put me not to shame by thy complaints. I am glad we have saved this man from losing his money."

The baker had been gazing alternately upon the honest father and the eager boy, and upon the gold which lay glittering upon the green turf: "Thou art, indeed, an honest fellow," said the baker; "and my neighbour, David, the flax-dresser, told but the truth when he said thou wert the honestest man in our town."

Now I shall tell thee about the gold: A stranger came to my shop a few days ago, and gave me that loaf, and told me to sell it cheaply, or gave it away to the honestest poor man whom I knew in the city. I told David to send thee as a customer this morning. As thou wouldst not have the loaf for nothing, I sold it to thee, as thou knowest, for the last pence in thy purse and the loaf with all its treasure—and certes, it is not small—is thine; and God grant thee a blessing with it." The poor father bent his head to the ground, while the tears fell from his eyes. His boy ran and put his hands about his neck, and said, "I shall always, like you, my father, trust God and do what is right; for I am sure it will never put us to shame."—*Little Lessons with Great Meanings.*

Selection.

DISBELIEVE NOT THINE OWN INSPIRATION

THE scepticism which men affect towards their higher inspirations is often not an honest doubt, but a guilty negligence; and is always a sign of narrow mind and defective wisdom.

Who ever found that the heavy mood in which he could admire nothing, be touched by nothing, sanctify nothing, permanently proved the true one? Who when once he has escaped it, does not know this leaden look and solid air upon the surface of life to be the brooding cloud of his own heart? And how often do the more luminous perceptions of other souls reveal to us, in nature, in art, in character, a beauty we had not discerned before, but which is no sooner shown than it startles us by its reality of all denial! Left to ourselves to peer about from the dull prison of our grosser mind,—unaided by the mighty spirits of our race, who emancipate us by their greatness and snatch us by the genius into the free light,—how little should we see of the sanctity and glory of this world! What a dim and subterranean life we should live! Yet the instant we are taken aloft we find that the darkness was the dream and the splendour is come true! If you will believe only in the perceptions of sense and distrust the intimations of the spirit, it is a question how low you will descend for your test of certainty.

Will you depend upon your own faculties in proportion as they are simply animal, and deny them in proportion as they are divine; confide in your eye-sight and give the lie to the conscience and affections? The herds that low amid the Alpine echoes have, no less than you, the outline of the everlasting hills, and the verdure of the pine-cleared slope, painted on their vision, and the chant of the distant torrent swelling and fainting on their ears: is their perception truer,—are they nearer to reality because they cannot with you, meet the sublime gaze of nature and see through to the eternity of God? The grandeur and the glory that you behold, are they not there? The divine expressiveness, the speaking appeal to your silent worship, the mingling of something secret with your spirit, as if unseen thought, were flowing from the mountains and the sky, to meet the answering radiation of your soul,—are these, which are the human privilege, a phantom of unreality, a delusion which the fortunate brutes escape? It is impossible! Call it imagination, call it wonder, call it love, whatever it be that shows us the deeper significance of the world and humanity and makes the difference between the surface-light of sagacity and the interpenetrating glow of worship, we owe to it whatever highest truth, whatever truest guidance we have. Wherever there is any thing beautiful to read, any thing holy, anything tender and profound, this alone avails and commands the key of true interpretation. The hard and literal mind mistakes everything in proportion as its import is priceless worth, misses, beyond all others, the drift of human language, still more the silent expression of look and action, and gropes without apprehension through the blessed hieroglyphics of life and nature. Does not the poet, does not the prophet, ask for a reader with enthusiasm enough to appreciate him, and complain that by others he is not understood? If he greatest human works and utterances demand for their apprehension a soul kindled with

intense affections, can we doubt what is the qualifications and what the disqualification for reading the Divine? May not their Author—Soul of our souls, who breathes the eternal poem of the universe, and attunes our minds to hear it, who provides at once the hymn of the morning stars that sing together and the chords of the spirit that tremble to their strain, ask as clear a response from us as we demand from one another?

When, therefore, in higher moments brought by the sorrows of life, the tension of duty, or the silence of thought, you catch some faint tones of a voice diviner than your own, know that you are not alone, and who it is that is with you? Stay not in the cold monologue of solitary meditation, but fling yourself into the communion of prayer. Fold not the personal shadows round you; lie open to the gleam, that pierces them; confide in it as the brightest of realities—a path of heavenly light streaking the troubled waters of your being and leading your step to the orb that sends it. Learn to distrust the suggestions of lower and more earthly hours, and scatter the fears of the slothful, unawakened heart. If we treat the very "light that is in us as darkness, how great is that darkness?" Be it ours to doubt the glooms, and not the glory of our souls; to lie low beneath the blinding cloud, and simply cry, "Lord, that I may receive my sight!" and rise up to prophesy, only when the heavens are opened, and the divinest scope of things is clear; to court, and not to shun, the bursts of holy suspicion that break through the crust of habits and the films of care, and accept them as a glance from the eye of the Infinite—the witness of his spirit with our spirit that we are the children of God.—*James Martineau.*

The Week.

THE great event of the week is the death of Sir Jung Bahadur, the Prime Minister and virtual ruler of Nepal. Speculations are rife as to the future of our relations with that country. With take up hosts of people that are, at any moment, ready to arms against the British, it is extraordinarily difficult for any man of slender nerve to with Britain, persevere in that policy of peace and friendship which Sir Jung Bahadur recognised as the only means of preserving his country from danger and ruin. It is not known whether his successor will seek to tread in his footsteps; it is not known also how far the friendly policy of Sir Jung has succeeded in influencing the rulers of Nepal for good. At any rate the future seems to be enveloped in a deep gloom of uncertainty. We hope for the best.

If what our Sitarmahi correspondent said yesterday be true, and we have no doubt of its truth, the social condition of Nepal must be in a peculiarly backward state. It is rather odd in these days to hear that a wife of a great statesman, who had the advantage of a visit to England, has died a *Sati* with him. The British Government have apparently no power to influence the social customs of Nepal, or we would never have heard of an occurrence like this. *Sati* must be an esta-

blished institution in that country, and it must also be largely prevalent, a fact we did not know before.

MR. EDEN is earning golden opinions from every quarter, and his tact and wisdom are generally applauded. If we are to except one or two appointments, which seem open to objection not so much on account of their merit as of the utter absence of principle in the making of them, his selections are generally good and unexceptionable. His appointment of Mr. Amir Ali as the Magistrate, and the Northern Division Magistrate, of Calcutta, was a singularly bold step, and from what we have judged from the way in which Mr. Amir Ali is acquitting himself, its wisdom is never likely to be called in question. We hope Mr. Eden will follow this course in right earnest, giving to all sections of the community a fair chance. We say let all the able and competent men in the service get their chance, and we shall have no more of jobbery and favoritism. Mr. Eden seems to be the man to introduce such a system.

THE air is again full of war. Russia has formally intimated to the Powers that she would withdraw from the treaty of Paris unless they join in obtaining the acceptance of the programme, as settled in the conference, by Turkey. Turkey, on the other hand, maintains her usual firmness, preferring war to a weak submission to the dictates of the powers. We do not think the latter will accede to the request of Russia. Of coercion there will be none on their part; and as for Britain, she will have to stand for Turkey in the event of a war. Russia's attitude has been long taken; her gauntlet has been thrown; it would be undignified for her to retreat now. How she will extricate herself from this dilemma, remains to be seen.

WE are glad to acknowledge the following subscriptions in aid of the Albert Hall:—

Rajah Kumad Narayan Bhoop of	
Bijni	Rs. 200
Rajah Hurris Chunder Roy	
Chowdry	" 200
Hon'ble Romesh Chunder Mitter	" 100

Telegraphic Intelligence.

Reuter's Telegrams.

LONDON, MARCH 8.

The Bank of England Returns for the week ending yesterday show the following results:—

Reserve of notes	£13,200,000	Decr. £600,000
Bills discounted	£19,000,000	Decr. £100,000
Bullion	£26,400,000	Decr. £500,000

The Reserve is 46 11-16 per cent. of the liabilities.

The sum of about £25,000 was withdrawn from the Bank to-day for Egypt.

Specie shipments:—

Silver to Bombay	£230,000
Gold "	£30,000
Silver to Calcutta	£30,000
Gold to Calcutta	£20,000

Arrivals.—Steamer *Glamorgan*; ships *Albula* and *John Gambles*.

TURKISH QUESTION IN THE HOUSE OF COMMONS.

LONDON, MARCH 8.

In the House of Commons to-night, Mr. Bourke, in replying to a question, said that the answer to Prince Gortschakoff's circular had been deferred at the request of Russia, who had promised further communications on the subject, which, however, had not been received. The prolonged absence of the British Ambassador from Constantinople, he said, was not intentional.

PORT SAID, MARCH 8.

The B. I. S. N. Co.'s Steamer *Agra*, outward bound for Karachi, left here to-day.

POSTAL NOTICES.

Mails for Ceylon, Straits, Hong-Kong, United States of America, and the Colonies of Queensland, New South Wales and Victoria, *via* Torres Straits (letters &c., for the latter Colony must be specially superscribed), for transmission per Steamer from Bombay, will be closed at the General Post Office on Saturday the 17th March 1877 at 7 P.M.

Mails for the Straits and Hong Kong for transmission per Steamers "Japan" and "Argyll" will be closed at the General Post Office on Saturday, the 17th March 1877, at 7 P.M.

Owing to the state of the tides, the P. and O. Steamer will leave Calcutta on the 20th instead of the 22nd March, 1877 but she will be required to remain at Madras until the contract date for leaving that Port, *viz* 27th March, 1877. Mails for Galle will close at the General Post Office at 7 P.M. on Wednesday, the 21st March, 1877 and be for-warded by Railway to Madras so as to catch the P. and O. Steamer there.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer *Ava* will be closed at this Office on 6 Wednesday the 14th March 1877 at 7 P.M.

The next Overland Mail *via* Bombay will close at the General Post Office on Friday, the 16th March 1877, by which mails for Mauritius, St. Denis, Reunion and Zanzibar, can be forwarded.

2. Book post and pattern packets must be posted on the 15th March 1877.

MONEY MARKET.

SATURDAY, MARCH 10th, 1877.

Government Loans.

1 Per cent. promissory Notes Rs. 97 12 a 98 2	
4½ Per cent. of 1870 (1885)	" 100 14 a 101 4 N
4½ Per cent. of 1871 (1881)	" 100 8 a 101 0
4½ Per cent. (Transfr.) of 1872 (1879)	" 97 14 a 98 0
5½ Per cent. of 1859-60 (1879)	" 101 2 a 101 6

Government Debentures of 1867.

5 Per cent. for 10 years (1877)	Rs. 100 0 a 101 0
5 Per cent. for 15 years (1882)	" 101 0 a 102 0

Calcutta Municipal Debentures.

6 Per cent. of 1864 (1884)	Rs. 111 0 a 112 0
6 Per cent. of 1865 (1885)	" 112 0 a 112 0
6 Per cent. of 1866 (1886)	" 112 4 a 112 12
6 Per cent. of 1867 (1887)	" 113 0 a 113 0
6 Per cent. of 1870 (1890)	" 114 0 a 115 8
6 Per cent. of 1872 (1892)	" 115 0 a 116 0

Nominal.

EXCHANGE ON LONDON.

	s. d. s.	d.
Bank Bills, at 6 months' sight	...	Nominal.
Ditto ditto, at 3 months' sight	...	Nominal.
Ditto, on demand, above £500	...	Nominal.
Credit Bills, (1st class) at 6 months' sight	...	Nominal.
Document Bills, (1st class) for Acceptance, at 6 months' sight	...	Nominal.
For payment at 6 months' sight	...	Nominal.
Ditto ditto, at 3 months' sight	...	Nominal.
Bank of Bengal Rates.		
8th February, 1877.		
Minimum rate of Interest	...	9 per cent.

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	...	106 a 107
Agra Savings' Bank	...	125 a
Allahabad Bank, Ltd.	...	145 a 146
Alliance Bank of Simla	...	103 a 105
Bank of Bengal	...	700 a
Bank of Upper India, Ltd.	...	123 a 125
Delhi and London Bank	...	170 a 175
Himalaya Bank, Ltd.	...	100 a 105
Musoorie Bank, Ltd.	...	100 a 105
National Bank of India	...	111 a 112
Punjab Bank, Ltd.	...	58 a 60
Simla Bank Corporation	...	500 a 510
Uncov. S. Bank (Agra)	...	86 a 88

Commercial Company's Shares, &c

Asiatic Jute Co. Ltd.	...	20 a
Bally Paper Mills Co.	...	97 a 98
Baranagar Jute Factory...	...	75 a
Bengal Coal Co. Ltd.	...	1250 a N.
Bengal Iron Works Co.	...	84 a 85
Bengal Jute Pressing	...	150 a 152½
Bengal Mills Co. Ltd.	...	1,100 a
Borded Warehouses	...	340 a
Bowser Cotton Mills	...	82 a 95
Budge-Budge J. Mills	...	82 a
Calcutta Hydraulic	...	15 a 16
Calcutta Jute Mills Co.	...	80 a 82
Carew and Co. Ltd. (Sugar)	...	124 a X.
Dunbar Cotton Mills	...	80 a 81
Eastern B. Railway Co.	...	280 a 282
East Indian Railway	...	278 a 280
Equitable Coal Co. Ltd.	...	150 a 160
Fort Gloster Manufacture...	...	60 a
Goosery Cotton Mills	...	250 a
Gorupore Co. Ltd.	...	92 a 93
Great Eastern Hotel	...	180 a
Hewrah Mills Co. Ltd.	...	86 a 88
Indian General S.N.Co.Ltd...	...	955 a 960
Landing and Shipping Co.	...	69 a 70
Nasmith's Pat.Press	...	250 a 260
Nanpore Indigo Co.	...	13 a 14
New Beerhoom Coal	...	80 a 85
Oriental Jute Manufactg.	...	61 a 62
Oudh and B. Railway	...	137 a 138
Rajmahal Steam Co.	...	100 a 15 pcy
Ranikhet Press	...	65 a
Raneengoo Coal Co.	...	43 a 45
Riverside Press Co.	...	nominal.
Rustumjee Twine & Canvas...	...	100 a 101
R.Scott Thomson and Co.	...	230 a 232½
Seinde, P. & Delhi Ry. Co.	...	710 a
Seebpore Jute Manufactg.	...	60 a 63
Strand Bank Press Co.	...	18 a 20
Watson's Patent Press	...	65 a 67 x

Tea Company's Shares.

Amicable (Assam)	...	160 a 165
Amulnick	...	112 a 114
Arcuttipore (Cachar)	...	170 a 175
Assam Company	...	750 a
Balasun (Darjeeling)	...	100 a
Baree (Kangra)	...	90 a
Bengal (Cachar)	...	87 a
Do. contributory	...	64 a 65
Bishnauth (Assam)	...	400 a
Do. contributory	...	210 a
Borsillah (Assam)	...	90 a
Birkhola (Cachar)	...	98 a 100
Central Cachar	...	164 a 165 X

Central Terai (Darjeeling)	...	70 a 75
Chandypore (Cachar)	...	735 a 740
Chota Nagpore	...	83 a 85
Colonial (Assam)	...	112 a 114
Coocheela (Cachar)	...	68 a 69
Dehing (Assam)	...	84 a X
Dessa Doon	...	84 a 150
Deshai & Perbut. (Assam)	...	79 a 80
Durrung (Assam)	...	130 a 135
Eastern Cachar	...	76 a
East India (Assam & Cachar)	...	90 a 98
Gielle (Darjeeling)	...	87 a 88
Gowhatti (Assam)	...	340 a 350
Grob (Assam)	...	96 a 97
Holta (Kangra)	...	135 a
Hoolmarea (Assam)	...	98 a 100
Hoolungorie (Assam)	...	71 a 72
Jheeri Ghat (Cachar)	...	145 a
Jokai (Assam)	...	109 a 110
Kalaciherra (Cachar)	...	par
Kangra Valley	...	a 87
Kanchunpore (Cachar)	...	75 a
Kurseong and Darjeeling,	...	40 a 41
Kurseong and Terai	...	13,500
Kuttal (Cachar)	...	94 a 96
Lakatoora (Sylhet)	...	46 a 48
Lower Assam	...	123 a 125
Luckimpore (Assam)	...	130 a 132
Madagram (Cachar)	...	79 a 80
Monacherra (Cachar)	...	69 a 70
Do. contributory	...	105 106
Methola (Assam)	...	6 a 7 prem.
Do. Contributory	...	150 a
Mottuck (Assam)	...	90 a
Do. contributory	...	75 a 77
New Falloohi (Darjeeling)	...	206 a 208
New Gola Ghat Assam	...	215 a 220
New Mutul (Cachar)	...	2 prem.
Phoenix of Cachar	...	100 a
Punkabaree (Darjeeling)	...	100 a 101
Puttarea (Sylhet)	...	105 a 106x
Rajabaree (Assam)	...	20 prem.
Second Mutul Cachar	...	5 a 10 dis.
Singulli and Murnab	...	107 a 108
Siugell (Darjeeling)	...	97 a 98
Soom (Darjeeling)	...	102 a 105
Springdale (Darjeeling)	...	112 a 115
Spring River (Chittagong)	...	85
Teendarrae Darjeeling	...	137½ a 140
Tukvar (Darjeeling)	...	56 57
Upper Assam	...	

Latest News.

—The Rawul Pindi correspondent of the *Civil and Military Gazette* says:—"No one seems to know anything about the Frontier. What Sir Lewis Pelly is about with the Amir is a mystery, and the early submission of the Afridis is still problematical. Munitions of war are still being pushed on, in large quantities, to Peshawur and Kohat, and the D. P. Works have orders to construct a first class Military Road from Rawul Pindi to Kohat, *via* Khushalghur.

—The eldest son of the Akhund of Swat has again been annoyed with his father, on account of certain reasons, and has left Swat with the pretence of hunting. Since his return from Kashgar he had not been allowed to see his father, and it is a common belief that he has fled to the Court of his father-in-law. Swat is greatly disturbed, in these days, by domestic quarrels, and acts of violence and murder in the territory.

—It is reported that the Amir of Cabul is every day despatching fresh troops to his Frontier towns, for the express purpose of enabling the governors to keep a better watch on their territories.

—The death of Major Thomas Candy, of Bombay, is deplored, by the Natives of that Presidency. He was the author of the well-known English-Marathi Dictionary. His benevolent endeavours on behalf of Native students, are gratefully acknowledged.

—The Amir of Cabul has requested the ruler of Swat to send his eldest son to Cabul, for the purpose of assisting His Highness in collecting forces.

—The Rawul Pindi correspondent of the *Civil and Military Gazette* says:—"The whole of the Rawul Pindi Brigade, except the 13th Bengal Cavalry and small details of each regiment, left the Station on the 2nd, under the command of Brigadier-General Sir C. Brownlow, K. C.B., for a little sham fighting in the district.

—The famine prevailing in French India, and the means taken to alleviate it, by the Pondicherry Government, have been made the subject of discussion in the legislative chamber at Versailles. The Minister of Agriculture and Commerce introduced the discussion, and stated that 260,000 francs, will be required, besides an extraordinary grant of 100,000 francs, to the Pondicherry Government. M. Raui Duval, Marshal MacMahon, M. Waddington, Minister of Public Instruction, and other members of the legislative assembly, took part in the discussion. Four hundred and sixty-seven members were present and they unanimously voted the grant of 100,000 francs, for the relief of the distress prevailing in French India.

—With reference to the possible withdrawal of British Troops from the Peshawur valley, enquiries are being made about fresh sites for Cantonments among the hills round Murri, and towards the Indus.

—The Punjab Government go to Simla next hot weather.

—By the terms of the treaty which has just been concluded between the Government of India and the Khan of Kheilat, the whole of the Kheilat district comes virtually under British control. The British Government agrees to uphold the present ruler against all internal, as well as foreign foes, and in addition to an annual subsidy of one lac of rupees the sum of Rs. 22,000 is to be made over monthly for the purpose of carrying out such improvements in the country as may be approved of by the Government. The British Government, moreover, will have the right to occupy the chief towns with troops, to construct railways and lines of telegraph, and to erect such forts and minor strongholds as may be deemed necessary. Major Sandeman will, as we have already announced, have his headquarters at Kheilat, and officers will also be stationed at Quetta and Jacobabad.

—Our Kurnul correspondent writes:—"Four miles from Kurnul is the place where the late Parsar Muni lived and meditated. Here is a large tank, surrounded by trees and temples. The tank has got three *pucca* ghats. In one corner of it is situated the Muni's house, which has a romantic and solitary appearance. On the 24th February last, the great Parsar Mela took place here. Almost the town of Kurnul went to see the Mela. Many Mahomedans were present."

—CAPTAIN BIDDLEPH, A. D. C. to the Viceroy proceeds shortly to Gilgit.

—The Cabul news writer of the *Civil and Military Gazette* says:—"His Highness the Amir seems to be unusually engaged in his State matters. He often sits alone in his 'divan khana' and seems to be deeply absorbed by some question or other. The courtiers, too, are present in Durbar day and night. It is said that His Highness is greatly disturbed by the English having gained a footing at Kheilat, and this is the question which occupies him most in these days. The Russian Envoy at Cabul has not attended the Court for a few days. He has not been publicly forbidden to come to the Durbar, but he is not in these days treated by His Highness with that civility and respect, with which he was originally received. Some people say that the Amir has dismissed him

and that he is only waiting for further orders from home, while others say that no reply is to be given to him, till the return of Mir Ahmad Shah, from Peshawur. It is difficult to decide which of the two opinions is right, but there must be some reason for His Highness treating the Russian Envoy so slightly.

—DURING the week ending the 8th instant, no rain has fallen in the Madras, with the exception of a shower in Kurnul: prospects are unchanged. The reported total on relief works is 667,443, being a decrease of 47,500 on last week; is a decrease of 36,000 in Bellary, 9,500 in Cuddapah, 8,800 in Kurnul, and 1,400 in Madura: an increase of 8,500 in Nellore, and small increases in Chingleput, South Arcot, Salem and Tinnevely. In Bombay, there has been some hail in Khandesh, and slight raining the Deccan districts and Nasik: at Satara, a heavy shower fell; prospects are good in Sind: the *rabi* harvest has been completed in Guzerat and the Konkan. In the Central Provinces, rain and hail fell in Nimar, and showers in Betul, Nagpur and Hoshangabad: the *rabi* harvest continues, and prospects are fair. No rain is reported from Rajputana or Central India; prospects are good. The *rabi* harvest is completed in Berar. In Bengal, a few showers have fallen in some districts; the crops promise very well. Rain is reported from Upper Assam. None has fallen in the North-Western Provinces, Oudh, or the Punjab, in all of which provinces prospects are favorable.

—A TELEGRAM from Lahore to the *Statesman* says:—"The Russians, it is reported, are concentrating to attack Merv. Shahjehan Turkomans are fortifying Merv, and have twenty thousand men to oppose the Russians with another brigade which has arrived at Kurram. The Governor reports to the Amir that he is now in a condition to meet any contingency which may arise."

—THE *World* says:—"Another evidence of the unbounded generosity of the English public has been brought to my notice. When the horrors of the Indian Mutiny first burst upon this country a fund for the relief of the sufferers was raised, and eventually over £ 400,000 was collected. I hear that after twenty years, the committee have been able to provide for all present incumbents, and that a goodly surplus remains, which it is proposed, with the assent of the Court of Chancery, to distribute one-third to the Bath School for Officers' daughters, and two-thirds to the Lawrence Asylum for the children of European and Half-caste Soldiers. Both these institutions are admirable, but they hardly cover the original objects of the subscribers; and it has occurred to some of these that there may still be victims of the Mutiny in existence to whom a little relief would be acceptable. Might not means be taken to find these out?"

—THE *Whitell Review* says:—"It is now, I believe, pretty certain that Lord Lytton will resign the post of Viceroy and return to England before the end of the year. The reason alleged for his retirement will be ill health, but the truth is that he cannot get on with the Supreme Council. Like his predecessors Lord Northbrook, Lord Mayo, and almost every other British statesman who has gone to India, Lord Lytton finds that even the most trivial matters, which in England would be settled by five minutes' conversation, take months and even years to arrange. However trivial or however important a question may be (from the shape of a sepoy's boot to the Government of a province), nothing apparently can be done without folios upon folios of minutes being written and spoken on the subject. As a matter of course, this hinders the performance of really important business

for Members of Council and other officials are never so happy as when airing their sentences in a lengthy and prosy minute. Lord Lytton has not been accustomed to this sort of work, and as he is unable to induce the Anglo-Indian authorities to give up this most absurd habit, he is determined to retire from a position which he cannot hold with credit to him, self so long as others are pulling in a different direction." It is certain that our contemporary is quite mistaken in supposing that Lord Lytton has any intention of quitting India at an early date.

—THE Maharajah of Johore in the Straits Settlements who went to Europe some years ago, is said to intend visiting it again, very shortly. He is in an enlightened Mahomedan chief.

—SIR RICHARD TEMPLE arrived at Madras on Friday last to consult with the Local Government previous to Mr. Ellis' departure for England.

—MR. E. R. DOUGLAS, Officiating Deputy Director General of the Post Offices of India, is appointed to officiate temporarily as Post Master-General of Bengal.

—GENERAL SIR EDWIN JOHNSON, the successor to Sir Henry Norman in the Viceroyal Council, has arrived at Bombay.

—GENERAL LITCHFIELD, the American Consul in Calcutta, has returned to India.

—CERTAIN papers in the *Calcutta Gazette* of Wednesday go into the whole subject of the recent storm-wave in Backergunge, and from these we find that the mortality in Backergunge is now ascertained to have been 52,500 instead of 105,000. The Lieutenant-Governor ever hopes that the reduced estimate is too large, since a great many people, who fled from the district panic-stricken, and who will in time return have been numbered amongst the dead.

—THE policy of gradually leaving the management of Mysore in the hands of Natives will now be steadily pursued.

—SIR DAVID WEDDERBURN (formerly M. P. for Kirkcubright), who has been travelling in India for two or three months past, is to deliver an address to the members and friends of the East India Association, Bombay.

—THE heir-apparent to His Highness the Jam of Nawanagar will shortly proceed to England, under the care of Captain Stace, of the Agency, Kattywar.

THE *Indian Tribune* says:—"We quote the *Indian Mirror*: 'We understand that four Native gentlemen will be appointed District Judges in Bengal. Probably one of them will be Babu Kunjalal Banerji. The sanction of the Secretary of State is daily expected. We believe that Babu Kunjalal Banerji's place in Calcutta Small Cause Court will be filled by Babu Protap Chunder Ghose.' We do not know what truth there is in this statement; but we are as sure of this as of the rising to-morrow's sun, that if Natives are elevated to District Judgeships in Bengal during the rule of the Hon'ble Ashley Eden, Babu Kunjalal Banerji shall be one of them. It may be assumed as equally certain that the next Native Judge of the Calcutta Small Cause Court, should the vacancy occur during the reign of the present Lieutenant-Governor, will be Babu Protap Chunder Ghose—an arrangement which will involve a monstrous injustice to the members of the Subordinate Judicial Service in Bengal. A leading member of the Indian Association who was deeply indebted to Babu Protap Chunder Ghose's deceased father, is now repaying his debt with more than compound interest. From the first we have prepared our readers to expect that during the

Hon'ble Ashley Eden's rule in Bengal, favoritism and jobbery would run rampant, and real merits would not be recognised. Events will show that we have been no false prophet."

—THE *Indian Tribune* understands that Mr. Robert Knight of the *Statesman and Friend of India* is now at Agra, examining the accounts of the *Delhi Gazette* with the view of buying it up.

—SIR LEWIS PARRY returns to England in May after concluding his present labours at Peshawur.

—ORDERS have been received at Rawul Pindi suspending warlike preparations.

—SIR HENRY DAVIES intends visiting Peshawur returning to Rawul Pindi through the Afridi and Kohat territory, if time permits.

—THE Puna Sarvajanik Sabha's telegram to the Secretary of State for India regarding the Bombay famine is to the following effect. "Local and Supreme Government applied to, refuse redress. Times critical. Require immediate orders. Great distress among famine people. Wages reduced 33 per cent. Minimum food required 2 pounds; reduce wages by one pound only. Children get one pie, hence hundred die of starvation or cholera from bad food. Old wages rates should be restored." In the latter part of the telegram it is stated that "no remissions are allowed" and that "revenue is levied strictly."

Local.

SATURDAY next has been fixed for the delivery of the Budget Statement in the Viceroyal Council.

THE *conversations* to be given by the Mahomedan Literary Society, will take place on Wednesday next.

LADY GARTH, wife of the Lord Chief Justice of the Calcutta High Court, left for Brindisi by the Overland Mail steamer, on Monday last.

MR. CLIFFORD, who has been in Calcutta for some time, making portraits of the Viceroy and Lady Lytton, is about to leave for Calcutta. He is a brother of the Rev. Mr. Clifford of this city.

NAWAB AMIR ALI gave a farewell dinner, followed by an evening party, last evening, at his residence in Colinga, to Sir Henry Norman. Most of the Members of the Viceroyal Council and Judges of the High Court were present.

WE regret to hear of the death of Mr. R. T. Allan, one of the oldest pleaders of the High Court. Originally he was an Attorney of the Court. Afterwards he gave up his practice as an Attorney, and commenced practicing in 1855 as a Pleader only.

THE *Englishman* hears that the Viceroy in Council has refused to sanction the proposed alterations in the rules of the Uncontented Service Family Pension Fund, which would have excluded for the future all Bengali Christians employed in Government service from the benefits of the Fund.

THE *Englishman* says that Messrs. Buckland and Ravenshaw will succeed Messrs. Schach and Money in the Board of Revenue. Mr. Ross Mangles will, it is said, act for Mr. Buckland in the Presidency Division; but who becomes Commissioner of Orissa we have not yet heard. The Board of Revenue forms as it were, the cushion-seat for all old and superannuated Civilians.

The Hon'ble the Chief Justice of the High Court of Judicature, at Fort William, in Bengal has appointed William E. Richardson, of 21, Bennetts Hill, Birmingham, England, and Theodore Bell, Esquire, a member of the Firm of Messrs. Miller, Smith and Bell, Solicitors of 3, Salters Hall Court, Cannon Street, London, for the purpose of taking, under the law in force in British India, the acknowledgements of married women of deeds to be executed by them in respect of property in India.

THE mania of committing suicide, seems to be spreading among Hindu children. On Thursday last, a young girl, aged about 8, the daughter of the Second clerk in the Judge's Court of Alipur, committed suicide by hanging herself. It appeared that her father had scolded her for some fault, and that this preyed upon her mind. Shortly after the scolding he left for his office, and the girl, finding that he had gone, locked herself in a room. Her relatives called out to her, but she refused to open the door. This was the room in which she was in the habit of playing, and her relatives, fancying that she was playing, did not trouble themselves about her. In the afternoon, at about 3, they again called out to her, but she gave no reply. They accordingly peeped through a crevice, and found her lying on the floor with her *Sarkhi* round her neck. Breaking open the door, they entered the room, and found the poor girl stiff and cold. It then appeared that she had suspended herself by the neck to the ceiling, by means of her *Sarkhi*, and that the end of the *Sarkhi* attached to the ceiling must have opened during her struggles. A chair was found close to her, and it is believed that she must have mounted it, tied the knot to the ceiling, and then kicked off the chair. The father, on receiving information of the sad news, hastened home, and he was so affected that he took to liquor, under the influence of which he disposed of the body by throwing it into a Nullah, the suicide having taken place at Watgunge, of which the father was a resident. The body was received by the police, and the father taken into custody.

DOMESTIC OCCURRENCES.

BIRTHS.

MAJUMDAR.—On Friday, the 26th January, at Gowgong, Assam, the wife of Babu Sarut Chunder Majumdar, 2nd Teacher, Government School, of a son.

CHAKRAVARTI.—On Monday, the 12th February, at Old Bytukhana Bazar Road, Calcutta, the wife of Babu Trailokya Nath Chakravarti, of a son.

Government Notifications.

GOVERNMENT OF INDIA NOTIFICATIONS, APPOINTMENTS, PROMOTIONS, &c. HOME DEPARTMENT.

Mr. J. A. Crawford is permitted to resign Her Majesty's Bengal Civil Service.

Mr. J. C. Colvin is permitted to resign Her Majesty's Bengal Civil Service.

Medical.—The services of Surgeon D. J. Macdonald are temporarily placed at the disposal of the Government of Madras. The transfer of Surgeon A. Barclay's services, announced in Home Department Notification, No. 122, dated the 21st ultimo, is cancelled.

Sanitary.—Surgeon-Major S. C. Townsend, M. D., received charge of the Office of Sanitary

Commissioner with the Government of India from Surgeon-Major J. M. Cunningham, M. D., on the afternoon of the 23rd ultimo.

The services of the Rev. John Jefferis Bartlett Coles, M. A., are placed at the disposal of the Government of Bengal.

Arthur Howell,

Offg. Secy. to the Govt. of India

DEPARTMENT OF REVENUE, AGRICULTURE, AND COMMERCE.

Mr. C. J. Ponsonby, Deputy Conservator of Forests, of the 3rd Grade, in Oudh, is granted two years' furlough, under Section 12 of the Civil Leave Code, with effect from the 14th instant, or from any subsequent date on which he may avail himself of the same.

Mr. Ponsonby is also granted subsidiary leave for thirty days.

Surveys.—Mr. James Campbell, Assistant Superintendent, of the 1st Grade, in the Revenue Survey, is granted eight months' furlough on private affairs in India, under Section 12, Chapter IV, of the Civil Leave Code, from the date on which he may avail himself of it.

G. H. M. Batten,

Offg. Secy. to the Govt. of India.

FOREIGN DEPARTMENT.

Appointment.—Colonel C. R. Blair, Commandant, Mhairwarra Battalion, to officiate as Commandant of the Erinpoorah Irregular Force, with effect from the date of assuming charge, *vice* Colonel Carnell, on furlough.

Major C. G. Gunning, 2nd-in-Command-Meywar Bheel Corps, to officiate as Commandant of the Mhairwarra Battalion, with effect from the date of assuming charge, *vice* Colonel Blair.

The following promotions and appointment are made in the Mysore Commission, with effect from the date of the retirement of V. Krishnaswami Mudelliar, Assistant Commissioner, 4th Class.

N. Tirumalachari, Assistant Commissioner, 5th Class, to be Assistant Commissioner, 4th Class.

P. N. Purnaiya, B. A., Assistant Commissioner, 6th Class, to be Assistant Commissioner, 5th Class.

Ganes Singh, Officiating Assistant Commissioner, 6th Class, is confirmed in the appointment.

Captain S. A. Swinley, Station Staff Officer Nowgong, Bundelkund, held charge of the current duties of the office of the Cantonment Magistrate, Nowgong, in addition to his own duties, from the afternoon of the 13th December 1876, to the four-noon of the 15th January 1877, inclusive.

Surgeon G. E. Burroughs, Bombay Medical Department, held charge of the current duties of the office of the Residency Surgeon, Indore, in addition to his own duties, from the 15th December 1876, to the 8th January 1877, inclusive.

Consequent on the return from furlough of Lieutenant-Colonel H. C. Menzies, Assistant Commissioner, 1st Class, and Inspector General of Registration in the Hyderabad Assigned Dis-

tricts, and Judge of the Small Cause Court at Amraoti, the following changes are made in the Berar Commissioner, with effect from the 25th January 1877:—

Mr. H. B. Knowlrs, Officiating Assistant Commissioner, 1st Class, to revert to his substantive appointment of Assistant Commissioner, 2nd Class.

Captain H. deP. Rennie, Officiating Assistant Commissioner, 2nd Class, to revert to his substantive appointment of Assistant Commissioner, 3rd Class.

Mr. C. Prayero to be Extra Assistant Commissioner in the Hyderabad Assigned Districts, with effect from 14th January 1877.

With reference to the Notification in this Department, No. 1769G, dated 14th August 1876, Mr. A. C. Lyall, C. S., Officiating Agent to the Governor General, Rajputana, has been granted ten days' additional leave by Her Majesty's Secretary of State for India.

Mr. A. C. Lyall, C. S., resumed charge of his office of Officiating Agent to the Governor General, Rajputana, from Major C. K. M. Walter, on the forenoon of the 5th March 1877.

T. A. Thornton,

Offg. Secy. to the Govt. of India.

FINANCIAL DEPARTMENT.

Mr. E. F. T. Atkinson, B. C. S., received charge of the offices of Account General, North-Western Provinces, and Deputy Commissioner of Paper Currency, Allahabad Circle, before noon, on the 1st March 1877.

Furlough, without medical certificate, for one year, ten months and seven days, under Section 12 of the Civil Leave Code, is granted to Mr. E. F. Harrison, B. C. S., Comptroller General and Head Commissioner of Paper Currency.

Mr. W. Waterfield, B. C. S., is appointed to officiate as Comptroller General and Head Commissioner of Paper Currency, during the absence of Mr. Harrison, on furlough, or until further orders.

Furlough, without medical certificate, for nineteen months, under Section 12 of the Civil Leave Code, with subsidiary leave for sixteen days, under Section 24 (a) of the Civil Leave Code, is granted to Mr. R. Taylor, B. C. S., Inspector of Local Offices of Account.

Mr. Taylor availed himself of his subsidiary leave from the 28th February 1877, after noon.

Mr. L. C. Frohyn, B. C. S., received charge of the offices of Accountant General, and Commissioner of the Department of Issue of Government Paper Currency, Madras, from Mr. W. Donald, after noon, on the 26th February 1877.

Official Paper.

THE BRITISH INDIAN ASSOCIATION ON THE DRAMATIC PERFORMANCE ACT AND THE LIEUTENANT-GOVERNOR'S REPLY.

To R. L. MANGLES, Esq., Officiating Secretary to the Government of Bengal, Judicial Department.

SIR,—Referring to Act XIX of 1876, entitled an Act for the better control of public dramatic perfor-

mances, the Committee of the British Indian Association desire to draw the attention of His Honor the Lieutenant-Governor to the omission in that Act of any provision as to the agency to be employed for the examination of plays or dramas, the performance of which at a public place the local Government may think fit to prohibit. The Legislature has left it to the discretion of the local Government to employ the necessary agency for that purpose.

His Honor the Lieutenant-Governor cannot be unaware that the Native public regard with apprehension the new law lest it should have any repressive effect upon the growth of the legitimate drama, a branch of literature which is but struggling into existence. Most of the dramas yet produced, are trashy and scarcely worth the paper on which they are printed, but generally speaking they are not of the class to which exception has been taken in the Act. And worthless as they are, it has to be borne in mind that in the infancy of a literature it requires careful nursing. It would, therefore, be satisfactory to the literary public if in enforcing the new Act, the Government would entrust the examination of dramas intended to be brought under its operation to a Committee of experts, who are well acquainted with Sanskrit and Bengali, with the peculiar modes of expression in vogue among the people, and with their usages and institutions. A foreigner may attach meanings to popular phrases, expressions, and allusions, which they may not in reality bear, but a mistake in regard to which may in his opinion render the author liable to the penalties of law. It is observable that as the law has been framed there will be no judicial inquiry whatever into the character of the drama; the function of the Magistrate is limited only to conviction and imposition of the penalties prescribed. The Government will exercise its own discretion as to whether a particular play or drama properly comes within the purview of the law, and in exercising it, the Committee feel satisfied the Government will see the expediency of availing itself of the best informed opinion on the subject. Accordingly, the Committee venture to solicit that His Honor will be pleased to consider the desirableness of appointing a Committee of experts in the presidency town for the examination of dramas falling within the scope of Act XIX of 1876. I have, &c., Jotendra Mohun Tagore, Honorary Secretary, B. I. Association.

British Indian Association, No. 18, British Indian Street, the 20th February 1877.

Calcutta, the 28th February, 1877.

FROM R. L. MANGALES, Esq., Officiating Secretary to the Government of Bengal, to the Honorary Secretary to the British Indian Association.

SIR,—I am directed to acknowledge the receipt of your letter No. 42, dated the 20th instant, in which the Committee of the British Indian Association draw attention to the omission in Act XIX of 1876 (for the better control of dramatic performances) of any provisions as to the agency to be employed for the examination of plays and dramas the performance of which, at a public place, the local Government may think fit to prohibit. The Committee represent that it is desirable that the Government should entrust the examination of dramas intended to be brought under the operation of the Act to a Committee of experts who are well acquainted with Sanskrit and Bengali, and they express a hope that the Lieutenant-Governor will now be pleased to appoint a Committee of experts in the

presidency town for the examination of dramas falling within the scope of the Act.

In reply I am to say that the Lieutenant-Governor does not consider that it is necessary to appoint a standing committee for the purpose indicated, and that he hopes that, as a special law has now been passed, which clearly prohibits all dramas of scandalous or defamatory character, no occasion will arise in future for having recourse to the repressive or penal sections of the Act. I am to add, however, that in any case the Committee of the British Indian Association may rest assured that no action will be taken by the Government, under section 3 of the Act, without the fullest inquiry and after such references to experts and others as may be considered necessary.—I have the honor to be, Sir, your most obedient servant.

R. L. MANGALES,

Offy. Secy. to the Govt. of Bengal.

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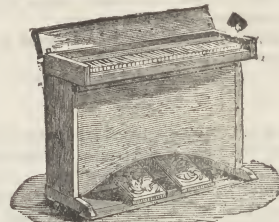
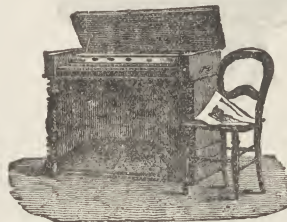
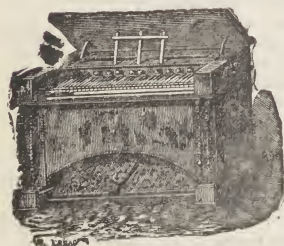
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A complete and most magnificent Dissolving View apparatus with improved Lantern, powerful Lenses, Reflectors, instantaneous improved dissolving movement, with Duboscq's self-acting clock-work Electric Lamp, worked with 50 Bunsen's powerful battery, with screen for 12 feet disc complete ...

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Magnesium Lamp, with clock-work movement and reflector ...

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Electric Disc with 9-inch plate for 9 experiments, complete, and book of instruction ...

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Fountain Jets, from ... 4 Rs. to 10 Rs. each

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A Chemical Preparation of Phosphorus, with the Vegetable Alkaloids Quinia, Cypripeden, Xanthorylin, &c.

The New Curative Agent, and only Reliable Remedy for Nervous and Liver Complaints

THIS Phosphoric combination is pronounced by the most eminent members of the Medical Profession to be unequalled for its power in replenishing the vitality of the body, by its supplying all the essential constituents of the blood and nerve substance, and for developing all the powers and functions of the system to the highest degree. It is agreeable to the palate, and innocuous in its action, while retaining all its extraordinary properties; and as a specific, surpassing all the known therapeutic agents of the present day for the speedy and permanent cure of—

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Liver Complaints
Palpitation of the Heart
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Hypochondria
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Nervous Debility in all its Stages
Premature Decline

and all morbid conditions of the system arising from whatever cause. The action of the Phosphodyne is twofold—on the one hand increasing the principle which constitutes nervous energy, and on the other, the most powerful blood and flesh generating agent known; therefore, a marvellous medicine for renovating impaired and broken-down constitutions. It quickly improves the functions of assimilation to such a degree, that where for years an emaciated, anxious, cadaverous, and semi-vital condition has existed, the flesh will rapidly increase in quantity and firmness, and the whole system return to a state of robust health. The Phosphodyne acts electrically upon the organisation; for instance, it assists nature to generate that human electricity which renews and rebuilds the osseous, muscular, nervous, membranous, and organic systems. It operates on the system without exciting care or thought upon the individual as to the process. It moves the lungs, liver, heart, kidneys, stomach, and intestines, with a harmony, vigour, yet mildness unparalleled in medicine.

The Phosphodyne gives back to the human structure, in a suitable form, the phosphoric or animating element of life, which has been wasted and exerts an important influence directly on the spinal marrow and nervous system, of a nutritive, tonic, and invigorating character, maintaining that buoyant energy of the brain and muscular system which renders the mind cheerful, brilliant, and energetic, entirely overcoming that dull, inactive, and sluggish disposition which many persons experience in all their actions.

The beneficial effects of the Phosphodyne are frequently shown from the first day of its administration, by a remarkable increase of nervous power

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SUNDAY EDITION.

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NOTICE.

All letters and communications relating to the literary department of the Paper should be addressed to the Editor. All other letters should be addressed to the Manager, to whom all remittances should be made payable.

Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

Editorial Notes.

THE Italian Parliament has passed a law under the name of Clerical Abuses Bill by which it is rendered penal to censure any legislative measures enacted by the Italian Government on the part of ecclesiastical authorities, be they as high as they may. This evidently refers to the unfavorable allusions made in Papal discourses to the measures of the Italian State. The conflict of secular and ecclesiastical authority in Italy will produce many more complications and lead to many more unpleasant results than are yet thought of.

We should be exceedingly sorry to believe the statement of the *Christian Life* that advanced Unitarian ministers are continually drifting towards atheism. Yet no other interpretation is possible when the Unitarian organ, in noticing the announcement of Mr. Bradlaugh that a new lecturer has appeared on the secularist platform and he was at one time a Unitarian, remarks that "straws show how the wind sets." Well, if the wind sets that way, the best men from the Unitarian camp will be gone before long. But we do not believe that the wind sets in that direction at all. The advanced Unitarians have made the name of their religion honored both among Christians and non-Christians, and with divine blessing they have a great mission before them.

SYDNEY SMITH was better known for his humour than perhaps for anything else. The following occurrence is related by Lord Macaulay:—"Yesterday," writes he to his

sister, "I dined at Marshall's and was almost consoled for not meeting Ramohunn Roy by a very pleasant party. * * I told him (Sydney Smith) that my meeting him was some compensation for missing Ramohunn Roy. Sydney broke forth: "Compensation! Do you mean to insult me? A benefited clergyman, an orthodox clergyman, a nobleman's chaplain, to be no more than compensation for a Brahmin; and a heretic Brahmin too, a fellow who has lost his own religion and can't find another; a vile heterodox dog, who, as I am credibly informed, eats beefsteaks in private! A man who has lost his caste! who ought to have melted lead poured down his nostrils, if the good old Vedas were in force as they ought to be."

CHRISTIANS and Mahomedans have fought times without number, and Mahomedans have in the end gone to the wall. If the threatened war between Russia and Turkey break out, and if Russia has really a righteous cause to fight for, and if the rest of Europe does its duty, it will simply be a war between Christianity and Mahomedanism, this time Christianity on the defensive. It is a strange spectacle, however, to behold that amidst the preliminary agitation of such a fight, the virtual head of Christianity in Europe, namely the Pope, is taking the side of the Mahomedans and indirectly palliating the grievous wrong which his co-religionists, however wide the difference of opinion with him, have suffered at the hands of the Turk and infidel. England also, one of the chief among Christian powers, inclines the same way and the other nations will take sides as their interest will prompt. In the olden days of apostolical faith and united Christendom, half the horrors of Bulgaria would lead to speedy and effective retribution, but the stand points of right and justice have changed in Europe with the dreadful change that has come over its spirit of religion. Neither faith nor righteousness, but Mammon rules the affairs of that great continent.

THE distribution of prizes to the pupils of the Native Ladies' Normal School took place with *esprit* yesterday afternoon in the house of Babu Keshub Chunder Sen. A large number of Hindu ladies were present. Among the European ladies and gentlemen present we noticed Mrs. Chapman, Mrs. Stokes, Miss Hope, Miss Pigot, Mr. Apear, Mr. Fitzpatrick, Mr. Macalister, and others. Mr. Fitzpatrick took the chair, and the prizes were given away by Lady Hobhouse. The proceedings commenced with a hymn. Two of the young ladies then read passages from Shakespeare, and also papers they had written for the occasion. One of these was on the childhood of Sakuntala and the other was on Good Humour, and Bad Humour. The prizes were then distributed. The lively "Canadian Boat Song" was then sung, after which the President delivered a neat and effective speech which

we hope to publish are long. The address presented by the young ladies to Lady Hobhouse was then read, and she gave a very kind reply to it. The address and the reply will be published together. The proceedings concluded with the National Anthem. Every body seemed to be pleased, and the meeting was a thorough success.

THOSE among our people who are considered to be "gentlemen's sons," to translate the Bengali phrase, are ashamed to earn their livelihood by such occupations as require labor of hand. The manual arts, and the various other employments in which physical skill, including even the profession of the soldiers, is called for, are thought to be below the dignity of "gentlemen's sons." That is why the Government offices are overstocked. There are University graduates who go a-begging for writerships worth thirty rupees a month, and there are more Pleaders than there are cases to plead for. But let us hear how needy gentlemen in England want to dispose of their services:—"The idea of using ladies as servants not having been very successful, it is now proposed to employ 'gentlemen-helps' for out-door work. It is argued by correspondents of the *Times* that many gentlemen are very poor, and would greatly like the salaries of gardeners, gamekeepers, coachmen, huntsmen, and so on. Those posts were usually filled years ago by poor relations, and gentlemen could do the work as well now as then. All that is true enough, but one point seems to be forgotten, and that is the preference of employers for willing service. The berth which is comfort to a man bred to be a gamekeeper is discomfort to the man bred to be an officer, and though the latter may be a most faithful servant, a perpetual sense of failure in life will make him an unpleasant one. A suffering angel of a coachman is a bore, be his manners never so good, or his accent never so refined. It seems to be forgotten that there are positions in which education, though a blessing to a man in other ways, does not in the least tend to make him a better workman. It is good for Automedon himself to spell well, but how does his spelling benefit either his horser or his master?"

THE meeting held at the Town Hall yesterday to consider the recent changes in the rules for the Civil Service Examination was a decided success. It has seldom been our lot to be present at a meeting so large, enthusiastic and representative in every sense of the term. The audience numbered about 2,000. The speakers, most of them, spoke ably and well. Great stress was laid upon the pledge given by Government and its non-fulfilment up to the present time. We have bare time to insert here the resolutions arrived at in the meeting:—

The proposal voting Maharajah Norendro Krishna to the chair was moved by Babu Keshub Chunder Sen and seconded by O. C. Dutt Esq.:-

I. That this Meeting is of opinion that in order to redeem adequately the gracious pledge solemnly and deliberately given to the people of India by our beloved Sovereign, it is essential that the same facilities for admission to the Covenanted Civil Service of India should be *practically* afforded to Her Majesty's Indian subjects as are enjoyed by the natives of the United Kingdom; and that this Meeting desires to record its firm but respectful protest against the assumption that differences of race and nationality call for the adoption of different tests of merit and qualification in the case of English and Indian candidates for the Civil Service of India.

Proposed by M. Ghose, Esq., Barrister-at-Law and seconded by Babu Kali Churn Banerji, M. A., B. L.

II. That this Meeting contemplates with deep regret the reduction of the maximum limit of age for candidates for the Indian Civil Service Competition from 21 to 18 years, inasmuch as this change in the limit of age is calculated to aggravate the existing evils of cramming, to lead to the admission of men of inferior training and capacity, to lower the efficiency of the Service and practically to exclude Natives of India from the Open Competitive Examination.

Proposed by Dr. Mohendra Lal Sircar and seconded by Babu Huan Chunder Banerji :-

III. That with fully appreciating the object of Her Majesty's Government to secure men of good education and culture for the Civil Service, this Meeting is of opinion that that object would be best accomplished by raising the maximum limit of age to 32 years as was recommended by Lord Northbrook, the then Governor-General of India, and other eminent authorities; and this Meeting desires to record its conviction that the higher limit of age should be adopted in the interests of the public service, no less than of Indian candidates for the covenanted appointments.

Proposed by Mr. Anandra Mohan Bose, Barrister-at-Law, and seconded by Babu Anarendra Nath Chatterji :-

IV. That this Meeting is of opinion that in order to give effect to the gracious intentions of the Crown and Parliament, to satisfy the just aspirations and recognised claims of the people of India, and to facilitate their admission into the Civil Service of their own country, it is necessary that simultaneously with the Open Competition in London, similar examinations should be held in some centre or centres in India, where a certain definite proportion of appointments may be competed for, year after year.

Proposed by Babu Norendro Nath Sen and seconded by Babu Jodu Nath Ghose, Principal, Seal's Free College:-

V. That the following gentlemen be appointed to form a Committee for the purpose of drawing up and forwarding a Memorial to Parliament, embodying the substance of the Resolutions adopted at this Meeting :-

The Hon'ble Maharajah Narendra Krishna Bahadur.

Babu Rajendra Lala Mitra, L.L.D.

The Hon'ble Kristo Doss Pal

The Hon'ble Nawab Mir Mohamed Ali.

Babu Keshub Chunder Sen.

Dr. Mohendra Lal Sircar, M. D.

M. Ghose, Esq., Barrister-at-Law.

Babu Chunder Nath Bose, M. A., B. L.

Rajah Sama Sankar Roy Chowdhry.

Babu Gura Doss Banerji, D. L.

A. M. Bose, Esq., Barrister-at-Law, Member and Secretary.

Proposed by Kumar Kanti Chunder Singh and seconded by Babu Shama Churn Sircar :-

VI. That the proceedings of this Meeting be published and circulated amongst the Members of both Houses of Parliament under the signature of the Chairman of this Meeting :-

Proposed by the Hon'ble Mir Mahomed and seconded by Rajah Sama Sankar Roy Bahadur.

HARD WORDS.

When a person is taken ill, he is required by the Doctor to 'show his tongue.' So long as the tongue remains unclean the

internal organisation is inferred to be in an unhealthy state, and improvement is noticed as the tongue gets fresher and cleaner. The tongue is thus the index to the physical man; it is also the index to the moral and religious man. Allow me to speak with a person for a few minutes, and I shall tell you whether he throws out nectar or poison whether he is good or bad, religious or irreligious, of dry heart or a fresh one. With the man that throws out sweet words, refreshing, purifying and exalting those that come to him, it is in the nature of things impossible that he can have a bad heart. His counsel, his exhortations, his reproofs are all sweet and people go to him not apprehending a frown, but deeply anxious to enjoy his ever gushing freshness and simplicity. There is a nobility in the very frown of a righteous man which it is a privilege to enjoy. When Christ reproved his countrymen, by applying to them the opprobrious epithet of "the generation of vipers" there was underneath his frowning brow an aspect of love which none could mistake. It is those who love that are privileged to employ hard words towards others, and as always happens, the very severity with which they are uttered in their case loses its point and falls like a balm upon the wounds which they inflict. Pious men and prophets make one music through all their utterances. Whether it be indignation or love, annoyance or approbation, they are the modulations of the same key—rising or falling, grating or soothing, but making one music and in perfect harmony with the predominant sentiment which inspires them. It is the love within that makes so varied a music; its permutations and computations who can estimate? We to the man who understandeth not that music. Of him we may say, as Shakespeare said of those that have no music, that he is fit for treasons, stratagem and spoils. We also to him who wishes to imitate that music. We have seen persons in responsible positions who in their capacities as parents, friends or guardians use direct exhortations or reproofs which give forth the most discordant music that we have heard. Often times it is felt to be a duty to use a hard word or two with the view, as is avowed, of reclaiming a sinner or bringing a disobedient soul to the ways of order and discipline. Now, with reference to the use of hard words, we say distinctly that we don't like it. As we have said, it is the tongue that betokens the man; and the person who goes so far as to assume the responsibility of correcting another and thinks that hard words alone will correct him, has underlying his profession a stock of anger, pride or hatred which he perhaps does not notice himself but which manifests itself in the sting which it leaves behind. Words based upon love do not sting, and the practical test of love lies in the manner in which an admonition is received. We are convinced that a fair word fairly couched is sure to be fairly received; and the man who professes to reform a sinner would adopt a very different method of reclaiming him from what consists in hard words and unwelcome suggestions. It must be borne in mind by all reformers that self-love is a very important ingredient of human nature; and in the attempts to bring about a reformation care should be taken that this sense is not needlessly wounded. By using hard words to a man, we are sure to produce anger and vexation, and the reason is that there is a strange sympathy in men's minds. As a

particular feeling dominates in one mind, it tends to strike the corresponding chord in another's. If I am full of anger, my words are sure to evoke the same feeling in my neighbour, and in the same way love in me is sure to be welcomed by love in another. What a tremendous responsibility is thus attached to a man who presumes to correct the habits of others. One word may be sufficient to drive them from the possibility of reformation. It has struck us that this fondness for hard words has spoilt the prospects of many a reformer's success. The world has never been reformed by hard words. Persuasion and sympathy, gentleness and forbearance, love and meekness have done more for the world than all the swords and anathemas and creeds put together. Where God is Love surely His ways cannot be anything but loving; and the man who in God's name goes to sow discord and anger assumes a responsibility which is not God's. The mission-ary of His cause should heal and not wound; and where that is not done, where instead of peace we get discord, and instead of persuasion a veritable discharge of venom, the man who behaves thus becomes an open enemy to Heaven. We should take care of our tongue; and it is better that we should cut that offending member than that it should be allowed to sow discord and heart-burning in this fair world.

THE LIFE OF THE SOUL.

When does the soul live? What are the infallible signs which indicate its existence? How to attain this kind of life and what are the enjoyments and blessings which attend it? These are a few simple but most vitally solemn and serious questions which every aspirant after godly life must strive to solve. Man naturally dreads and abhors every form of death, and the universal prayer of humanity is "lead us from death to life everlasting." The highest or the most advanced type of life which a man is capable of living is the life of the soul. As it is perfect and everlasting it is infinitely superior even to the best mode of refined life which modern civilization and enlightenment may suggest. We see every day around and in the midst of us living men and living women. But alas! how few of them possess living souls within them. In most of them the discerning eye of faith is grieved to observe the grim and pallid face of death instead of the healthy flow of life. How to awaken and revive these men and women or how to infuse into them the life of the soul? As the life of the body is known by the processes of its inspiration and respiration, by the circulation of blood and also by the varied and manifold action of its several other organs and senses, so the life of the soul can be ascertained by the peculiar action of its inward powers. As an experienced and competent physician can tell us the different degrees of the ebb and flow of the bodily life by feeling our pulse, so a revived soul empowered to understand the various stages of its own life by knowing the movements of its unseen pulse. In cases of dead souls the pulse ceases to beat, whereas in the instance of a reviving soul it begins to move. Those who are dead in unbelief and sin can hardly know and appreciate what the life of the soul is. They may live in the presence of revived and living souls; but they cannot see the rainings of that higher life which flows in the veins of their spiritually superior companions. To appreciate the

soul's real life, therefore, requires one to attain and live that life himself. The sight of a living soul is quite a relief and refreshment to those in whom the life of the soul has but begun. We do not know what the life of the soul is in itself; but every living soul can see where it is, what are its expressions, how it can be possessed and what are its enjoyments. What is the life of the soul? or more clearly who is the life of the soul? Every devout believer would most emphatically assert—"God is the life of the soul." The Living God is the Fountain-head of the life of the soul. He is not only the Primary Source, but he is the very *bread*, the constant and eternal food and drink of the life of the soul. Discard God from the soul, it dies outright. The soul begins to live with its budding faith in God, or its intelligent consciousness of the inmost and nearest existence of Divinity. This inward sense of God may be safely styled the pulse of the soul. God communicates Himself to this awakened sense in a threefold way; namely, as Intelligence, Love and Holiness. And there are also opened three corresponding faculties within the depths of the soul to welcome and enjoy Him as such. The steady and regular culture of these three faculties gives birth respectively to the three leading religious movements: to wit, *yoga*, *bhakti* and *seba*. The life of the soul is proportional to the exercise of these faculties. There can be no freshness, no originality, no real life without the healthy action of any of these soul powers. And harmonious life of the soul is possible only when all these powers act hand in hand. We read in some of the scriptures of our ancient *Rishis*: "There is life in the tree, and the fowls of the air and the brutes of the forest also live; but true life is attainable only by the deep contemplation of the Supreme Spirit." This evidently shows that the venerable sages of old India knew and enjoyed the life of the soul. But the above text does not include the whole truth. To contemplation must be added devout, enthusiastic, and maddening feeling and the spirit of perfect obedience. These are the three cardinal things which aid us in the attainment of the life of the soul. The soul of India at present is dead, because there are among her children so few original thinkers, so few devout lovers of God and humanity, and so few individuals who are sincerely loyal and obedient to their Heavenly Lord. In fact, without conscious, direct and immediate contact with the Supreme Spirit, there can be no fresh and life-giving thought, no redeeming love and no absolute resignation. At the out-set we asked what are the infallible signs of the life of the soul. With those already mentioned, we may enumerate the following two as the most infallible signs of the existence of life in a soul. The deepest and strongest hunger and thirst for the Living God or the unceasing struggle to be led away from the fascinating but evanescent scenes of death to the very home and source of Life and its spontaneous preference to live in the company of those who have consecrated their entire lives to the service of their Living and Ever-active Master in heaven, certainly indicate that there is life in it. These two tests can never deceive us. Peace, cheerfulness and the various enjoyments and blessings which attend such life may rather well be imagined than described.

LECTURE.

ON

"PHILOSOPHY AND MADNESS IN RELIGION."

(Continued)

Yes, common sense is the highest appellate court in philosophy as it is also in law and in the ordinary affairs of life. As soon as the matter was referred to common sense it at once saw that all the evils in the philosophical world arose from doubts and disputes about the reality of certain objects, which demanded immediate and spontaneous assent, and it conclusively decided that the *Ego*, the *Non-Ego* and the Infinite were all realities and must be believed as such. Such authoritative verdict silenced all cavilling, and the bark of philosophy, tossed and torn by the waves of contending opinions, at last entered the tranquil haven of a simple yet important truth. No great discovery was made. All that was established was the fact that neither self nor the external world nor God is unreal. And yet this simple truth was the salvation of the philosophical world. To these three realities rational philosophy offers unquestioning homage, and the world is pretty generally agreed that they shall always be recognised as indisputable first truths, which none can gainsay. Thus it has been settled by an appeal to common sense that every man must be true and faithful to himself, to the world and to God, and recognise each as a real entity. Whatever his opinions and theories may be in regard to the constitution and essence of these three realities, every man is bound to believe that each of them exists as a reality, the two finite realities, mind and matter, being dependent upon the Absolute and Unconditional Reality, the Infinite. We need not be philosophers in order to understand and accept this doctrine of the threefold reality. What has been decided after centuries of most abstruse and recondite speculations and controversies we all admit instinctively. There is the world before us, all real, perfectly true, no illusion. Here am I, perfectly real and no illusion. And over head the Infinite God is a terrible and most tremendous reality. To these three realities then, recognised alike by the sage and the untutored savage, let proud philosophy bow with reverence.

Such is the deliverance of philosophy concerning the doctrine in question. Now let us apply to it the principle of madness. The verdict of philosophy may be confirmed by an appeal to ancient sages and devotees. What do they say? They say that God is real, and the world has no business to trifle with the reality of the Infinite, to set the reality of matter and self above the sacred reality of the Godhead. This then is the offence with which civilization has been charged, and verily the accusation is not unfounded. Sure it is that one of the realities has been dishonored and under-rated, while the two others have been magnified. If the world believes in God it gives Him only a feeble and half-hearted allegiance, often forgets or disregards Him, and eliminates much of his reality, while in the service of self and matter it is most loyal and enthusiastic. The men of the world are mad for riches, outward refinement and the pleasures of the senses. For material wealth and material prosperity, for selfish enjoyments and selfish honors they are running mad. In matter and self they are wholly immersed. The question naturally suggests itself,—Why should not men be equally mad for God? (Applause) It

is not against the madness of the world that I stand up here to protest, but I say that the same amount of madness must be exhibited in things spiritual as is evinced in things material. If men believe that without enthusiasm nothing can be done, if it be actually the case that enthusiasm is essential to success in all worldly undertakings, why should not the same argument hold good in the higher concerns of the spirit? If man is devoted to self and the world, he should in all fairness pay equal attention and attach equal importance to the Godhead. (Cheers.) The treasures of Heaven must be amassed with that assiduity and zeal which characterizes the pursuit of gold and the acquisition of worldly riches. Why should God be less real to us than matter? Why should there be less love for heavenly than there is for worldly things? Every man believes that the world is real. Every man believes that there is something unspeakably real and charming in the glittering rupee. The miser takes it and presses it to his bosom, and says,—“Ah! dear little thing!” He sacrifices everything for it, and does not even hesitate to risk his health and life. Why should not man then sacrifice his all for the Infinite? Surely there is madness enough in our temporal concerns. I wish it would direct its course through other channels as well, and reach the sacred concerns of eternity.

If philosophy, as you have seen, has thoroughly assured us that Divinity is quite as real as matter and self, may more real, surely our daily life and character must bear out that conviction. Boldly apply your philosophy to practical life, and show that you are at least as true and devoted to God as you are to self and the out-side world. When this is done harmony will appear in all your speculations and practices. How noble, how beautiful and symmetrical is life when this philosophical trial of realities is recognised with fidelity in practical life. There is no discord, no anomaly, no inconsistency, no hostility. If I said to you, go and follow the Infinite denying matter and self, that would be asking you to become pantheists and drown yourselves in the vast sea of illusion. My language is different. I do not exhort you to deny anything, not even the least among earthly things. What I denounce is that exclusive worldly madness which rides rampant on all sides and kills religion and morality. Equally hostile am I to that exclusive religious frenzy which hates the world as altogether unreal, and ignores self as a fiction, and gives itself up to dream and delusion. Do not accuse me of exclusivism. It lies rather on the side of the world. I plead not for fanaticism; I plead for harmony and “method in madness.” All the world has gone mad. Mad for what? For riches and honor and the pleasures of the senses. Will nobody stand up in this enlightened age, and loudly and vehemently protest against this blind and one-sided madness? Will nobody lift his voice, and say to the advancing surges of this violent mania and frenzy of ungodly worldliness—“No further, no further. Roll back to the great reality of Godhead, so long neglected and ignored.” All that we have to do in this age is to turn the tide of the world's devotion more and more towards the point where the three realities converge. In so doing we do not annihilate the world or its legitimate concerns. Industry will not be extinguished. The wheels of the vast machinery of civilization will not be clogged. Manufacture and trade will go on thriving,

Agriculture and commerce will continue to flourish, and at the same time faith and spirituality will prosper too. While the Infinite is served and adored with the greatest enthusiasm, the reality of self and the world will continue to be fully vindicated, theoretically and practically. And thus in the individual the most perfect unity of character, and among communities and nations the golden harmony of life will prevail. How are we to attain this harmony? Simply by endeavoring to realize God more fully than we do at present. To realize God,—that is to feel Him as a reality. Many seem to think that they already acknowledge the Divine reality, and cherish as little doubt about the entity of God as about the entity of self or the world. But, gentlemen, to believe is one thing, to realize is quite another thing. The psychological recognition of Divinity as a reality is universal among all professing theists, but the realization of Divinity in actual consciousness is strikingly rare. Are you conscious of God to the same extent as you are conscious of self and the world? How real is the world around us! How real is self! When you see an external object how vividly conscious are you of both the object perceived and the perceiving subject! The hall in which we are assembled, the men and women sitting here are all real to us because we see them. But God is not real in that sense, for we see Him not. Let us catechise our own consciousness, and ask—Is God real to us? He is believed to be real, but He is not a *felt* reality. Verily to us God is not half so real as matter. The things of this world we see and hear and touch; but who ever saw or heard or touched Divinity? The Infinite is something beyond the reach of the senses, real indeed but invisible and impalpable. God is spirit, and the eye sees Him not, neither doth the mind comprehend Him. Therefore man treats matter and self as more real than Divinity. Tell me if you are conscious of a persuading though invisible presence in this hall. Are we sure that there is some other person in the midst of us besides those whom we see? Ah! my friends, the heart returns an unsatisfactory reply. There are apparent waverings in our minds. There is a sort of scepticism and doubt underlying even that intellectual belief of which we are apt to be so proud. This should not be. We must remove all these doubts and misgivings from the mind. The least scepticism or uncertainty in our sense of God's real presence must be dispelled; and we must feel that the Infinite is here, a burning reality, just as we feel the reality of matter. Let us resolve to do it, and it shall be done, if we only employ the right means. What is it that we propose to do? We propose to realize God, to feel his reality. What is the means we are to employ? Meditation. By habitual and constant meditation the mind becomes fully conscious of the Divine reality. Sages and saints have taught this, and universal experience points to the necessity and efficacy of meditation. What mis edification? It is nothing but what philosophers call attention. It is the fixing of the mental eye upon a particular object. It is the concentration of the mind. If I wish to meditate on God I dismiss for a while all active work and worldly thoughts, and having composed my heart, fix my attention on His encompassing presence. I gaze intently and look steadfastly at him and banish everything that may distract my mind for the time. The Divine presence, and that alone, absorbs my mind. After a time distraction is inevitable. But I

persevere, repeating this course of mental application day after day. I persevere for days, for weeks, for months, and years, and my consciousness of Divine reality becomes daily more and more vivid and clear. The result of this habit of mental concentration is spiritual perception. The meditative mind perceives God, just as we perceive matter. How can God be perceived? He is not matter. He is perceived not by the outward eye, but by the eye of faith after long-continued habits of mental application and concentration. The worldly mind cannot realize God, because it is constantly drawn away by the world. Habit has made it a slave of matter. By constantly drawing the mind away from the world and leaving it to the Infinite Spirit, you educate and unfold the power of spiritual perception, and gradually learn to apprehend Him in actual consciousness. We thus realize and see Him as our Aryan forefathers did. What did they do? They had recourse only to daily meditation. They retired from work, and in the stillness of solitude fixed their attention on God to the exclusion of all other beings and realities for the time; and they succeeded at last. And when they succeeded, lo! in joy they went forth saying, "Eureka, Eureka. I have found it, I have found it. I have discovered the secret God. I have seen the Great Spirit." Applause. Did the venerable sages of ancient India see the Lord? How can that be, we ask. The human eye, says philosophy, cannot see Him, nor can the finite mind conceive Him. He has no body, no outward form. Yet many a contemplative devotee in ancient India positively affirmed that he saw Him face to face as a brilliant Spirit. This is all the result of that mental process called attention, and psychology cannot carp at it. The attentive devotee does not stop at the mere reality. He goes on looking into God. From the surface of His real presence, as it were, he dives into the depths of divinity, so far of course as human thought can reach. And the more attentively he observes that Reality, the more clearly do the attributes of the Divinity open up to his view. By attention, as you all know, are the hidden features of objects revealed to the eye. This is true of material as well as spiritual realities.

(To be continued.)

Telegraphic Intelligence.

Reuter's Telegrams.

THE UNIVERSITY BOAT RACE.

LONDON, MARCH 24.

The University Boat Race came off this morning, and resulted in the Oxford Crew winning.

Correspondence.

CONSCIENCE NOT REASON.

To the Editor of the *Indian Mirror*.

SIR,—Is the faculty designated Conscience the same as Reason? This question naturally suggests itself to the mind of one who is simply led away by the similarity of their functions in giving decisions, the one with regard to the truth or falsehood of a proposition and the other with regard to the rectitude or privacy of the action of a moral agent. What we mean to say is that it is very natural for one who has newly entered the threshold of philosophy to suppose that the faculty which enables us to distinguish truth from error receives the appellation of conscience when it undertakes to pass judgment in matters pertaining to morality. But that

this is not the case, we hope to lay clearly before our readers from the following considerations. We think the only means we have of distinguishing one faculty of the soul from another is to see whether the two actions of the very same soul, attributed to the two faculties, are quite different in their nature or not? If so, there can be no blunder in asserting the distinct existence of each of these faculties. To be more clear, if we are sure that the act of remembering attributed to the faculty memory, is such a one as is quite different in its nature from the act of volition ascribed to the will, then we cannot but rest satisfied with the conclusion that memory is not will, transferring the same reasoning to our case, when we find that the action of the discerning of duty is perfectly alien in its nature to the action of distinguishing black from white, long from short, true from false and the like, we do not see how we can err when we say that these are different functions of the soul, or that the soul has two faculties for their performance. Admitting the natural difference of the two actions, we are forced to the admission of the separate existence of the faculties. Moreover, conscience does not only tell us right from wrong (an action that is purely intellectual) but also it does impel us to do what is right, and in doing so it partakes of the nature of will, or motive power, and finally this impulse is accorded by pleasure or pain according to the obedience or violation, on our part its dictates,—a fact that is significant of its emotional nature.

Yours &c.,
J.

THE ANNIVERSARY LECTURE.

To The Editor of the *Indian Mirror*.

SIR,—The Brahmo leader's Anniversary Lecture for this year has produced too much interest not to raise a certain hearty puzzle in one who unaffectedly subscribes himself "a truth-seeker." He shall, therefore, feel himself highly obliged if you or any of your numerous readers take the trouble of kindly untying him of it.

The solution of the problem of religion being, as the Lecture undoubtedly implies, to separate or otherwise isolate the spiritual from the physical part of man, it has been a great puzzle to me to determine as to what are the means to be adopted to bring about the *isolation*. Man has been to me, as undoubtedly he is with many, such a mysterious combination of something spiritual and something physical that it passes all the force and strength of my intellect to make out as to how the isolation can be brought about. I am aware that to this I am to expect an answer which, though generally put forward, is what I am sorry to say I can never understand—the answer I mean that the only process to get rid of this difficulty is *contemplation*. But is there anything in the world to make it possible to convince me of the true drift of this answer? To speak the truth, Mr. Editor, I am as really in the dark after this answer, as when I expected one to enlighten me. *Contemplation* to me cannot mean anything more than our *thoughts regard the Almighty*. But is there any thought possible which does not take its substance or at least its color from the physical world we are surrounded by? Can we divest ourselves of every thing that is some way or other connected with our physical organism? If it is possible, the great problem of religion, as the Anniversary Lecture takes it to mean, is really solved, and the answer resolves itself to the assertion that the much desired isolation of our spiritual part is only to be brought about by the efforts of the same not to take the physical eye within its sphere. But really speaking, is this an answer at all? The burden of the puzzle still remains to be explained—how is the thinking principle to make the endeavours to effect the isolation?

If the separation of our two natures is at all possible, it will be then, I am hurried to the belief, by something like supernatural agency, some supernatural influence acting upon the combination of the two natures we term *man* or *humanity*. Mysteriously combined as our spiritual natures are with those of the physical, and thought being the only means we possess, it seems to me an impossibility, if not made possible by supernatural power. Will you, or any

of your numerous readers, therefore, Mr. Editor, take the trouble to make me understand how a theist, as a Brahmo undoubtedly is, who has no faith in *mantras* or some such supernatural influence, and whose only weapon is *Contemplation*, or which is the same about *thoughts regarding the Almighty*, is to bring about the so much desired isolation!

Fearing the above has already exceeded the length of a correspondence, I remain Sir,
Yours etc.,
A TRUTH-SEEKER.

Devotional

EVERYTHING in thy world changes, O thou beneficent Creator, from good to better, and from bad to good, but I change not. I still retain my old condition of sin and unworthiness, though the face of nature is becoming continually happier and more beautiful. Change me also in response to the changes around me, and make me always from good to better. Behold, on the other hand, everything remains fixed and inviolable: the sun, moon, and stars, the seas and mountains; only the element of good in one varies continually, and I cannot retain the same measure of love and righteousness always. My Father, enable me to keep my good feelings unchanged within my heart, and let my righteousness and love remain constant.

WHILE I commune with thee O God, let me enjoy the full measure of communion, and be absorbed in it entirely. And when I come to work and toil in thy world, let me bear the full measure of hard labour and prove serviceable to thee. But while I pray let not my mind be dissipated with the various thoughts, of work and toil. Let me be entirely absorbed in thy communion.

I COMPREHEND not thy language, O Lord, and I sit like one devoid of intelligence at thy feet while thou speakest on thy truths. My difficulties are, therefore, not resolved, and I get no clue to thy secrets. Give me the power to understand thy speech which solves so many problems of thy dispensation; give me the light whereby I may see the secrets of thy purpose.

The Brahmo Somaj.

BABU GOUR GOVIND RAI has proceeded to Commercially. He intends to visit, this time, most of the Brahmo Somajes in the East Bengal.

IN the Mandir on Sunday last the minister exhorted his congregation to make the best possible use of their tongue. The tongue, he asserted, is an instrument of great power. A word uttered by it can either wound or heal up the sore of a person. Such a powerful instrument must not be allowed to remain inactive; nor should it be filled with false and hard words. The most impressive part of the Sermon was that in which he described the enlivening and purifying sweetness which issues from uttering the name of God.

ON the occasion of the last month's morning service Babu Protap Chunder Mozumdar pointed out in the course of his Sermon that one of the clearest signs of a devout soul is its fruitfulness. The soul in direct communion with the Living God is like a tree planted by a river-side, or it is like that fabled *Dhenu*, i. e., cow, which is said to give milk at any and every time.

Philosophical

FROM what we have said it is distinct that matter in *samkhya* is not meant in its grosser form but as the essence of all things. What do we know of matter but its qualities. These qualities must inhere in some reality. This reality is *prakriti*. An aggregate of qualities is found in opposition to another. Hence the

ingredients of *prakriti* must be heterogeneous. This heterogeneous commingling is shown by separating the ingredients into *Satwa*, *Raja*, and *Tama*. It is needless here to enter into the detail of the mixture of these ingredients found everywhere in the Cosmos. The universe with all its contents, whether man or angel, animal or inorganic masses, is but the mixture of *Satwa*, *Raja*, and *Tama* in different proportions. *Kapila* is but a realist. Although he allows the creation in regard to *purusha* to be taken as an illusion he by no means commit into the error of thinking the universe to be a phantom. Why it is an illusion to the *purusha*, because he accepts that which belongs to *Prakriti* to be his own. The universe is real and will continue to be so as long as the former equilibrium of *Satwa*, *Raja*, and *Tama* is not restored. Even then the seed of Cosmos remains hidden in *Prakriti*. The *aviceka* or ignorance and *Karma* then reside in the *Prakriti* latent as *vasana* or *adrishta*. When the subsequent creation begins these come out again into existence. This stream of creation and its disappearance is without a beginning or an end. So the paradox we often meet in the Indian philosophy that *aviceka*, *vasana* or desire *karma* and *adrishta*, all of them are eternal is thus made consistent with reason. In the language of the modern philosophers the problem of creation as explained above may be called the first principle unknown and unknowable in its nature.

Spirit is not in itself a thinking principle but from it proceeds what thinks or cogitates. The spirit is one and indivisible, but *buddhi* which is the first product of *Prakriti* in relation to *purusha* is multiplied according to *karma* or *adrishta*, and thus becomes many. As the space, although one and indivisible, becomes as many as there are objects to contain, so the *purusha* one and the same is seen to be as many as there are different *buddhis* in different individuals. When one of these individuals is released from the bond of pain and misery the others remain subject to it. Hence the creation flows eternally in relation to the individual souls, and the adoption of the means of deliverance remains ever a necessity.

The question that naturally suggests to every mind is that how could a philosopher who denied the existence of God, be taken as an orthodox expositor of *Dharma sastra*? *Kapila* although dealt a dead blow to religion by denying the existence of God believed in the revelation of vedas and hence is his orthodox. But it should be remembered that *Kapila*, *Jama*, *Vetasta* and others have been branded with heresy in *sasters*, and those who deal with their reasons and arguments are excluded from many privileges. We have hastily brought our subject to conclusion, but before we conclude a word must be spoken on the charge of idealism generally brought against *Kapila*. He seems to favor it when he makes the creation proceed from *Ahankara* or the universal ego known as *Ivanayagrabhu* or *Brahma*. *Ahankara* being the their causes *prakriti* the senses, the objects and product of that proceed from it are not mere ideas but some veritable realities. Hence we see in the explanation of the theory of perception, it is stated that the internal sense, *buddhi*, comes in direct contact with the external things through the senses and is transfused into their forms. This is but a theory of formation of ideas. Un-

less there be something without no idea could possibly be formed. The *ahankara* or the universal ego contemplated that I should be many and there came out senses and then objects with their causes. This is not idealism, although it seems so because the creation is said to be an illusion in relation to *purusha* who takes what does not belong to him to be his own. The object of creation by *prakriti* is the enjoyment and deliverance of *purusha*. When *purusha* attains to the true knowledge the charm is taken out of him and in respect to him the creation and enjoyment resulting from it cease. As there remains other individual *purushas* the creation persists for them as before. This is not idealism because the creation is according to *Sankhya* a spontaneous growth out of *prakriti*, and is transformed into the cause of happiness, pain, and misery according to the individual *buddhi* which is governed by the previous *karma* or *adrishta*.

Literary and Scientific

COMMANDER CAMERON'S walk across Africa is reviewed in the *Spectator*. It is an interesting book, and contains graphic descriptions of African manners and customs. Take for instance this:—"A woman rushed in and tied a knot in the turban of Issa (the interpreter), thereby placing herself under his protection, in order to be revenged upon her husband, who had beaten her for not cooking some fish properly. The husband came and claimed her, but before she was restored to him he was compelled to pay a ransom of a bullock and three goats, and to promise in the presence of his Chief that he would never again ill-treat her. A slave can also obtain a change of masters by breaking a bow or spear belonging to the man whom he selects as his new owner, or by tying a knot in any portion of his clothing, and the original owner cannot redeem him except by paying his full value, and he is invariably obliged to promise not to use him harshly." Here is another passage indicative of the tinidity of the people. "Some years ago an Arab determined to fight his way through Ugo without paying tribute, and with this view collected about nine hundred people and openly declared his intentions. The Warogo never even waited for his approach, but filled up the pools, burnt their houses and such stores as they could not carry, and retreated into the jungle, with their wives, children, cattle, and all their moveables. The Arab and his men, though quite prepared to contend with human foes, were beaten by hunger and thirst, and while some returned to Unyanyembe, whence they had started, many more died of starvation, and only ten reached Mpawa in safety."

THE wife of the French Premier, Madame Simon, claims damages of 20,000 francs against a Bonaapartist paper for saying during the siege:—"While inspecting a school she was accosted by a sister of charity, who complained of the cold the little pupils had to endure, there of no more wood to burn. Madame Jules Simon, pointing to a crucifix on the wall replied 'You say you have no wood? Then take that!' and the crucifix, in obedience to her instructions, was at once taken down, sawn up, and thrown into the stove in her presence." This she denies, though it is well known she cares nothing for crosses.

SIR JOHN LUBBOCK, last Friday week, continued his observations on ants in a lecture delivered at the Royal Institution, from which we gather that modern ants are not very full of resource, —whatever the ants were which first constructed the ants' nests,—and are very conservative; that they will keep to the track by which they have first found their way to food, rather than try a short cut which would shorten it by a great many feet; that they will go a very long way round, rather than jump the third of an inch or fill up a crevice of that breadth with fine mud provided for them; that they prefer the priests and Levites' part to the Samaritan's, not taking the trouble to dig courage out of light mould as they pass on the other side; that they distinguish between the ants of their own nest and strangers, and that if a mixed group of their own people and strangers are found intoxicated with alcohol, they drop the strangers into water, but carry their own ants home,—though they sometimes make mistakes between the two when found in that humiliating condition; that they keep standing armies and herds of cows; and that, like human beings, they are wholly demoralised by the institution of slavery, so that they even forget how to feed themselves. Still they are obviously intellectually nearer us, both in their contrivances and the abuses which result from those contrivances, than any other social creature, though they seem not to have any warm insect affection. Clearly, they have an organised administration, an army, a civil service and public nurses. Possibly they have medical ants, and if, as seems certain, they keep tame beetles in their nests, as humble companions,—to this Sir John Lubbock expressly testifies,—it may be that they keep them to experiment on by way of vivisection.

UNCONSCIOUS CEREBRATION.

[To the Editor of the Spectator.]

SIR,—A night or two ago I awoke with the following line distinctly before me, as if I had read it somewhere:—

"Most busy when least I do."

I wondered what it meant for a moment or two, before I saw that it contained what must be the true reading of the famous passage in the *Tempest*, which has been the subject of so much conjecture, and has of late been repeatedly noticed in *Notes and Queries*:

"I forget;

But these sweet thoughts do even refresh my labors;

Most busy, least when I do."

Ferdinand pulls up in his soliloquy, with the reflection that he is forgetting his work. "But these thoughts," he continues, "which occupy my mind, quite refresh my labors, and keep me busiest when I am doing least."

I had been struck with the utility of the suggestions in *Notes and Queries*, but I had not for a moment tried to hammer out any explanation of my own.—I am, Sir, &c.,

31 Queen Anne Street.

H. WEDGWOOD.

Gleanings

It is when opportunities are put before us that God wants us to improve them. At other times we should be patient, and not fret because God does not give us "some great thing to do or hidden thing to know."

We may often serve God just as truly in retirement as in active service.

In time of trouble we need not fear but that we shall be fed. He may not give us all we might like—not all luxuries—but enough.

God provides for those who obey him. And he may provide by the most unforeseen means.

POLITENESS and hospitality are real virtues. They should be real and hearty, and not superficial. True politeness is founded on a love for others and a willingness to make one's own pleasures bend for the pleasure of others. How beautiful the hospitality, as well as the faith, of this poor widow. Deference to our elders or betters and true kindness of heart toward all is a part of the Christian religion. "If she have lodged strangers, if she have washed the saints' feet" is a part of the apostle's description of a worthy widow.

Poetry

TRUE LIFE INFLUENCE.

THOU must be true thyself,

If thou the truth wouldst reach:

Thy soul must overflow, if thou

Another soul wouldst reach.

It needs the overflowing heart

To give the lips full speech.

Think truly, and thy thought

Shall reach the world's famine feed.

Speak truly, and thy word

Shall be a fruitful seed.

Live truly, and thy life shall be

A great and noble creed.

Anecdotes and Incidents

On the 12th of August last, the Liverpool ship *Compadre*, of the White Star Line, (Messrs. Ismay, Imrie and Co.) was off Staten Island, wind increasing continually, until towards night it almost blew a hurricane; that subsiding towards the following morning, they were enabled to make sail. But unsettled weather had set in, after accompanied by sleet, hail, and snow; gale upon gale followed for close upon four weeks. It was during this time that the apprentice, D. M., was washed overboard. The incident occurred on the morning of the 29th August. The wind at the time was westerly, with dull, heavy weather, and a very heavy sea running. The ship labored much, and constantly took large

quantities of water aboard, filling the decks. At day-break Mr. Owens, second officer, ordered the lee-ports to be triced up and then seeing the weather fore braces were hanging slack, called the watch to haul them taut; while doing so a heavy sea struck the ship, which drove two of the hands against the main winch, but only bruised them, and carried the apprentice, D. M. overboard. In looking round, Mr. Owens missed him, and running to the lee-side, saw him a few yards from the ship, helpless, and the blood coming from his mouth, expecting he would faint; he jumped in thinking to support him, until further assistance was rendered. The ship, rising on a sea at the time, came boldly to lee-ward and towards them; a rope was thrown, which he was so fortunate as to catch with his left hand, his right being round D. M.'s waist; then, taking a round turn about his own body, Mr. Owens wound the end around his own wrist, and held on to the end as much as he could, his hands being too cold for him to make the line fast properly. After some difficulty they were got aboard, when D. M. was taken aft, and occupied Mr. Owens' berth until his return to convalescence: It was impossible for a boat to live in such a sea; and when asked how he had expected to get back to the ship, Mr. Owens said, "I never thought about it."

We learn that the Queen has been pleased to confer the Albert medal of the second class upon Mr. Owens for his gallant conduct.

Shipping Intelligence.

SATURDAY, MARCH 24, 1877.

up to 4 p. m.

ARRIVALS.

Steamer *Arabia*. (B.). W. W. Allen, Bombay 3rd March; touched at Malabar and Cor mandel Coasts.

PASSENGERS.

Per *Arabia*.—Mr. T. E. Ravenshaw, C. E., and servant, and 12 deck.

POSTAL NOTICES.

Mails for Persian Gulf for transmission per Steamer from Bombay, will be closed at the General Post Office on Tuesday, the 27th March 1877, at 7 P. M.

The next Overland Mail via Bombay will close at the General Post Office on Friday, the 30th March 1877.

2. Book post and pattern packets must be posted on the 29th March 1877.

N. B.—The Letter Box will close at 7 p. m. precisely, after which hour Overland letters, fully prepaid and bearing extra postage stamp of two (2) annas on each cover, will be received up to 7.30 p. m., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 p. m.

Mails for Ceylon, Straits, Hong Kong and United States of America for transmission per Steamer from Bombay will be closed at the General Post Office on Saturday, the 31st March at 7 P. M.

Mails for the Madras, Ceylon and the Intermediate Port, for transmission per Steamer *Giza* will be closed at the Government Post Office on Wednesday, the 28th March 1877 at 7 P. M.

MONEY MARKET.

SATURDAY, MARCH 24th, 1877.

Government Loans.

1 Per cent. promissory Notes Rs. 97 8 a 97 14

1/2 Per cent. of 1870 (1855) " 100 10 a 101 0

1/2 Per cent. of 1871 (1851) " 100 4 a 101 03

1/2 Per cent. (Transfr.) of 1872 (1879) " 97 0 a 97 4

1/2 Per cent. of 1859-60 (1879) " 101 10 a 101 12

5 Per cent. for 10 years (1877) Rs. 100 0 a 101 0

5 Per cent. for 15 years (1882) " 101 0 a 102 0

Calcutta Municipal Debentures.

6 Per cent. of 1864 (1884) Rs. 111 0 a 112 0

6 Per cent. of 1865 (1885) " 112 0 a 112 0

6 Per cent. of 1866 (1886) " 112 4 a 112 12

6 Per cent. of 1867 (1887) " 113 0 a 113 0

6 Per cent. of 1870 (1890) " 114 0 a 115 8

66 Per cent. of 1872 (1892) " 115 0 a 116 0

EXCHANGE ON LONDON.

	s.	d.	s.
Bank Bills, at 6 months' sight	106	0	107
Ditto ditto, at 3 months' sight	125	0	125
Ditto, on demand, above £500	145	0	146
Credit Bills, (1st class) at 6 months' sight	103	0	105
Document Bills, (1st class) for Acceptance, at 6 months' sight	692	0	692
For payment at 6 months' sight	123	0	125
Ditto ditto, at 3 months' sight	170	0	175

Bank of Bengal Rates.

8th February, 1877.

Minimum rate of Interest ... 9 per cent.

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	106	a	107
Agra Savings' Bank	125	a	125
Alalabad Bank, Ltd.	145	a	146
Alliance Bank of Simla	103	a	105
Bank of Bengal	692	a	692
Bank of Upper India, Ltd.	123	a	125
Bellil and Lon on Bank	170	a	175
Himalaya Bank, Ltd.	100	a	105
Musoorie Bank, Ltd.	100	a	105
National Bank of India	115	a	116
Punjab Bank, Ltd.	58	a	60
Simla Bank Corporation	500	a	510
Unconv. S. Bank (Agra)	86	a	88

Commercial Company's Shares, &c

Asiatic Jute Co. Ltd.	20	a	20
Bally Paper Mills Co.	97	a	98
Barahansgore Jute Factory...	70	a	73
Bengal Coal Co. Ltd.	1250	a	87
Bengal Iron Works Co.	84	a	85
Bengal Jute Pressing	150	a	152
Bengal Mills Co. Ltd.	1,150	a	77
Borded Warehouse	340	a	340
Bowreah Cotton Mills	93	a	94
Budge-Budge J. Mills	83	a	83
Calcutta Hydraulic	13	a	13
Calcutta Jute Mills Co.	75	a	77
Carew and Co. Ltd. (Sugar)	124	a	X.
Dunbar Cotton Mills	79	a	80
Eastern R. Railway Co.	280	a	282
East Indian Railway	273	a	280
Equitable Coal Co. Ltd.	125	a	150
Fort Gloster Manufacture...	60	a	60
Goosery Cotton Mills	232	a	x
Gonipore Co. Ltd.	92	a	93
Great Eastern Hotel	190	a	85
H-wrah Mills Co. Ltd.	85	a	86
Indian General S.N. Co. Ltd.	980	a	865 X.
Landing and Shipping Co.	69	a	70
Nasmith's Pat. Press	250	a	260
Nautipore Indico Co.	13	a	14
N-w Beerhoom Co.	80	a	85
Oriental Jute Manufactg.	52	a	55
Oudh and R. Railway	137	a	138
Rajmahal Stom Co.	100	a	15 pcy.
Ranikistopore Press	65	a	65
Raneengunge Coal Co.	40	a	40
Riverside Press Co.	nominal.		
Rustunjee Twine & Canvas...	100	a	101
R.Scott Thomson and Co	230	a	232
Scinde, P. & Delhi Ry Co.	710	a	710
Seebpore Jute Manufactg.	51	a	51
Strand Bank Press Co.	18	a	20
Watson's Patent Press	60	a	62 x

Tea Company's Shares.

Amicable (Assam)	160	a	165
Amuckie	112	a	114
Arcutipore (Cachar)	170	a	175
Assam Company	750	a	750
Balaun (Darjeeling)	95	a	95
Baree (Kangra)	90	a	87
Bengal (Cachar)	85	a	87
Do. contributory	86	a	87
Bishnauth (Assam)	405	a	405
Do. contributory	218	a	218

Borsiliah (Assam) ...	90	a
Burkholah (Cachar) ...	98	to 100
Central Cachar ...	166	a 167 X
Central Terai (Darjeeling) ...	70	a 75
Chandypore (Cachar) ...	735	a 737½
Chota Nagpore ...	83	a 85
Cotoulah (Assam) ...	120	a
Coochbeela (Cachar) ...	165	a 170
De-ling (A-sam) ...	65	a
Dehra Doon ...	84	a X
Dessai & Perbut. (Assam) ...	150	a X
Durrung (Assam) ...	77	a 78
Eastern Cachar ...	130	a 135
East India (Assam & Cachar) ...	75	a 76
Gielle (Darjeeling) ...	90	a 98
Gowhaty (Assam) ...	87	a 88
Groli (Assam) ...	340	a 380
Holta (Kangra) ...	96	a 97
Hoolnaree (Assam) ...	135	a
Hoolungrie (Assam) ...	94	a 95
Jueeri Ghat (Cachar) ...	71	a 72
Jukai (Assam) ...	145	a
Kalachera (Cachar) ...	109	a 110
Kangra Valley ...	par	
Kunchunpore (Cachar) ...	87	a
Kurseong and Darjeeling, ...	75	a
Kurseong and Terai ...	40	a 41
Kuttal (Cachar) ...	13,500	
Lakatoom (Sylhet) ...	94	a 96
Lwer Assam ...	46	a 48
Luckimpore (Assam) ...	129	a 125
Majagram (Cachar) ...	123	a X
Mouachera (Cachar) ...	79	a 80
Do. contributory ...	69	a 70
Mothola (Assam) ...	105	a 106
Do. contributory ...	6	a 7 prem.
Muttuck (Assam) ...	150	a
Do. contributory ...	90	a
New Falloodi (Darjeeling) ...	75	a 77
New Gola Ghat Assam ...	206	a 208
New Mutul (Cachar) ...	215	a 220
Phoenix of Cachar ...	2	prem.
Punkabaree (Darjeeling) ...	100	a
Pattara (Sylhet) ...	100	a 101
Rajabaree (Assam) ...	105	a 106x
Second Mutual Cachar ...	20	prem.
Singbuthi and Murnah ...	5	a 10 dis.
Singell (Darjeeling) ...	107	a 108
Sown (Darjeeling) ...	93	a 95
Springdale (Darjeeling) ...	102	a 105
Sungoo River (Chittagong) ...	115	a 116
Teendaren Darjeeling ...	85	a
Tukvar (Darjeeling) ...	140	a 142
Upper Assam ...	56	a 57

Latest News.

—HIS EXCELLENCY the Viceroy will leave Calcutta on Monday, the 2nd April, at 5 P. M. His Excellency will visit Lucknow, Nyne Tal and Ranikhet, and arrive at Simla towards the end of the month.

—THE Hon'ble Sir Henry Davies, K. C. S. I., has obtained two years' furlough to Europe.

—THE appointments of Mr. Pitt Kennedy and of Mr. H. T. Pringle as Officiating Judges of the High Court are gazetted.

—THE Bengalis are taking to inventions. We read in the last *Gazette of India* specifications of the following inventions filed in the Office of the Home Secretary:—Babu Deb Narain Byasack, No 2, Prasanna Kumar Tagore's Street, in the town of Calcutta, for "working the ordinary Bengali Oil Mill with steam power with an improvement in the Mill itself." Babu Shita Nath Ghose, son of Giridhar Ghose, Talukdar of Roygram, in Station Lohargurah in the district of Jessore, for "a weaving Machine."

—SIR RICHARD MEADE K. C. S. I., Resident at Hyderabad, has been granted three months' privilege leave. Captain C. B. Euan Smith, First Assistant Resident at the same place, will be in charge of the Presidency.

—MAJOR V. E. LAW, Superintendent of the Rajputana Railway Police, has taken temporary charge of the current duties of the office of Political Agent at Jeypore and Kishengurh, and will remain in that capacity till he is relieved by Colonel Beynon.

—ONE Mrs. Shaw, whose husband died lately from injuries received in the Railway collision at Ambur Station, has received a gratuity of Rs. 9,000 from the Madras Railway Company, in consequence of the death of her husband, caused by the collision in question.

—MR. LOCH, President of the Madras Municipality, has taken his passage from England for Madras in the mail steamer of the 5th April, and may be expected in the early part of May.

—A MEETING, to take measures for forming a branch of the Eurasian Association in Madras, was held at the Library of the Free Church Mission Institution, Madras.

—MR. J. B. PELLE, C. S., Political Agent at Kattyawar, is said to be likely to be appointed Chief Secretary to the Bombay Government on the retirement of the Hon'ble Mr. Rogers from the Bombay Legislative Council.

—MR. PARSONS of Victoria has imported to Australia a team of polo players—four Persians, and four Natives of India, called Manipuris. They have played at Ballarat, Warrnambool, and other places with great *éclat*. The Persians are apt to get rather uncertain through "fire-water," and the Hindus have generally scored the best.

—MR. G. B. W. LEWIS is now doing well in Melbourne as Manager of the Academy of Music.

—It is stated that the French Government has sold by auction the last four balloons which were constructed during the siege for escaping from Paris. These balloons are considered unfit for service, and others will be constructed by the balloon committee. A credit of 200,000 *fr.* has been placed in the budget of 1877 for military ballooning.

Local.

THE rumour that Mr. Hand will officiate in the place of Mr. Lethbridge is incorrect. We have reasons to believe that Mr. Rogers of the Hughly College is appointed to officiate for Mr. Lethbridge as Principal of the Krishnagur College. So long as Mr. Rogers does not join his appointment Babu Umesh Chunder Dutt will do the duties of Principal.

ORDERS BY THE VICE-CHANCELLOR AND SYNDICATE OF CALCUTTA UNIVERSITY.

THE under-mentioned candidates have passed the Medical Examinations:—

SECOND M. B. EXAMINATION. FIRST DIVISION.

In alphabetical order.

Rudra, Bhagavatchundra Medical College.
Sarkar, Natarav Ditto.

SECOND DIVISION.

In alphabetical order.

Bandyopadhyay, Amritalal Medical College.
Das, Manmohan Ditto.

De, Devendranath Ditto.
Mitra, Mahendranath Ditto.
Mukhopadhyay, Kailashchandra Ditto.

FIRST M. B. EXAMINATION.

FIRST DIVISION.

Bandyopadhyay, Giripada Medical College.
SECOND DIVISION.

In alphabetical order.

Basu, Prandhan Medical College.
Chattopadhyay, Bagalacharan Ditto.
" Bamacharan Ditto.
" Bibhutibhusan Ditto.
" Haridas Ditto.
Dutta, Khirodkumar Ditto.
Gangopadhyay, Jadunath Ditto.
Mallick, Kunjalal Ditto.

SECOND L. M. S. EXAMINATION.

In alphabetical order.

Basu, Chandrabhusan Medical College.
" Suryanaryan Ditto.
Biswas, Mahendranath Ditto.
Chakravarti, Harinath Ditto.
Champati, Amulyachandra Ditto.
Chattopadhyay, Anukulechandra Ditto.
Das, Amarnath Ditto.
" Amritalal Ditto.
" Hiralal (1st) Ditto.
De, Prasannakumar Ditto.
Ghosh, Jogendranath Ditto.
" Syamapada Ditto.
Gupta, Bipinivihari Ditto.
" Narendranath Ditto.
Haldar, Nityacharan Ditto.
Mitra, Nityagopal Ditto.
Mukhopadhyay, Amritalal Ditto.
" Pramathanath Ditto.
" Priyanath Ditto.
Ray, Lalvihari Ditto.
" Sastivar Ditto.
Sanyal, Kunjalal Ditto.
Sarkar, Gangagovinda Ditto.
Sen, Basantakumar Ditto.
" Durgananda Ditto.
" Kedarnath Ditto.
Sinha, Sasibhusan Ditto.
Tillaimuttu, J. C. Ditto.

FIRST L. M. S. EXAMINATION.

In alphabetical order.

Arthur Ali Medical College.
Bandyopadhyay, Aghornath (1st) Ditto.
" Isanchandra Ditto.
Basak, Nityalal Ditto.
Basu, Biharilal Ditto.
" Manmathanath Ditto.
" Suryakumar Ditto.
Bhattacharya, Jogendranath Ditto.
Brittain, James Ditto.
Chakravarti, Bamacharan Ditto.
" Bhuvanmohan Ditto.
" Sitalprasad Ditto.
Chattopadhyay, Aghorchandra Ditto.
Chaudhuri, Apurvakrishna Ditto.
Das, Brajanath Ditto.
" Indrakumar Ditto.
" Maita, Akshaykumar Ditto.
" Annadaprasad Ditto.
" Jogindranath Ditto.
" Revatimohan Ditto.
Dhar, Rasiklal Ditto.

Ghosli, Lalvihari	Ditto.
" Rajkrishna	Ditto.
" Ramchandra	Ditto.
" Suryakumar	Ditto.
" Syamacharan	Ditto.
" Upendranath	Ditto.
Gupta, Priyanath	Ditto.
" Sivchandra	Ditto.
Lalith, Dharanidhar	Ditto.
Maitra, Madhusudan	Ditto.
" Triulokyanath	Ditto.
Majumdar, Durgacharan	Ditto.
Mitra, Umeshchandra	Ditto.
Mukhopadhyai, Tinkari	Ditto.
" Badrikanath	Ditto.
Purkath, Parnachandra	Ditto.
Ray, Gopikananda	Ditto.
" Khirodchandra	Ditto.
" Mahendranath	Ditto.
Sarkar, Atulchandra	Ditto.
" Dyarkanath	Ditto.
Sen, Upendranath	Ditto.
Sil, Kshetramohan	Ditto.
Sinha, Narendraprasanna	Ditto.
" Pratapanarayan	Ditto.
SENATE HOUSE, } The 22nd March 1877. }	A. W. CROFT, Offg. Registrar.

Selection.

UNITARIANS IN THE PRESENCE OF DEATH.

It must be obvious to all who are conversant with the religious controversies of the present day, that there is a widespread delusion among our Unitarian brethren, about the experiences of our own household of faith in the presence of death. In fact we might suggest to the editor of the work called "Popular Delusions," a new chapter, headed "Popular Delusions about Unitarianism." We could send him sufficient matter to fill several pages.

The letters we published two weeks ago from the Pasteur Etienne Coquerel, of Paris, in correction of a Methodist paper, about the death of his own brother, and his fidelity to the last to those simple Christian truths we justly call Unitarian, are some evidence of the mistakes under which our neighbours labor about us; for still the Methodist editor, while acknowledging some serious errors into which he has fallen, writes about the "futility of unbelief when the great crisis comes." Another extraordinary article which we reprint to-day is much in this same line of blunder about Unitarianism in view of death.

What a strange perversion of language and of things, to call the unshaken belief of the Unitarian, to the hour of death, in the infinite mercies of God, his pity, and free forgiveness of sins; that God will in his own good time draw to himself his wandering children, and bless them through all coming ages with unspeakable happiness, and still the reliance, so firm and far-reaching, "unbelief," and then to baptise the horrible doctrine of perdition and endless misery with the sacred name of "faith." We know not what, and be more paradoxical, or misleading than this.

But to return to the charge so constantly made against our holy and consoling faith, "that it may be very well to live by, but will be no support or comfort in death." Now, we dare challenge the whole of Christendom to produce a single instance of a well-known and enlightened Unitarian, renouncing his views in the presence of death. We have had

a long and great experience, and we have never known such a case; nor have we ever heard of such a case, that has been sustained with any proof. But we can adduce the positive assurance of the calmness, the trust, and happiness, of many of all ages and social conditions, who have passed through the valley and shadow of death to the better and eternal world. We have stood by the bedside of the young, and witnessed their peace and hope. We have seen those who have been taken out of the midst of active duties, fathers and mothers of families bowing to the will of God with a beautiful trust; and some, full of years, thanking God for all that was past, and looking cheerfully forward to what was to come.

How could it be otherwise with those who have profoundly realised the Unitarian faith? The day may come when medicines may cease to lessen pain; when the fire on the hearth may no longer warm the shivering frame; when the light of the sun illumines not the eye; when the sound of music no longer charms the ear. This is not the day when a mind still rational, and a heart still trustful, discards the belief in a perfect all-loving God, who is the Father of the spirits of all flesh, and whose tender mercies are over all His works; that not a sparrow falls to the ground without His notice; that the very hairs of our head are all numbered; that He cares for us in all our cares; and that Jesus the son of His love has brought life and immortality to light by the Gospel; and that God will wipe every tear from every eye. We ask, can any sane mind or right heart wish to believe, or seek to believe, or possibly believe, in preference, any creed about a partial God, a depraved humanity, a ruined world, or an everlasting hell, at that crisis, leave, in fact, the fountain of living water, and make to itself a cistern that can hold no water? The dogmas of orthodoxy may do for a life of theological strife, but they certainly are not calculated to be any comfort in death. We do not doubt the peaceful and hopeful deaths of our orthodox neighbours; yet we are prone to believe that at last they pass into the same beautiful thoughts about God, and the same sustaining hopes about another life, which are the rod and the staff of the members of Unitarian Churches. Orthodoxy may do for disquisitions, but was never the bread of life in the crisis of death. This is our firm persuasion.

Passing away from these generalisations, we may adduce a few cases out of many experiences which have marked most pleasantly the last hours of distinguished Unitarians. The same is true of many who have found no biographer to record their expressions. We have before us a remarkable testimony of calmness, rationality, and trust of a distinguished Austrian and mathematician, John Wolzogenius. A Lutheran minister records that, as his end was approaching, he conversed with him on a difficult mathematical problem, that he might show this minister he was in the full possession of all his reasoning faculties, and that in the very presence of death he had nothing to retract or change in reference to his religious views. This Lutheran minister then commended him to the Divine mercy. This reminds us of the death a few years ago of Samuel Joseph May. While speaking of the probable nearness of his death he said: "If I die I may have a clearer vision, but I cannot have a surer faith." And the biographer of Mary Ware says she died on a lovely day in early spring; the windows were open so that she might see the outward beauty and feel the breath of the sweet air, and she said, with a smile, "What a beautiful day to go home!" One of her friends by her bedside, remarking to another, "How much

stronger she is than we are," she caught the words, and whispered, "I am so much nearer the source of strength." Within a few hours she "went home."

Perhaps the most trying of all deaths is that of the martyr, who is to be subjected to mockery and insult as well as excruciating pain. We see this in the death of our Saviour and his sad hour in the garden of Gethsemane. Not a few have paid the terrible penalty of a public death for the profession of the Unitarian faith. Even here, when life was offered at the cost of faith and a good conscience, they were more willing to be led out to the stake to be burned to ashes than renounce their Unitarian views. Why will men still continue to say that a simple faith and a good conscience will not sustain in the hour of death? Probably the most of our people in dying express themselves similarly to Roscoe, the poet. He spoke of his imminent death to his medical friend, and said: "I thank God for having permitted me to pass a life of much happiness, which, though somewhat chequered by vicissitudes, has been, on the whole, one of great enjoyment; and I trust I shall be enabled to resign it cheerfully whenever it pleases God to call me."

As Dr. Priestley occupies a more prominent position in the Unitarian movement than any other person, having devoted the best energies of his remarkable life to the promotion of Unitarianism, we may at greater length detail his end. The day before he died he dwelt at some length on the advantages he had derived from the daily reading of the Scriptures, and advised his friends to do the same, as it would prove the source of the purest pleasure. He said: "We shall all meet finally; we require different degrees of discipline to prepare us for final happiness." At prayer that evening he talked very kindly to the little children, and said: "I am going to sleep as well as you, and we shall all meet again." He talked much about the future life, which would afford an ample field for all our faculties. Next day, still having a little strength, he asked his son-in-law to write down a few words which would finish a pamphlet he had in hand. When this was done, Dr. Priestley put his hand over his own face, and gently breathed his last. Could anything be more hopeful, more peaceful than this, of this distinguished controversialist? We conclude with the words of Starr King, who planted the first Unitarian Church on the Pacific Coast, and was cut off suddenly in the prime of his manhood, in the midst of a flourishing congregation, and a young family. Being asked in his last moments by one who loved him, "Are you happy?" he said with his final breath, "Yes—Happy—Resigned—Trustful." Such are a title of the incontestable facts, which prove how Unitarians feel in the presence of death.

Government Notifications.

(Gazette of India.)
HOME DEPARTMENT.

ESTABLISHMENTS.—A vacancy having occurred in the Office of an Ordinary Member of the Council of the Governor General of India by the resignation of Major-General the Hon'ble Sir H. W. Norman, K.C.B., Her Majesty has been graciously pleased to appoint Major-General Sir Edwin Beaumont Johnson, Royal Artillery, K. C. B., to be an Ordinary Member of the Council of the Governor General of India.

Major-General Sir E. B. Johnson has, on the 19th instant, under the usual salute, taken his seat as an Ordinary Member of the Governor General's Council. Appointment.—Captain W. J. Williamson, Deputy Commissioner of the 4th Grade in Assam, to offi-

cinate as Inspector General of Police in the General Police District of that Province, and also as Inspector General of Prisons, under Section 6, Act XXVI of 1870; Commissioner of Atkari Revenue, under Section 3, Act XXI of 1856, and Superintendent of Stamps in the Chief Commissionership of Assam.

The services of Mr. E. J. Sinkinson, C. S., are placed at the disposal of the Financial Department.

The Honorable Sir Robert Henry Davies, K. C. S. I., of the Bengal Civil Service, has obtained two years' furlough to Europe, and the usual subsidiary leave, with effect from such date as he may avail himself of it.

Under the provisions of the Act of Parliament 24 and 25 Vic., Cap. 104, Section 7, the Governor General in Council has been pleased to appoint Mr. J. Pitt-Kennedy, Barrister-at-Law and Standing Counsel, to officiate as a Judge of the High Court of Judicature at Fort William in Bengal.

Under the provisions of the Act of Parliament, 24 and 25 Vic., Cap. 104, Section 7, the Governor General in Council has been pleased to appoint Mr. H. T. Prinsep, of the Bengal Civil Service, to officiate as a Judge of the High Court of Judicature at Fort William in Bengal.

Medical.—Assistant Surgeon Shih Kristo Das, is dismissed from the service of Government.

Port Blair.—Major-General C. A. Barwell, C. B., resumed charge of the Office of Chief Commissioner of the Andaman and Nicobar Islands, and Superintendent of Port Blair and the Nicobars, from Captain M. Protheroe, on the forenoon of the 27th ultimo.

Appointments.—Mr. Baghall Sing, Extra Assistant Superintendent and Assistant District Superintendent of Police in Port Blair and the Nicobars, to officiate as District Superintendent of Police, during the absence, on furlough, of Captain R. J. Wimberley, on until further orders.

Captain W. B. Birch, 2nd Assistant Superintendent of Port Blair and the Nicobars, to officiate as 1st Assistant Superintendent, with effect from the 9th instant, during the absence on furlough of Captain R. J. Wimberley, or until further orders.

Mr. E. H. Man, 3rd Assistant Superintendent, to officiate as 2nd Assistant Superintendent, vice Captain Birch.

Mr. E. E. Tuson, Extra Assistant Superintendent, of the 2nd Class, to officiate as 3rd Assistant Superintendent, vice Mr. Man.

Mr. O. H. Brookes, Extra Assistant Superintendent of the 2nd Class, to officiate as Extra Assistant Superintendent of the 1st Class, vice Mr. Tuson.

Mr. F. P. Goddard, to officiate as Extra Assistant Superintendent of the 2nd Class, vice Mr. Brookes.

Patents.—Specifications of the under-mentioned Inventions have been filed, under the provisions of Act XV of 1859, in the Office of the Secretary to the Government of India, in the Home Department. Copies have been sent to one of the Secretaries to each of the Governments of Bengal, Fort St. George Bombay and the North-Western Provinces. A copy of every Specification is open, at all reasonable hours, at the Office of the Secretary to the Government of India, in the Home Department, to public inspection, upon payment of a fee of one rupee. A certified copy of any Specification will be given to any person requiring the same, on payment of the expense of copying:—

Mr. J. Fraser, Engineer, Carnac Iron Works, Carnac, Bunder, Bombay, for "improvements in rotary engines."

Mr. S. W. Clark, of London, England; Iron Merchant, for "improvements in hand signal lamps."

Mr. C. E. Bowhay, and Mr. Kunj Behari Lal Khanna, Mechanical Engineers and Contractors, Devonshire Iron Works, Allahabad, for "a safety permanent way railway chair and key."

Mr. J. P. Collins, and Mr. H. C. B. Petman, Contractors of Allahabad and Cawnpore, North-Western Provinces of India, for "improvements in burning bricks, tiles, and other light pottery wares."

Babu Deb Narain Bysak, No. 3, Prosonno Cumar Thagore's Street, in the Town of Calcutta, for "working the ordinary Bengali oil-mill with steam power, with an improvement in the mill itself."

Mr. W. MacLellan and Mr. J. P. Smith, of Glasgow, in the County of Lanark, Scotland, Engineers, for "a new and useful improvement in the construction of railway-sleeper chairs."

Mr. P. J. Dussaud, Merchant, of the firm of P. & J. Dussaud Freres, and Mr. J. Duchez, Merchant, of the firm of Duchez and Bédinger, both of Bordeaux, France, for "improvements in tanning and in apparatus connected therewith."

Mr. G. W. Milemore, of Janesville, in the County of Rock, and State of Wisconsin, United States of America, for "a new and improved car axle."

Mr. R. W. Mackenzie, Engineer, of Gellahatting Tea Factory, Bismauth, Assam, but at present of Calcutta, for "improvements in drying tea and apparatus employed therefore."

Babu Shita Nath Ghose, son of Giridhar Ghose Talukdar of Roygram, in Station Lohargurah, in the District of Jessore, for "a weaving machine."

Mr. C. Powell, late Assistant Superintendent of Police, Madras Presidency, now of Cunur, Nilgiri Hills, has filed an amended specification supplying certain omissions in the previous specification of his invention for the manufacture of ratan, cane and bamboo vehicles, either wheeled or portable.

ARTHUR HOWELL,

Offy. Secy. to the Govt. of India.

DEPARTMENT OF REVENUE, AGRICULTURE, AND COMMERCE.

Customs.—In the exercise of the powers vested in him by Section 6, Clause 5, of the Indian Tariff Act 1875, the Governor General in Council is pleased to exempt gunny bags and gunny cloth from all duties of Customs.

Surveys.—In Notification No. 90, dated the 14th ultimo, granting leave on medical certificate for one year to Mr. H. E. Gastrell, Assistant Superintendent of Revenue Survey, 2nd Grade, after "Europe" read the words "or Australia."

The under-mentioned Officers have been appointed Assistant Superintendents of the 2nd Grade, in the Marine Survey Department, with effect from the 6th of October last:—

Lieutenant W. H. Cums, R. N.

Navigating Lieutenant T. C. Pascoe, R. N.

G. H. M. BATTEN,

Offy. Secy. to the Govt. of India.

FOREIGN DEPARTMENT.

Judicial.—Under the provisions of Section 3 of Act II of 1869, "The Justices of the Peace Act," the Governor General in Council is pleased to appoint Major A. L. Playfair to be a Justice of the Peace for the whole of British India.

Political.—His Excellency the Viceroy and Governor General in Council is pleased to recognize the appointment of Mr. A. C. Gumpert as Consul for Sweden and Norway at Bombay.

With reference to Notification No. 2845 P, dated 24th November 1876, the recognition by the Govern-

ment of India of the appointment of Monsieur L. Chevalier Charles Grondana as Acting Consul for Italy at Bombay, has been confirmed, by Her Majesty's Government.

With reference to Notification No. 2946 P, dated 1st December 1876, the recognition by the Government of India of the appointment of Mr. Robert McCracken as Acting Vice-Consul for Denmark at Rangoon, has been confirmed, by Her Majesty's Government.

With reference to Notification No. 2948 P, dated 1st December 1876, the recognition by the Government of India of the appointment of Mr. Robert McCracken as Acting Consul for the Netherlands at Rangoon has been confirmed, by Her Majesty's Government.

Subject to the confirmation of Her Majesty's Government, His Excellency the Viceroy and Governor General in Council is pleased to recognize the appointment of Mr. G. Dieffenbach, to act as Consul for Sweden and Norway, at Calcutta, during the absence of Mr. S. E. Voigt.

His Excellency the Viceroy and Governor General in Council is pleased to recognize the appointment of Mr. P. F. Eigenlohr, as Consul for the German Empire at Calcutta.

His Excellency the Viceroy and Governor General in Council is pleased to recognize the appointment of M. de Colons as Consul for Denmark at Madras.

Subject to the confirmation of Her Majesty's Government, His Excellency the Viceroy and Governor General in Council is pleased to recognize the appointment of Mr. Bernard Leumann as Consular Agent for Italy at Moulejin.

His Excellency the Viceroy and Governor General has been pleased to confer upon Sheikh Mahomed Azim, Riding Master in the Mayo College, Ajmere, late Duffadar, 3rd Bengal Cavalry, the honorary rank of Jemadar.

General.—(Promotions).—The following promotions are made in the Infantry Branch of the Deol Irregular Force, with effect from the 25th February 1877:—

Jamadar Jalim, to be Subadar, vice Juggurnath Tewarie, invalided.

Havildar Major Dewa, to be Jamadar, vice Dina Ram, invalided.

Color Havildar Uma Ram, to be Jamadar, vice Jalim, promoted.

Mr. R. H. Phipps, C. S., Assistant Resident at Mandalay, has passed the examination in Burmese, prescribed by Foreign Department Resolution No. 2809P, dated 15th October 1876.

Colonel Sir R. J. Meade, K. C. S. I., Resident at Hyderabad, is granted three months' privilege leave, from the date after the 12th March 1877, on which he may avail himself of the same.

Captain C. B. Euan Smith, 1st Assistant Resident at Hyderabad, to be in charge of the current duties of the Residency, during the absence, on privilege leave, of Colonel Sir R. J. Meade, K. C. S. I.

Colonel W. Nembhardy, Commissioner, Hyderabad Assigned Districts, to be in charge of the duties of Judicial Commissioner, in addition to his own duties, with effect from 8th March 1877, vice Lieutenant-Colonel Allardice.

Major V. E. Law, Officiating Political Assistant, 1st Class, and Superintendent of the Rajputna (State) Railway Police, took temporary charge of the current duties of the Office of Political Agent, Jeypore and Kishenguri, in addition to his own duties, from Captain C. A. Bayley, on the afternoon of the 20th February 1877.

Appointments.—The following temporary appointments, with effect from the date of assuming charge, are made in the Mysore Commission consequent on death of Major Gompertz, Deputy Inspector General of Police :—

Captain J. S. F. Makenzie, Officiating Assistant-Commissioner, 1st Class, to officiate as Deputy Inspector General, *vice* Major Gompertz.

Major C. S. Blair, Assistant Commissioner, 2nd Class to officiate as Assistant Commissioner, 1st Class, *vice* Major Blair.

Mr. J. Lacey, B.L., Officiating Assistant Commissioner, 3rd Class, to officiate as Assistant Commissioner, 2nd Class, *vice* Major Blair.

Promotion.—Captain H. DeP. Rennick, Assistant Commissioner, 3rd Class, Hyderabad assigned Districts, to officiate as Assistant Commissioner, 2nd Class, with effect from the 29th January 1877, *vice* Mr. Knowlins.

Appointment.—Mr. T. T. Cooper is appointed to officiate as Political Agent of the 3rd Class, and is posted to Bhama.

Leave.—Colonel M. Thomson, Officiating Political Agent, 1st Class, and Agent to the Governor General with the King of Oudh, and Superintendent of Political Pensions, is granted privilege leave for two months and twentyseven days, with effect from 2nd April 1877.

Appointment.—Colonel A. Elderton, Bengal Staff Corps, at present doing duty at Fort William, to officiate as Political Agent, 1st Class, as a temporary arrangement.

Posting.—With reference to Notification No. 710 G, dated 3rd March 1877, Colonel A. Elderton, Officiating Political Agent, 1st Class, is posted as Agent to the Governor General with the King of Oudh, and Superintendent of Political Pensions, with effect from 2nd April 1877, *vice* Colonel M. Thomson, on leave.

T. H. THORNTON,
Offg. Secy. to the Govt. of India.

FINANCIAL DEPARTMENT.

Accounts and Finance.—Mr. W. Waterfield, B.C.S., made over charge of the Offices of Accountant General, North-Western Provinces, and Deputy Commissioner of Paper Currency, Allahabad Circle to Mr. A. Anthony, after noon, on the 23rd February 1877, and received charge of the Offices of Comptroller General and Head Commissioner of Paper Currency from Mr. F. F. Harrison, after noon, on the 14th March 1877.

Mr. T. W. Rawlins, B. C. S., relieved charge of the Offices of Accountant General Punjab, and Deputy Commissioner of Paper Currency, Lahore Circle, from Mr. T. W. Biss, before noon, on the 14th March 1877.

MARINE DEPARTMENT.

Dismissal and Removal.—The services of Mr. J.S.J. Kortright, 1st Officer of the Indian Government Ship *Ozarewitch* and Mr. W. H. H. Cox, 2nd Officer of the Indian Government Steamer *Enterprise*, being no longer required, are dispensed with from this date.

H. K. BURNS, Colonel,
Secy. to the Govt. of India.

PUBLIC WORKS DEPARTMENT.

Establishment.—Mr. E. Lumsden, Accountant, 4th Grade, Assam, is transferred to the Military Works Branch.

The following Royal Engineer Soldiers are appointed to the Public Works Department as Overseers, 1st Grade, and posted as follows :—

To State Railways under Director.

Corporal J. M. Browne.
" W. Martin.
" J. Tudhall.

To Military Works Branch.

Corporal S. Chambers.
" J. Franklin.
" M. Mears.

Bengal Irrigation.

Corporal G. Trusler.

Lieutenant G. C. P. Onslow, R. E., is appointed to the Public Works Department as an Assistant Engineer, 2nd Grade, and posted to the Establishment under the Director of State Railways.

Mr. F. Finch, Probationary Store-keeper, 2nd Grade, on the Establishment under the Director of State Railways, is confirmed in his appointment.

Mr. G. Read, Accountant, 14th Grade, Office of the Accountant General, Public Works Department, is granted privilege leave for two weeks, with effect from the 9th March 1877.

The following temporary promotions are made, with effect from the first January 1877, in the Establishment of Accountants in the State Railway Branch, consequent on the departure of Mr. Davis, Accountant, 3rd Grade, on sick leave :—

Mr. W. Ogden, Rajputana State Railway.
Babu Dwarka Nath Roy, Indus Valley State Railway.

The services of 2nd Class Apothecary H. J. Finnmore, attached to the Establishment under the Director of State Railways, are replaced at the disposal of the Military Department at his own request.

The Government of India has no further need of the services of Mr. F. S. Meik, Assistant Engineer 2nd Grade, Central India.

Lieutenant W. J. Mackenzie, R. E., is appointed to the Public Works Department as an Assistant Engineer, 2nd Grade, and posted to North-Western Provinces, Irrigation Branch.

The services of Mr. T. Martin, Executive Engineer, 1st Grade (Temporary Superintending Engineer), are replaced at the disposal of the Punjab Government in the Public Works Department, Irrigation Branch.

Mr. W. B. Macrone, Executive Engineer, 1st Grade, British Burma, is granted twelve months' leave on medical certificate under Section 14 of the Civil Leave Code, and the usual subsidiary leave, with effect from 31st December 1876.

Babu Baroda Prosada Basu, Assistant Engineer, 3rd Grade, Military Works Branch, having passed the prescribed examination, is promoted to Assistant Engineer, 2nd Grade, with effect from 3rd February 1877.

The services of Lieutenant M. H. Gregson, R. E., 2nd Assistant Principal, Thomason College, Rurki are replaced at the disposal of the Military Department at his own request.

B. S. Rungia Naidu, Accountant, 4th Grade, is transferred to Mysore.

Telegraph.—The following officiating promotions are made, with effect from the afternoon of the 19th February 1877, *vice* Major H. Mallock, B. S. C. Director of Construction, on privilege leave :—

Major J. Eckford, R. E., Officiating Superintendent, 1st Grade, to be Director of Construction.

Mr. C. B. P. Gordon, Superintendent, 2nd Grade to be Superintendent, 1st Grade.

Mr. R. B. Flindell, Superintendent, 3rd Grade, to be Superintendent, 2nd Grade.

W. A. CROMMELIN, Major-Genl. R. E.,
Secy. to the Govt. of India.

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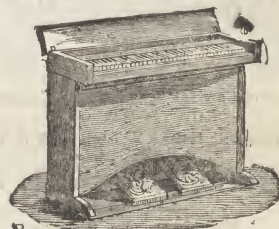
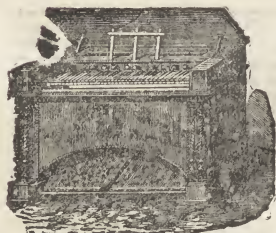
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Is only known when the blood is pure, its circulation perfect, and the nerves in good order. The only safe and certain method of expelling all impurities is to take Holloway's Pills, which have the power of cleansing the blood from all noxious matters, expelling all humours which taint or impoverish it, thereby purify and invigorate and give general tone to the system. Young or old robust or delicate, may alike experience their beneficial effects. Myriads affirmed that these Pills possess marvellous power in securing these great secrets of health by purifying and regulating the fluids and strengthening the solids.

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For the speedy, perfect, and permanent cure of Gonorrhoea, Gleet, and the Urethral Discharges. It is the safest and most effectual remedy ever discovered. Price 2 Rs. per Bottle.

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An approved and excellent remedy for Rheumatism, Gout, Swellings, Foul Ulcers, Cutaneous and Mercurial Affections, and all the various diseases arising from a Depraved and Imperfect State of the Blood. By its influence the Appetite is revived, the Blood enriched and purified, and the Physical Strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

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Imparts vigour and tone to the paralyzed or relaxed parts of the Human system—Restores proper circulation of blood to weak and inactive parts.

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Will restore grey hair to its original colour.

It acts directly upon the roots of the hair, removes dandruff, prevents premature falling off of the hair, and promotes its growth and strength, giving it Lustre and Health of youth.

It also produces a cooling and soothing effect upon the head.

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Yours Sincerely

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Electric Light Apparatus, complete, worked with a battery of 50 large cells, on Bunsen's principle ...	450	0
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A complete and most magnificent Dissolving View apparatus with improved Lantern, powerful Lenses, Reflectors, instantaneous improved dissolving movement, with Duboscq's self-acting clock-work Electric Lamp, worked with 50 Bunsen's powerful battery, with screen for 12 feet disc, complete ... Rs. 750

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"Hoppy" a magnificent Bar Water Gelding
15-3 high, 6 years old, perfectly quiet to ride
fine jumper, quiet with troops, first class pig-
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The property of G. T. Tinsdale, Esq.
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A neat Office Janu with lamps, shatts, &c.,
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Have proved efficacious in the cure of Fevers
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Worms of whatever kind, will be thoroughly
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The Pills also give composed sleep at night,
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THE Str. "ASSAM" will leave Goalundo for Assam on Friday, the 30th instant.

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The Indian Mirror.

SUNDAY EDITION.

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Editorial Notes.

It ought to be a matter of sincere thankfulness to Brahmos that their efforts after female improvement are appreciated by the outside public. The annual distribution of prizes to the young ladies of the Native Ladies' Normal School, elicited from our European friends a warmth of sympathy which we cannot value too highly. The female improvement branch of our work is unpopular among our countrymen, and every support which the European community can give us, therefore, is exceedingly welcome.

Once by one the friends of female education are going away from our midst, and there are few to take their vacant places. Mr. and Mrs. Phear have already gone, and in their absence the cause which they advocated so persistently and so well, has suffered. Sir Arthur and Lady Hobhouse who in a very quiet, and unassuming way, did what they could to further the interests of the Hindu woman's improvement, will be gone in a few days. And last, though by no means the least of all, good Mrs. Woodrow, who with her late lamented husband did so much, and wanted to do so much more, will also leave India now, after a sojourn of twenty-two years. We shall miss them all very much, and perhaps they too will miss their work which they leave unfinished behind them in this country. But let us hope Providence will raise other friends for the neglected Hindu woman in their place when they are gone away.

We are glad to inform our Brahmo readers that the Theistic movement in India has excited the sympathy and interest of a body of religious reformers in Basle in Switzerland. A lecture was lately delivered there on the moral and religious condition of India and the rise and progress of the Brahmo Somaj after which a resolution was unanimously adopted, embodying the sympathy of the assembly with the Brahmo leader and his work. We shall publish the particulars hereafter. In the meantime we give the resolution below:—

"The reformers of Basle acknowledged gladly the purity of your religious ideas, the restless zeal in carrying out your practical reforms, the friendly spirit in which you treat

every truly religious effort. As they have themselves the same principles, they send you the warmest sympathies and declare that your prosperity is also theirs."

THAT the advocates of religion should desire so devoutly "the destruction of the laws of Nature" is a calamity. They are under the fatal impression that unless the Creator acts impulsively, and in defiance of all fixed principles, all the dignity of creating is taken out of him. We give an extract elsewhere in which a writer in the *Bombay Guardian* exalts in the prospect of the satisfactory establishment of the doctrine of spontaneous generation, because in that case the vocation of science will be gone, there will cease to be a connection between the present and past, and "the laws of Nature might take themselves off their mission being ended." That is to say there will be an end of all physical and moral constancy in creation, the law of succession and development of truth in all departments will be gone, and the Divine Being will be reduced to the condition of the irresponsible despot which so many sectarians wish to see Him made.

We do not really know whether Colonel Malleon has done good or harm by his lecture on the "Life of Lord Byron" at the Buthine Society. We fear he has done positive harm. The wholesale panegyric which he lavished on the principles and proceedings of Lord Byron, the plausible sophistries with which he explained away the strange and shocking immoralities of that eminent genius but very vile man, cannot produce a wholesome influence upon Colonel Malleon's young hearers. Mr. Disraeli, who has undoubtedly originality in so many questionable things, has also set the example of Byron-worship to the present generation. We need quarrel with no one for indulging in any amount of praise upon the brilliance, pathos, and fire of the bard of Newstead Abbey, but any one who tries to establish the philosophy of the life of such a man upon the exalted pedestal of justice and morality as if worthy of imitation does positive mischief.

WHEN places of worship are once opened for purposes other than worship, there is no knowing to what this liberty will lead. Chapels are known to have been thrown open to all sorts of public engagement and discussion, and now we see one of them is not only open to concerts, but even to comic songs, and we believe sometimes to dancing also:—

On passing South place Chapel, Finsbury, writes a correspondent of the *Christian Life*, a day or two since, I was particularly struck with two large bills announcing a concert there. The first part was to consist of selections from the *Messiah*, and afterwards a comic singer, the *Eastern Vagabond*, Mr. H. P. Matthews, the eminent Buffo Vocalist"—we quote the exact words of the bill—was to appear. We have heard of the *Messiah* being performed, but we

should think this was the first occasion on which it has ever been combined with comic songs in a chapel. We wonder whether the founders of the building ever contemplated the possibility of its being used for such a purpose when they drew up the trust deed.

THE requisitionists who on the occasion of our last anniversary wanted to have a representative assembly, and appointed a provisional committee to adopt measures that their wish might have speedy effect, made, it appears, a very inconsistent petition. They desired that a representative assembly composed of the delegates of all Brahmo Somajes in the country, should meet to control the present affairs of the Brahmo Somaj of India, and devise means for the progress of the Brahmo movement in general. They forgot that the Brahmo Somaj of India is a formally constituted body having a definite membership and those Brahmos and Brahmo Somajes that are formally connected with it, and identified with it in certain views, are only competent to exercise any control over its affairs. A representative assembly, therefore, in which all Brahmo Somajes are to act, will not answer the object with which they sent up the requisition, namely, the government of the existing machinery of the Brahmo Somaj of India in Calcutta. A committee of the latter alone can do this. But on the other hand, a committee of the Brahmo Somaj of India, however, competent to control its affairs, cannot be in any sense a representative assembly, and is not competent to do any thing for all Brahmos and Brahmo Somajes. So the requisitionists must give up either the idea of forming a representative body, or controlling the affairs of the Brahmo Somaj of India. They cannot, under existing rules, do both. The provisional committee at their last meeting were sorely puzzled by this dilemma. They divided amongst themselves, and could not decide which of the two functions to adopt.

WHEN really educated men, with good and patriotic intentions, aim at the improvement of their countrymen, and urge their rights in words of truth and soberness, they are sure to make their voice respected, and their claims fairly and justly considered. The promoters of the great Town Hall meeting on the subject of the Open Competition for the Indian Civil Service, as a body of political men are beyond the region of our Sunday paper criticism, but they cannot escape our notice as worthy members of society whose whole and exclusive object is to do good to their countrymen. Not that we had no able men before, or men who have attempted to serve their country politically. We willingly bear testimony to the services of the British Indian Association, and those who have been connected with that powerful society. But we must be pardoned if we point out that the Association has existed far its own interests which are pretty well known, to

be definite and exclusive. The good which they do outside those interests, is supplementary and by the way. This is quite legitimate and we have ample reasons to be thankful for what we get. But the gentlemen to whom we owe the present agitation have no *exclusive* interests whatever. They work for the country entirely. This is their singularity. Their education is superior. Their eloquence is remarkable. They have a wide experience of institutions and characters most of them having been to Europe. They are not wealthy, but they are young, independent, energetic, and self-reliant, having their lives before them. And above all their character is beyond the least imputation of moral reproach. Thousands of our young men ardently admire them, and follow them. Even members of the British Indian Association find it necessary to come forward and aid and praise them. God grant that they continue as they have begun. And then, scrupulous and sparing of praise as we are, we, too, will think with others that Bengal has something indeed to be proud of.

HAVE medical men souls? That question the inhabitants of Terra del Fuego have decided finally. These good people believe in the existence of evil spirits as our friends the spiritualists do, and after a good deal of honest speculation have come to hold the opinion that these troublesome beings must have escaped out of departed members of the medical profession. The inhabitants of Terra del Fuego, therefore, keep devils and doctors at a distance! We allude to this ridiculous fiction with a view to draw some attention to the peculiar relations that are frequently found to exist between men of the medical profession and other men. Medical men in the exercise of their profession have not only to deal with disease and suffering, but are sometimes obliged to inflict more suffering than what is suffered from the effects of the disease they come to cure. But this is not all. Medical men by their familiarity with misery of every description become generally somewhat callous and unsympathetic. Of course, there are exceptions to this rule here among our countrymen, but a young bumptious medico is not unoften distinguished by nothing so much as the overweening sense of his self-importance, the unflinching exaction of his fee, and the supreme indifference to his patients. He has evidently not learned, or forgotten the principle that sympathy and kindness cure more diseases than any amount of physic and fasting. Cannot our doctors be persuaded to believe that it would be no infraction of their dignity if they spoke kindly, and displayed greater concern in the sufferings and fears of those upon whom they attend? No one can do more good, and have a deeper hold upon the heart of man than a judicious medical adviser. European Doctors are much better in this respect, we must admit; but in our Medical

College here young men are perhaps seldom instructed in the duty of kindness and delicate sympathy with suffering.

In recommending the exclusive study of Bain and Herbert Spencer to encourage practical and positive thought among the youngmen of our University, the Viceroy, perhaps, did not sufficiently bear in mind the moral and social surroundings of those youngmen, and the tendencies fostered in them by their preliminary education. In a Christian country, where a national system of religion disseminates its influences to keep the balance of the public mind, and specific moral ideas, and opinions have organized themselves into domestic discipline, and social restraints that are all but inviolable, it matters not very much what system of philosophy is publicly taught, and what be its logical tendencies upon human morals and faith. Yet even in European countries we know what protests are often made against the philosophy of modern materialism. But in India, and Bengal especially, every manner of ethical and spiritual influence has reached its minimum, and young men whose minds have been partially Europeanized by the books they have read, want only to get hold of some kind of philosophical pretext to be able to break loose from all religious and moral notions altogether. Nothing will be so welcome to such minds as the speculations of the apostles of nescience and cerebral psychology. When Spencer teaches that God is utterly Unknowable, and every attempt to ascertain anything about his nature must lead to philosophical absurdity, of course natural religion of every kind and order, is at once proved to be contrary to all laws of thought. And when Mr. Bain resolves all our highest emotions and ideas to physical changes in the nervous ganglia, the moral and spiritual value of every thing that we consider to be above the flesh and the world, is reduced to nothing. And the system of Auguste Comte, to which His Excellency most distinctly referred while pouring after the well-known manner of the French Philosopher, the three stages of theological, metaphysical, and positive thought, leaves no foot-hold for religion in any department of the human mind at all. If in this country there had been a recognized and extensive system of religion for educated men, we could have allowed the study of these systems of philosophy without hesitation. But their combined and unbalanced effects, under existing circumstances, would be socially and morally ruinous. Comte and Spencer have already done more mischief in India than can be easily remedied.

THE DISADVANTAGE OF SELF-REGULATION.

PERSONAL religion has little worth if it does not proceed upon a strict regulation of personal habits. An ascetic self-discipline reclaims the waste-lands of moral life, cultivates the opportunities and powers that often lie hidden or neglected in nature, and gives an order and regularity to actions and affections without which no religious man can ever hope to acquire true maturity and fulness. Unflinching moral uniformity forms the ground work of all possible excellence. And such uniformity is truly difficult to obtain, unless we make constant and unremitting struggles to secure the order and government of our habits. It is by no means an easy thing to master our daily habits completely. They are very few in number who have been able to do this. But even when this is done there is another formidable difficulty that stares us in the face. The rigorous control of habits so acts upon the mind as to close the flow of active and genial sympathy with the wants and sorrows of those around us. Personal religion of this kind always tends to become more or less self-centred. In proportion as others do as we do, we take interest in their actions; in proportion as they are found to sympathise with us, we sympathise with them. The freedom and openness of the emotional nature, the wide participation in others' joys and sorrows, the breadth and depth of sight that distinguishes different orders and stages of religious aspiration dissimilar to our own, all these tend to become enfeebled and inactive in the habitual effort to confine ourselves within a prescribed region of practices and occupations. It may be difficult in such a nature to discover that there may be forms of religious life quite as good, and perhaps better in other men whose standard of improvement is of another kind. It often becomes difficult to answer appeals made to the feeling, or to the moral sense by men who for peculiarity of training or circumstance are outside the circle of immediate sympathy. The spectacle is rare of men who ascetic and unflinching in their own habits, are yet open with their sympathy for all. We should learn to honor such men. Strict, pure, thoroughly self-regulated, and strong as rock in their fidelity to the standard of their own life, they are yet free and open like sunshine to all who need their love and help, to the righteous and to the unrighteous alike. Here lies the whole difference between the exclusiveness of sectarians and the all-embracing catholicity of theists. Let us combine personal strictness with wide and warm public sympathy. Let us combine the definiteness of personal aims with the all-embracing spirit of mutual appreciation and breadth of sympathy.

DECENCY TO THE DEAD.

WHEN a person dies in this country, the chief, the only thought that rises in the minds of his surviving relatives is how to get rid of his dead body as soon as possible. No one seems to care, or would take the least trouble to think whether he owes any duty to the remains of the dead. There is reform in a great many matters, there is much agitation for all sorts of reforms, but it seldom occurs to the reformers that indecency to the dead is not only in itself a most inexcusable form of barbarism, but compromises a people exceedingly in the estimation of all men, unlettered or wise, who have any natural delicacy of feeling, or any regard for the sacred relations of human life. We do not fear to say that in most cases people in this country are indecent to their dead.

The predominant feeling fostered by the present religion of the land is that a man, as soon as he is dead, becomes the greatest abomination imaginable. And so before life is extinct the dying would be taken away from their home and hearth. To a certain extent only, and among a small number of people, this practice has been discontinued, but in the great majority of cases it exists still in full force. So men, or women, whatever be their social position, must be made to die, if it can be so managed, away from their families and friends in the wilderness as it were, often in dirty and dreadful places, and sometimes amidst scenes of horror. When they are suffered to die in peace at home, after death few think of showing much respect to their remains. The funeral conveyance, about which there is so much solemnity and elaborate preparation in other countries, is with our people the most despicable receptacle which a barbarous imagination can conceive. It is a miserable stretcher of mean rough-hewn wood, sparsely bottomed with half-spun hempen ropes, creaking, bending, and sometimes breaking under the melancholy load which it has to bear. In the villages even this is difficult to procure. Shorn of all decent clothing and bedding, unprotected from sun and rain, unbathed, unclean, and unsightly, the remains of those who but a brief moment ago, were so dear and precious to us, are carried to their last place of rest.

In the second place the mode of carrying the dead is equally barbarous. Those who carry the dead are generally poor relatives and dependants, called up to perform that disagreeable duty at the last moment, and they perform it with an unwillingness, a listlessness, and sometimes with a recklessness simply shocking. A great many drink brutally on their way to and from the funeral, make vile jests with each other, yell in the streets to the terror and annoyance of peaceful people, and

the indecorous conduct of these men has become proverbial.

And then when the dead are taken to the place of cremation, there are the harpies in charge of that place, the Ghat contractors. These men sell the wood, oil, cloth and other ingredients necessary for the last operation, and have the virtual control over the whole ground. They together with the *Murdafarashes*, or clearers of the dead bodies haggle, quarrel, bargain, detain the corpse, heap indignities upon the dead, and the carriers of the dead, and do all they can to extort money by obstructing the last rights, and wounding the feelings.

At last the process of burning commences. The small quantity of wood generally expended, costing in all about four rupees, the exposure of the dead charred and disfigured, the hideous custom of beating in the funeral pyre, and knocking the remains together for speedy consumption, are simply sickening to describe and think of. Yet all this is allowed to go on day after day. The father sees these operations performed on the person of his dead and dear child, the husband sees it on his beloved wife, the educated, the refined, the patriotic, the virtuous all see it, but no one would move his finger to reform the barbarous custom! It is not merely indecency, it is positive horror. What do enlightened Brahms, or the refined leaders of Hindu society, or our countrymen returned from England think about it? What arrangements are they going to make about themselves, or their dear ones, when the terrible day comes, and who knows how soon it will come? After so much talk of reform, and refinement, and honor to men and women, and improvement national and foreign, it is strange to think of being hurled to the old, dreadful doom, the disgraceful and inglorious end which awaits us all alike. Perhaps those among our countrymen who are over-philosophical do not care. What matters it how they are treated when they die. "The dead cow eats no grass." But can they apply their maxim with the same coolness to their dear ones? Perhaps those who are opulent do not care. Exceptional arrangements will be made for them by their surviving relatives and friends, for the expense of money is no consideration to them. But what of those who are not in good circumstances? Let us propose that a few patriotic gentlemen form themselves into a body to consider the whole subject. Let them contrive if any decent conveyance can be provided for the dead; if the places of cremation can be kept in decent, and civilized order; if more respect cannot be shown to the remains as regards fitting them out for the last

ceremonies, and as regards those who carry them to their last place of repose. Why should not a decent company be formed, and specially licensed by the Municipality to vend the articles necessary for effective and speedy cremation; and above all why should not the place of burning be cleared for ever of those infesting scoundrels, the contractors and *Murdafarashes* who make death doubly revolting by all that they say and do when men's feelings are already overburdened with calamity and sorrow. We put forth these suggestions simply to awaken our countrymen to their sense of duty. A reform with the object of removing these revolting evils must sooner or later take place. Those who take early steps to remove them will earn the sincere and lasting gratitude of their country.

Wayside Words

IDLENESS is like a secret leak in men's habits. It does not look much on the outside. But the foundations of the strongest character are sapped in the end thro' idleness.

WHY then do you put off till to-morrow what can be done to-day?

MAKE your hour of recreation a source of profit and instruction to yourself. Some of the highest truths and experiences of life are learned in the quiet hour of recreation. And the misuse of the leisure-hour has been the ruin of many good men.

REJOICE in your work, whatever it be, whether it be great, or mean. Let your daily work be a genial and joyful duty to you. An uncongenial work sucks the life-blood out of a man, makes his mind and his body sick. If your work be your joy, you will not only do it well, but gain in energy and worth as you go on doing it.

THE quantity of work that a man does cannot always be the measure of how much he has done. It is the quality of the work that is the true measure. A horse, or a steam-engine can do more than any human being can hope to do. The true dignity of man's labor lies in mind-work, heart-work, soul work. Excel in that.

WHILE the hand is busy, the heart may be indolent. Do that, therefore, into which you can put your heart. When indolence is in your innermost mind, what avails it if you are tired with doing too much?

It is curious that the idle require more rest than the working. Rest is idleness upon

idleness to the idle. Sweet and holy rest is only a preparation to the active for greater and fresher action on the morrow.

Idleness is littleness and sad loss to a life that is too little, and too short already. And nothing like work multiplies all our opportunities and powers a hundredfold. "Work therefore while it is day, for when the night cometh no man can work."

Correspondence.

CONSCIENCE.

To the Editor of the *Indian Mirror*.

SIR,—Will you please insert the following in a corner of your next Sunday issue, if you think the subject at all deserves an insertion.

Your correspondent "J." has opened up a controversy under the head of "Conscience not Reason" in your issue of Sunday last and begins the article with an interrogation—"Is the faculty designated Conscience the same as Reason?" He then endeavors to prove, perhaps, the non-identity of Conscience with Reason, and says that the faculty which distinguishes "black from white," "long from short," "true from false," &c. &c. is quite distinct from that faculty which discerns those of our actions called duties or obligations. The former, according to him, belongs to pure Reason, while the latter to Conscience each considered *per se*. But what the writer, in the early part of his letter, endeavors to deny, most unfortunately, however, he admits later on and says—"Conscience—does tell us right from wrong (and action that is purely intellectual) and &c., or in other words, that power or faculty by which we are able to distinguish actions that are right from those that are wrong, belongs entirely to Reason. Now, the great question which arises from a right consideration of the above is this:—Is Conscience an intellectual or a sentimental faculty, or is it a combination of both? And this, the writer in question has not, in deed, endeavored to prove, and instead of looking the difficulty in the face, seems to have taken pains to shirk it. The subject is of great importance and as modern philosophers have most unhappily divided themselves on the all-important subject of Conscience, it behoves every student of philosophy to study the subject as extensively, and ponder over it as deeply, and understand it as clearly, as its importance deserves. I shall, indeed, be very glad to see some of the numerous readers of your Sunday issue, take up the subject in right earnest, and try to elucidate the difficulty, and remove the ignorance that attaches to the following points:—Is Conscience, or the faculty of moral perception original and distinct? Is it, in its very essence, chiefly intellectual, depending on reason for its action; or chiefly emotional, depending on our desires and affections, or is it partly intellectual and partly sentimental, perceiving right and wrong by the power of reason, and supplementing our actions with a feeling of

approbation or disapprobation by the due exercise of our sentiments and affections?"

Yours &c.,

SIRAJGUNG, } "A MEMBER OF THE SIRAJ-
The 23rd March 1877. } GUNJ BRAHMO SOMAJ."

JESUS AND ABYARUS.

To the Editor of the *Indian Mirror*.

SIR,—As the Sunday issue of the *Mirror* is mainly devoted to the exposition &c., of religious matters, I request the favor of your journal for publication of *Gospels and Epistles other than the Canonical ones*, for the study of religious enquirers, whose number is daily increasing in our country. I beg to send, on the present occasion, "a copy of a letter written by Cing Abgarus to Jesus, and sent to him by Ananias, his footman, to Jerusalem," as well as its reply by Jesus.

"Abgarus, King of Edessa, to Jesus the good Saviour, who appears at Jerusalem, Greeting. I have been informed concerning you and your cures, which are performed without the use of medicines and herbs. For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils, and restore them to health who have been long diseased, and raise up the dead; all which when I heard, I was persuaded of one of these two, *viz.*, either that you are God himself descended from heaven, who do these things, or the son of God. On this account, therefore, I have wrote to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease which I am under. For I hear the Jews ridicule you and intend you mischief. My city is indeed small, but neat and large enough for us both."

The answer of Jesus to the King:

"Abgarus, you are happy, for as much as you have believed on me, whom you have not seen. For it is written concerning me, that those who have seen me should not believe on me but they who have not seen might believe and live. As to that part of your letter, which relates to my giving you a visit I must inform you that I must fulfil all the ends of my mission in this country, and after that be received up again to him who sent me. And after my ascension I will send one of my disciples who will cure your disease, and give life to you, and all that are with you."

If you be so good as to give them a place in the *Indian Mirror* I shall be very happy to send the other Gospels &c., to you in due time. Wishing prosperity to your much-esteemed journal, I subscribe,

Yours &c.,
INDICUS.

CHRIST—A VEDANTIST.

To the Editor of the *Indian Mirror*

SIR,—I am a Theist, I do never believe that Christ was a deceiver or a traitor. Whatever he said, he said out of his heart, with all sincerity and frankness of a pure soul. I suppose Christ like the Vedantist philosophers of India held that the Supreme soul and the

human soul are identical—are the same in nature, and he only expressed the sincere conviction of his soul when he said:—"I and my father are one" or "Before Abraham was, I am." I shall greatly thank you or any of your Christian readers if he or she takes the trouble to shew whether or not I am right in my supposition. Hoping this will find a place in your next Sunday issue,

Yours c.,
A THEIST.

14th March 1877.

TO CORRESPONDENT.

Mr. Ram Chundra in our next.

Devotional

ETERNAL Blessedness! Endless Perfection! How can my soul ever become like unto thee! What proportion can there be between thy nature and mine? It is not in me Father to aspire after the glory and power of righteousness that can belong to thee alone; yea it is not even in me to aspire after the greatness and holiness of some among thy sons and servants. Vouchsafe to keep the image of thy spirit within my soul, let me but feel that my nature is of same kind as thine, uncausal, unworldly, and always spiritually inclined in its depth; and, Father, I will be content. The perfection of my nature is always in feeling that I am thy son, reconciled to thee in spirit, and in will.

THERE is morality and there is piety both, in thy dispensation, O God. We are fond of the piety which is sweet to us, and so full of prayer and peace. But the hard morality whose path is strewn with sharp stones we do not like to tread, because there is no enjoyment in it. The former brings us before thee in adoration and meditation, the latter takes us to our fellow-men whom we do not, and cannot love. We cannot be grateful to them. Though we have profited much from them we feel we owe them nothing. Give us the heart to be sincerely bound in gratitude to our brethren who have done so much for us

VEILED as Supreme Virtue thou reignest in the world. What place is there, and what race of men that do not bear the impress of thy virtue? Let me recognize thee, and worship thee as the Sole Virtue, and Only Morality Thou hast no name, thy name is Dharma, thou hast no body, thy only body is the pure the true, the loveable in all things. Thus veiled, everywhere, and amidst all thou art, O thou Spirit of Virtue and Morality, descend and dwell in this coarse body of flesh and blood. In my habits, words, in my whole manhood manifest thy virtue. In the morning, noon-day, and even-time, cause me to practise the spirit of thy virtue,

THE arrangements in thy house-hold, O Lord are sweet and perfect. But in our house behold how confusion and discord reign supreme! Thy mansion is the home of peaceful, loving and helpful brothers and sisters. Our broken,

* We refer our correspondent to the Selection published elsewhere, *ET. I. M.*

resting-place is the scene of quarrel and endless separation. We want to be parted assunder in the name of religion, we who met together under a common shelter because sin and temptation pressed us from the outside. Shall we cease to pray because the prayer is old that we may be united once more as brothers and sisters! If all will not come, let the one or two that do come, be united by thee under thy dispensation.

Most Solemn God! It is true that thou didst create both tears and laughter for man. And in thy good time there are seasons of weeping and merriment. But the merriment in which we indulge is diseased and unnatural. It is unbecoming and vile. And the weeping, too, in which we indulge is equally improper and unseasonable. Cause us to be solemn in the midst of our monstrous joy; and bid us stop our profane weeping. Give us to be joyful in thee, and in having obeyed thy commandments. And let us also shed tears in thy communion. Make us consecrate both our laughter and our tears to thee.

The Brahmo Somaj.

THE *Academy* has the following notice of Miss Collet's Year-Book:—“*The Brahmo Year-Book* for 1876, edited by Miss Collet (Williams and Norgate), gives a sketch of the history and progress of the Brahmo Somaj since its foundation by Ram Mohun Roy. Complete lists of the stations where Somaj services are held, of the churches, schools, and periodical literature, enable the reader to form a pretty accurate judgment as to the present position of the avowed adherents to the new sect. The most flourishing churches outside Calcutta seem to be in Dacca, Madras, and, strangely enough, in the Punjab; but the closely-allied communities of the Prarthana Somaj in Bombay and Puna are also influential. To the numerous class in England who watch with interest and sympathy this latest outcome of Hindu religious thought, this little pamphlet ought to be very welcome.”

BABU AUGHORE NATH GUPTA started for Behar and the N. W. Provinces on last Monday. He carries with him the best wishes of all his Missionary brethren.

BABU NISHI KANT CHATTERJI, a young Brahmo, who is studying at Leipzig in Germany, has been delivering religious lectures in that learned city. That his discourses have become effective there is no doubt, because they have raised considerable hostility against him, and religious ministers are giving counter-discourses from the pulpit. Some learned men have enlisted themselves on behalf of the young Brahmo, and requested him to give a series of lectures. The lectures, we believe, are written in German.

THE fifth anniversary of the Ghazipore Brahmo Somaj, writes a correspondent from that town, was celebrated on Sunday, the 25th March, amidst great rejoicing.

You will no doubt be delighted to hear, writes our provincial correspondent, that after all we expect to have a permanent Brahmo Somaj at Maldah. A house has already been hired, and last Sunday service was conducted with great zeal and devotion. Our new Deputy Magistrate is taking an active part in the furtherance of our cause.

Our friend and brother, Mr. Charles Voysey, writing on the religious condition of England says:—“In this country the present evil and danger lies in the doubt and indifference caused by the awakening of thought, and this arises not from the inherent difficulty of believing in God, but from a previous total absence of real faith under a profession of religion. Men are passing from a secret infidelity to an avowed one, and they have yet got to learn the alphabet of faith. With regard to Theism in this country, many get called Theists who are only Pantheists, and many who are true Theists get called Christians and Unitarians. Mr. Newman and myself are still at one on the main points of prayer and faith, yet he does not believe as I do in the immortality of mankind.* Mr. Conway is altogether outside both of us. He rejects prayer and the personality of God, and is a genuine *Pantheist* at heart, though he is not aggressive upon the Theists. He is a most useful man, and has real power, but he owes his chief influence to his radical political principles, and his hostility to the union of Church and State. In all this he is removed from us by a great and impassable gulf. The Unitarian churches are coming rapidly to Theism, while others of them are going further and further into orthodoxy, and the worship of Christ. We are doing better than ever in our Langham Hall. Fine congregations and a most touching service which every one feels and admires. We are far more respected than at first, and kindly recognition from the *Times* (of all other papers) shows that the tide has turned.” We are glad to hear that Mr. Voysey is doing so well.

Literary and Scientific

God's work is most powerful in the silent forces of nature and grace. It is not meant to be denied in the vision that God in some sense is in fire and earthquake and whirlwind; but he does most of his work invisibly and silently. Plants grow and life is sustained by the sunshine, which makes no disturbance; by the juices of the earth, quietly absorbed and elaborated; by regular and invisible digestion; while the whirlwind and the tempest are not productive, but destructive. So, in society, it is the orderly forces of family and national bounds that make nations to grow strong.

The number of new planets discovered during 1876 was twelve, of the discoverers, Knorre resides at Berlin, Perrotin at Toulouse, and the Henry brothers at Paris. Peters and

* We believe Mr. Newman individually does believe in a future world, only he says logically, or in any other way, this cannot be proved.—Ed. I. M.

Watson have well maintained the honor of the country in this line of discovery during the year, and America still leads the world in the number of planets she has given to science.

SIX universities in Germany have more than one thousand students each. Leipzig and Berlin take the lead, having respectively 2,730 and 1,977. In the twenty-one universities of the country there are now 17,143 students and 1,827 teachers. The number of Protestant theological students is as follows:—Leipzig, 338; Tübingen, 260; Halle, 190; Erlangen, 196; Rostock, 24; Heidelberg, 9.

OXFORD University has an annual income of £1,000,000, a library of 520,000 volumes, and 1,300 undergraduates.

PROFESSOR TYNDALL formerly thought that the doctrine of spontaneous generation was unsupported by satisfactory evidence. Last year he announced that he had been engaged in some new experiments which seemed to show that he was wrong in his previously-expressed opinions. In January of this year he gave a Lecture at the Royal Institution, which he called a Combat with an Infective Atmosphere. In this he sets aside his last year's experiments as inadequate.

If a single case of spontaneous generation could be verified, says the *Bombay Guardian*, it would be the Ichabod of Darwinism, and all the advocates of evolution would have to hide their diminished heads where they could. For spontaneous generation means that there is a creative power even now present with us, bringing animated, organized and sentient beings into existence directly, and independently of all so-called laws of nature. These laws of nature might take themselves off, their mission being ended. And science itself would be left without any vocation; for if a creative power is present creating new species, there ceases to be any fixed connection between the present and the past.

In many respects, says an American paper, we believe, American science has gone a long way ahead of European science. Of course, we are learning largely from European observers; but it is a satisfaction to feel that we have something to give in return. A recent illustration of this is the remarks of M. Carrière, a French botanist, in connection with a remarkably dwarf peach which has been raised in France. It is called the *Aubinel* and has the leaves in such dense masses that some have to be removed in order to get the fruit to ripen. The scientific interest is that this, though a variety, reproduces itself exactly from seed. In this country it has rather become a marvel how the idea that varieties will not reproduce themselves ever got foothold. Weeping trees, specially the weeping peach, reproduce themselves exactly; so do colored-leaved plants, like the blood-leaved beech, variegated-leaved plants or plants with any peculiarities that can come under the idea of a variety, and not a mere

effect of immediate disease. In the matter of like producing like, no good scientist here doubts that species, whatever they may be, have no more constancy in this respect than varieties.

Temperance

MR. T. H. MARSDEN, a public auctioneer of Liverpool, said in a late speech that they had heard the question of intemperance argued from a ministerial point of view, then they had heard it from a magisterial point of view, and now he would give it from an auctioneer's point of view. He mentioned as an instance of the sad result of the drink that he had been sent to distrain the goods of a man and woman for rent, and when the goods were sold by auction, the sheets, blankets, and the whole of the bedding realised the munificent sum of 2½d. Both these parties were drinkers, and had been in the regular receipt of 35s. per week for the last two years. Mr. Marsden then said that he had been taxed that he, being a teetotaler, should not have sold a public-house the other day, but he considered that on that occasion he had delivered the best teetotal lecture which had ever been given from any platform. A public-house was sold for a fabulous sum of money, while a cotton mill with the requisite number of looms, steam engine, &c., could not find a single purchaser. After some further remarks Mr. Marsden alluded to the fact that while the drunkard was frequently brought before the Magistrates, they could not find the drunkard maker brought up. Now he wished the people of Darwen to take particular notice and to see that the landlord who filled the man with drink to excess should be brought before the Bench as well as the man who had no more sense than to take it.

Anecdotes and Incidents.

THE DUSTY ROOM.

A YOUNG girl was sweeping a room one day, when she went to the window-shade, and hastily drew it down. "It makes the room as dusty," she said, "to have the sunshine coming in!"

The atoms of dust which shone golden in the sun beams were unseen in the dimmer light. The untought girl imagined it was the sunshine which made the dust.

Now, many persons imagine themselves very good people. One poor old man, who had lived all his life without a thought of love to God, said he was ready to die. "He didn't owe any man a cent." If the Spirit of God should shine brightly into such a heart, how do you suppose it would look? It would show them sins enough to crush them!

This light of the Spirit is like the sunshine in the dusty room. It reveals what was before hidden. When we begin to feel unhappy about our sins, let us never try to put away the feeling. Don't let us put down the curtain, and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is show-

ing us ourselves; and better still, he will show us the true way of happiness.

CHRISTIAN CLEAR THROUGH.

A CERTAIN little boy in Kansas, only seven and one-half years old, is trying hard to be a Christian. The missionary who started the new Western Sunday-school which he attends, says that this boy, whose name is Willie, uses a great deal of what we call good common-sense in his ideas of a religious life.

The other day he was in the house watching Maggie, as she pared the potatoes for dinner. Soon she pared an extra large one that was very white and nice on the outside, but when cut into pieces it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed:—

"Why, Maggie, that potato is no Christian!"

"What do you mean?" asked Maggie.

"Don't you see it has a *bad heart*?" was Willie's reply.

It seems this little Kansas boy had learned enough of the religion of Jesus to know that, however fair the outside may be it will never do to have the heart black. We must be sound and right *clear through*.

"IF YOU LOVE ME, LEAN HARD."

THE Boston *Recorder* relates the following:—"Miss Fiske, while in the Nestorian Mission, was at one time in feeble health, and much depressed in spirits. One hot Sabbath afternoon she sat on her mat on the chapel floor, longing for support and rest, feeling unable to maintain her trying position until the close of worship. Presently she felt a woman's form seated at her back, and heard the whisper, 'Lean on me.' Scarcely yielding to the request, she heard it repeated, 'Lean on me.' Then she divided her weight with the gentle pleader, but that did not suffice. In earnest, almost reproachful, tones the voice again urged, 'If you love me, lean hard.' This incident is worth a whole volume of commentary on the nature of true love, which is happiest when it can do most for the loved one. —*Lucknow Witness*.

Miscellaneous.

CONSCIENCE DEFINED.—*Punch* gives this definition of the word "conscience": "My rule for another man's conduct."

Jews RE-OCCUPYING PALESTINE.—Rumours regarding the re-occupation of Palestine by the Jews have been unusually rife of late, calling out much comment and speculation. Of course it is not impossible but that the Turks in their present straits for money might be willing to part peaceably with even so sacred a place as Jerusalem, but we have an idea that any attempt to put a Jewish temple once more in the place of the Mosque of Omar would rouse Moslem fanaticism in general to an uncontrollable pitch. And though it is not impossible but that there are wealthy Jewish bankers who would be willing to advance the cash, on good security, where is that security to be found, and who will

guarantee a strong and stable government? Again, the Jews as a body have not in these days any inducements whatever to leave the lands where they have become, for many generations, naturalized, and where they feel perfectly at home. —*Lucknow Witness*.

THE EASTERN QUESTION ANTICIPATED:—Shakespeare had anticipated in *Dogberry* Lord Derby's instructions to Lord Salisbury to make the Turk attend to his duties, if he could, but if not, then to depart in peace:—"Verges: if you hear a child cry in the night you must call the nurse and bid her still it."—"2nd Watch: How if the nurse be asleep and will not hear us?"—"Dogberry: Why, then, depart in peace, and let the child wake her with crying; for the ewe that will not hear her lamb when it baaes will never answer a calf when it bleats." "The nurse is the Turk; the child the Christian who is to wake the nurse by crying or crying out; the ewe that will not hear her lamb or answer the calf clearly typifies the Porte turning a deaf ear to the Conference."

LADY ANNA GORE LANGTON'S LECTURE IN LONDON ON HINDU WOMEN.—The lecturer, who was received with cheers, commenced by describing the general condition of females in South India, and went into numerous interesting details concerning their daily domestic life. Her Ladyship having referred to various Native languages of Southern India went on to describe a distribution of prizes which she witnessed recently at a Native girls' school. She was struck, she said, by the number of jewels and bead ornament; quantities of chains, bangles and bangles were worn, some of these being of considerable value. She knew one beautiful Native lady whose husband allowed her to "come out" in English society, and she was introduced to the Prince of Wales. For a long time she could hardly be got to converse, but at last she began to do so. She was glad to see her at last dining at the same table as herself, and even joining in square dances; and great credit, she thought, was due to that lady's husband for thus breaking through Native prejudice. In the reception of Native ladies by the Prince of Wales, the former had to be concealed, and even the interpreters were not allowed to be seen.

SAHET MAHER.—This renowned city shares with Ajudhia the honor of having been for a time the stopping place of Buddha. According to Ceylonese annals, Sakya Muni was thirty-five years old when he embraced Buddhahood: he then led a homeless life for twenty years, preaching in various places in North India; and of the remaining twenty-five years of his life nine were spent in the Jetavana Monastery at Sravasti and sixteen in the Pubbarams Monastery at Saketapura, or Visakha (Ajudhia), according to Hwen Thsang (who says six instead of sixteen, as do the Burmese annals). But the influence of this great system which spread so far and wide has long since died away, and this place which knew it so well now knows nothing at all of it, and gives back scarcely a word of answer to him who questions.

Selections.

THE FUNCTION OF CONSCIENCE.

IN fact, the godless lover of gain, and the gainless lover of God are both, fanatics taking hold of the opposite ends of the same falsehood. And the truth which suffices to rebuke them both is this: *that the kingdom of God is not a business set up in rivalry with worldly business, but a divine law regulating, and a divine temper pervading, the pursuits of worldly business.* It does not change the materials but the form and spirit of our life. It leaves our outward occupations essentially what they were, and opens to us still the domestic hearth, the public council, the field, the city, and the ocean, as the sphere of all our work; but it makes us conscious of the different orders of desire and affection that may guide us through all these; the brutal appetencies, the shrewd selfishness, the instinctive kindness, the sense of justice, the love of goodness, the aspiration after the perfection of God, with which the very same employments may be debased or consecrated. The feeling of divine duty is not a new faculty of action added to our mind, having a distinct set of objects indifferent to us before: all the impulsive forces that send us on to our theatre and take us to our work are instinctive gifts of nature, neither more nor fewer in the sinner or saint. But when devout conscience finds entrance among them, it sets them in the relative order of their ranks; forbids the scramble of eager and unsettled claims; commands lazy appetite, already seated at the feast, to get up and gird itself and serve; sends impudent ambition to take the lowest place; and says to truthful love driven to the door, "Friend, come up higher." It reveals to us the comparative worth and authority of the several sources of action within us: it is simply, indeed, as the word denotes, the consciousness of this; and is, therefore, not properly a separate principle of the soul, but the inherent knowledge of their own place in the scale of excellence which attends the exercise of all our springs of action. It is not a power, but a perception, and performs a function *judicial*, not executive. No man, accordingly, can with any precision be said to *act from conscience*: he acts from some primitive instinct or acquired affection: but two of these may at the same instant be candidates for the possession of his Will; and when he puts aside the one which he knows to be the meaner, and obeys the other because he feels it to be the nobler, we signify the fact by the loose phrase: he acts from conscience. It is plain here that if there were no natural springs of volition, Conscience, left alone, would be wholly unproductive: it would be in possession of a sinecure, and its occupation would be gone. And what we thus say of Conscience we say of the kingdom of God; for I know of no religion, natural or revealed, which is not a development of this element in our souls; an opening before it, by the apparition of some new greatness, of a higher, and yet a higher than even its highest was before; a total passing away of worship into infinitude, and a sense of the sleepless watch of the Holiest around the path of life.

JAMES MARTINEAN.

INSPIRATIONS OF THE BIBLE.

THERE is a book composed of sixty-six pamphlets written in different ages, some of them barbarous; and I affirm that there are in the volume no adulterate moral elements. It is a winnowed book. Its winnowedness is a fact made tangible by ages of the

world's experiences. Of course I need not say to this distinguished audience what Galileo said to his persecutors, that the Bible is given to teach how to go to heaven, and not how the heavens go. Do not suppose that inspiration guarantees infallibility in merely botanical truth. A small philosopher said to me once: "The Bible affirms that the mustard seed is the smallest of all seeds. Now, there are seeds so small that they cannot be seen with the naked eye. Where, therefore, is your doctrine of inspiration? I thought that man's mind was the smallest of all mustard seeds. Inspiration is rightly defined in religious science as the gift of infallibility in teaching moral and religious truth. The Scriptures are given by inspiration in this sense, and, therefore, are profitable for what? For botany? That is not the record. They are profitable for reproof, correction, and instruction in righteousness. They are a rule of religious, and not botanical, faith and practice. My mustard-seed philosopher, like many another objector to the doctrine of the inspiration of the Scriptures, appeared to be in ignorance of the definition of inspiration."

Why, our literati will probably bow down before Shakespeare as an inspired man, if that phrase is to be taken in the loose misleading sense in which Parker used it. How often otherwise brilliant literature tells us that inspiration is of the same kind in all writers, sacred and profane differing only in degree. Very well; if any modern man has been inspired, perhaps Shakespeare was! But is there moral winnowedness in his writings? Shakespeare's father was a high bailiff of Stratford-on-Avon. John Shakespeare, alderman, high bailiff and justice of the peace, the worshipful—these were Shakespeare's father's titles, and it was his business to execute the laws. But in 1552 he was fined for the unsavory offence of allowing a heap of refuse to accumulate in front of his own door. The next year he repeated this violation of law. (White's Shakespeare, vol. i, p. 15.)

If merely geological or botanical error touching no religious truth were found in the Bible, we should yet hold that in the first leaves of the Scriptures we have most unexpectably important religious truth. They teach the spiritual origin of creation; they teach that man had a personal creator; they show that in the beginning God, an individual will, brought into existence the heavens and the earth. I do not admit that scientific error has been proved against the Bible anywhere; but if an error in merely physical science, touching no religious truth, were proved, inspiration would yet stand unharmed. Parker's trouble with the Bible arose largely from his carelessness in definitions. Confusing intuition and instinct, and inspiration and illumination, Parker made almost as great mistakes as when he confused the supernatural with the unnatural.

Latest News.

—MR. F. E. CUNNINGHAM, Barrister-at-Law, is appointed to be Government Advocate at Rangoon.

—The services of Mr. W. B. James, C. S., Secretary to the Chief Commissioner of the Central Provinces, are placed at the disposal of the Foreign Department.

—MR. E. S. ROBERTSON and Mr. W. M. Law are permitted to resign Her Majesty's Bengal Civil Service.

—THE Governor-General in Council is pleased to decide that the difference due to any

Military Officer shall be paid to him in England in sterling money if he desires it. If paid in India, the difference shall be disbursed at its equivalent in Indian currency at the rate of exchange fixed for the year, on account of which the difference is due.

—MAJOR C. H. LUARD, R. E., Deputy Consulting Engineer to the Government of India for Guaranteed Railways, Calcutta, is appointed to officiate as Consulting Engineer to the Government of India for Guaranteed Railways, Lucknow, during the absence, on furlough, of Lieutenant-Colonel R. de Bourbel, R. E.

—MAJOR STANTON of the Tirhut State Railway, we hear, is to be appointed Director of State Railways, vice Lieutenant-Colonel E. C. S. Williams, who goes on furlough shortly.

—GENERAL LUMSDEN passed through Allahabad on Wednesday night en route for Simla.

—HIS EXCELLENCY the Commander-in-Chief arrived in Allahabad on Thursday last, the 29th ultimo. During his stay there he was the guest of Mr. G. H. M. Ricketts.

—THE Deputy Commissioner of Hazara reports that on the 7th ultimo an avalanche overwhelmed three hamlets of Kawai, in the Kagan tract. Twenty-six persons and several animals were killed.

—MR. EGERTON, after taking over charge of the Punjab from Sir Henry Davies, on the 2nd proximo, will remain at Lahore until about the end of April, when he will proceed to Simla.

—MR. LADSUNKER OMASUNKER, the Subordinate Judge of Punderpore, has proceeded to Bombay for the purpose of translating the new Civil Procedure Code into Gujarati by order of Government.

—FURTHER sums of money have been sanctioned for expenditure on account of the famine, viz., five lacs for Bellary, four lacs for Cuddapah, and one lac for Coimbatore.

—MR. A. P. HOWELL, Officiating Secretary to the Government of India in the Home Department, is likely to go home on two years' furlough at no distant date.

—At the late fire at Ahmedabad, in which about Rs. 600,000 to Rs. 800,000 of property was burnt up, some Parsis risked their own lives in order to make a way of escape for the people.

—FROM the 10th March to the 15th April 1877, arrangements have been made for booking Express Carriage Daks from Umballa to Kalka at the Calcutta Post Office. The charge for an Express Carriage Dak from Umballa to Kalka will be Rs. 30.

—FROM and after Saturday, the 7th April 1877, the *Indian Tribune* of Benares will be issued at Allahabad, its conductors having thought fit to make a change both in the day as well as in the place of its publication.

—A MEETING of the Bombay Corporation is convened to take into consideration the influx into Bombay of many thousands of persons from the districts where scarcity prevails, and to determine what steps should be taken in the matter. At this meeting sanction will be asked to the expenditure of Rs. 10,000 from the cash balance for the provision of temporary hospitals and sanitary camps in open situations on the

Flats for the accommodation of the refugees from the famine districts.

—DUKE KUNG who died a little while ago at Kiofu Hin, China, was the seventy-fourth in descent from Confucius.

—THERE has been no rain in Bombay, and there is no change in the condition of the distressed districts. From the Central Provinces a little rain is reported in five districts, Chindwara, Jabalpur, Seoni, Mandla, and Wardha. The rabi crops have been generally reaped with a good outturn, and are being threshed.

—DR. THOBURN, the Calcutta Methodist preacher, has been holding special services during the past week in the Methodist Hall at Agta.

—A PUBLIC meeting was held at Berhampore, at which it was resolved that a sum of rupees one lac and a half should be raised from the Native community for restoring the Berhampore College to its former footing and re-opening the B. A. classes. Mr. Sutcliffe, the Director of Public Instruction, was present at the meeting.

—THE Maharajah of Hutwa is now at Bankipore. The Maharajahs of Dumraon, Deo and Betia also are expected there shortly to take farewell of Mr. S. Bayley, the Commissioner of Patna, who is about to join the Bengal Secretariat.

—THE Maharajah of Dumraon will give Mr. Stuart Bayley a grand ball before his departure from Patna for Calcutta.

—MR. MOLONY, the new Commissioner of Patna, is expected at Bankipore on the 3rd instant.

—IN Madras during the past week three inches of rain fell in Madura, and about half an inch in Kistna, North Arcot, and Salem; slight rain is also reported from Coimbatore and Tinnevely. No rain fell in any of the other districts. There is no improvement in general prospects. The number of relief laborers amounted to 663,266, being rather more than five thousand in excess of the numbers employed on relief works during the preceding week. The numbers fell off in Kurnul, Bellary and Nellore, but increased in Cuddapah, North Arcot, Salem, and Madura. In Bellary the decrease is reported at nearly 21,000, and is assigned to cholera. to the return of people to their villages for the festival of the new year, and to the stoppage of some works. Upwards of 99,000 people were gratuitously fed by the State during the week. In Mysore showers of rain have fallen at Bangalore and in Curg. About 70,000 persons were employed on relief works, and 46,861 gratuitously fed.

—A SINDIAN desperado under employ in the retinue of His Highness the Gaekwar of Baroda, was arrested and charged with practising black arts on the person of His Highness before the Diwan Sahib on the 17th instant, who has caused him to be put into custody. It happened that on the day in question His Highness was marching in procession through the streets, accompanied by a large suite and followers, when the Sindian, who was one among them, threw some grains of ~~adad~~ on the person of His Highness, at the same

time muttering some charms in a suspicious manner. Forthwith he was seized upon by his comrades who produced him before Sir T. Madhavarao, charging him with sorcery. When asked as to the explanation of his mystical behaviour, he calmly replied:—"Well may you consider yourselves lucky in having disturbed my project; God knows, and the devil to boot, what I was at, and what you had been but for this!"

Local.

MR. V. H. SCHALCH, C. S. I., is permitted to resign Her Majesty's Bengal Civil Service.

THE new Code of Civil Procedure appears in yesterday's *Gazette of India*.

SPECIAL leave for six months has been granted to the Venerable J. Baly, Archdeacon of Calcutta.

LIEUTENANT-COLONEL W. M. LEES, Deputy Secretary, will officiate as Secretary to the Government of India in the Military Department, at the Presidency.

MR. H. C. LITCHFIELD, Consul-General for the United States of America in Calcutta, resumed charge of his office on the 12th instant.

HIS EXCELLENCY the Viceroy himself voted the other day for the amendment, proposed by Maharajah Jotendro Mohan Tagore in the Council, in the Civil Procedure Code by the omission of Section 417.

THE appointment of the Hon'ble W. Markby as Vice-Chancellor of the Calcutta University is gazetted. We think this appointment will cause some disappointment.

MR. J. D. BELL's appointment as Standing Counsel during the absence of Mr. J. P. Kennedy on deputation, is gazetted. The appointment is an excellent one. A better one could not have been made.

LIEUTENANT-COLONEL W. M. LEES, Deputy Secretary of the Government of India, in the Military Department, will have charge of those portions of the Home Department, and Agricultural Department which will be left in Calcutta.

FROM the 14th April, till further notice, Parts I, IV, and V of the *Gazette of India*, and the Weather and Crop Report, will be published at Simla. After the 7th April, all Notifications and other matter intended for publication in those parts, should be addressed to the Official Publishing at that station. Parts II and III and the Supplement will continue to be published in Calcutta.

HIS EXCELLENCY the Viceroy and Governor-General will leave Calcutta, at 5-33 P. M., Calcutta time, to-morrow, the 2nd April. A Guard of Honor with Band and Color will be drawn up in front of the main entrance, Government House, at 5 P. M., and a Viceroyal salute fired from Fort William as His Excellency leaves Government House. The Commissioner of Police for the Town of Calcutta and Commissioner and Magistrate of Howrah will meet His Excellency at the Howrah Railway Station. No other Officers of Government are required to attend.

DOMESTIC OCCURRENCE.

BIRTH.

BIMBHAT.—At Hoshiarpore on Wednesday, the 21st March 1877, the wife Ralla Ram, office of Inspector General of Prisons, Punjab, of a son

Law

POLICE.—31st MARCH, 1877.

[Before *Amir Ali, Esq.*]

HIS WORSHIP delivered an elaborate judgment this morning in the case of Captain Code against his crew, as well as in their case against him. The charge which the Captain brought against his men was, combining to disobey lawful commands, while the charges brought by his crew were criminal intimidation, wrongful restraint, and forcing them on shore without granting them the usual certificate of discharge. In his judgment, the Magistrate was of opinion, in the case of the Captain against his crew, that there were sufficient grounds for their refusal, as they had been treated badly; and therefore the Magistrate dismissed the case. In the case brought by the men against the Captain, the Magistrate was, of opinion that the accused was guilty of criminal intimidation. The facts of this case as gleaned from the judgment of His Worship, are briefly these. In a former case between the Captain and his men the Magistrate ordered them to return on board, and the Captain promised to take them back and give them their food, provided they turned to. They accordingly went alongside the ship in a boat, but the Captain refused to let them enter. They accordingly asked for their discharge, which was, however, refused; and thereupon they asked to be allowed to take away their clothes and other things, and permission was given them to come on board for that purpose. While they were bundling up their clothes, the Captain hurried them by threatening to put the bayonet into them and to hurl them overboard. They were really in fear of their life, for the Captain had two men on board to march up and down with fixed bayonets. The Magistrate fined the Captain Rs. 100, and ordered the men to return on board. The Captain said he could not take them back, as he had already engaged another set of crew, and there was no accommodation on board. But he was ready to give them their discharge. The Magistrate advised the Captain to settle the matter with the Shipping-master.

Official Paper

TELEGRAM TO SECRETARY OF STATE REGARDING FAMINE IN WESTERN AND SOUTHERN INDIA.

Dated 30th March 1877.

From—Calcutta, To—London,
From—Viceroy in Council. To—Secretary of State for India.

No despatch this week owing to press of Legislative business. Temple has spent ten days in Bombay Deccan, and telegraphs thus:—

"Have visited parts of Sholapur, Kaladgi, Ahmednagar and Puna districts with local officers. Have inspected 35,000 relief laborers, person by person, and 6,000 children, besides 4,000 villagers not on

relief. In these districts the laborers are doing well on present rate of wages; care is taken to restrict relief to the really necessitous; charitable relief organisation good for most part, but village inspection needs completeness, especially Kalandgi. Cannot hear of any present case of starvation in these districts. Of those persons who in the beginning emigrated to territories, some are returning, but many are still absent. More than three quarters of total relief laborers are on large works under Engineers, who exact full task-work, and enforce excellent discipline. Projects are really good and useful. Supply of grain ample; prices moderate. Officers do not expect, but are quite prepared, to deal with great or sudden increase of number. Land revenue remission half my previous estimate. Some signs of reviving hope among people. District authorities, under directions of local Government, have been firm and steady in resisting clamour and agitation." Message ends.

He has now returned to the Madras Presidency, and telegraphs thus from Guty:—

"Dr. Townsend, Sanitary Commissioner to Government of India, is with me. He thinks well of physical condition of many thousands relief laborers on reduced wages inspected in districts Sholapur and Bellary. When in telegram of 15th March I said relief works, Madras Presidency, well controlled, I referred to test of admission and restriction of numbers; but respecting task-work control still defective, and compares unfavorably with Bombay. Cause is that in Bombay relief works chiefly under Engineering Department but in Madras chiefly under Civil Officers. Professional agency exists in Madras districts and helps the Civil Officers, but it is not adequately employed in exacting task-work. Efforts made to collect relief laborers for East Coast Canal and for Railway from Bellary to wards Dharwar. Numbers continue decreasing slightly on works, but increasing on charitable relief which is right. Village inspection and relief decidedly improving, though far from perfect. Prices stationary. Import traffic slightly diminished. Showers which have fallen do not effect material good, but inspire hope and quiet public mind." Message ends.

We have sanctioned commencement of earthwork of Conjeeveram and Chingleput Railway as a relief work on same terms as Bellary-Hubli line, if Madras Government think necessary. In Madras Presidency increase of twenty-three thousand charitably relieved, and of seven thousand on works. In Bombay Presidency no increase in total relieved, only slight variations in details. In Mysore further increase of eleven thousand seven hundred, chiefly in charitably relieved.

Government Notifications.

(Gazette of India.)

HOME DEPARTMENT.

PUBLIC.—During the absence of the Governor General in Council from Calcutta, the Officiating Secretary to the Government of India in the Military Department, Lieutenant-Colonel W. M. Lees, will have charge of that portion of the Home Department which is left at the Presidency.

Establishments.—Mr. H. C. Richardson is permitted to resign Her Majesty's Bengal Civil Service.

The Services of Mr. W. B. Jones, C. S., Secretary to the Chief Commissioner of the Central Provinces,

are placed at the disposal of the Foreign Department.

Mr. E. S. Robertson is permitted to resign Her Majesty's Bengal Civil Service.

Mr. V. H. Schalch, S. C. L., is permitted to resign Her Majesty's Bengal Civil Service.

Mr. W. M. Low is permitted to resign Her Majesty's Bengal Civil Service, with effect from the 31st instant.

Mr. D. C. Halkett is permitted to resign Her Majesty's Bengal Civil Service.

Appointment.—Mr. J. D. Bell, Barrister-at-Law, to officiate as Standing Counsel for the Presidency of Port William in Bengal, during the absence on deputation of Mr. J. Pitt Kennedy, or until further orders.

Mr. J. W. Neill, C. S., Assistant Secretary to the Chief Commissioner of the Central Provinces, to be Secretary to the Chief Commissioner, *vice* Mr. W. B. Jones.

Mr. L. Neill, C. S., Supernumerary Assistant Commissioner of the 3rd Class, to be Assistant Secretary to the Chief Commissioner, *vice* Mr. J. W. Neill, but to continue to officiate as Under Secretary to the Government of India in the Home Department until further orders.

Under the authority conveyed by the 46th Section of Act 24 and 25 Vic., Cap. 67, the Governor General of India, is pleased to appoint, subject to the approbation of Her Majesty, the Queen, Empress of India, the Honorable Robert Eyles Egerton, C. S. I., of the Bengal Civil Service, to be Lieutenant-Governor of the Punjab and its Dependencies.

Lieutenant-Colonel T. E. Vandergucht, District Superintendent of Police, Third Class, in the Central Provinces, to officiate as District Superintendent, First Class, during the absence, on furlough, of Lieutenant-Colonel W. J. Morris.

Mr. J. M. Berrill, District Superintendent, Third Class, to officiate as District Superintendent, Second Class, *vice* Lieutenant-Colonel Vandergucht.

Mr. M. P. Hankin, District Superintendent, Fourth Class, to officiate as District Superintendent, Third Class, *vice* Mr. Berrill.

Mr. S. Lamy, C. S., Supernumerary Assistant Commissioner, and Officiating District Superintendent, Fifth Class, to officiate as District Superintendent, Fourth Class, *vice* Mr. Hankin.

Medical.—Appointment.—Surgeon-Major W. F. de Pabco, M. D., is confirmed in his appointment of Civil Surgeon of the Town of Moulmein in British Burmah.

The services of Surgeon A. Crombie, M. D., Junior Civil Surgeon of Rangoon in British Burmah, are placed at the disposal of the Government of Bengal.

Surgeon G. A. Dundas, additional Medical Officer at Port Blair, to officiate as Junior Civil Surgeon of Rangoon, *vice* Dr. Crombie.

Surgeon-Major J. Brake, to officiate as Sanitary Commissioner and Superintendent of Vaccination in the Central Provinces, during the absence of Surgeon-Major S. C. Townsend, or until further orders.

Mr. F. E. Cunningham, Barrister-at-Law, to be Government Advocate at Rangoon in British Burmah.

Education.—His Excellency the Governor-General in Council is pleased to appoint the Hon'ble W. Markby to be Vice-Chancellor of the University of Calcutta in succession to the Hon'ble Sir Arthur Hobhouse, Q. C., K. C. S. I.

Ecclesiastical.—Special leave for six months, with the usual subsidiary leave, is granted to the Venerable

J. Baly, Archdeacon of Calcutta, with effect from the 3rd proximo, or any subsequent date on which he may avail himself of it.

The Rev. M. S. Laing, Chaplain of Murri has obtained two years' furlough to Europe and the usual subsidiary leave, with effect from the 16th instant, or from any subsequent date on which he may avail himself of it.

The Rev. W. H. Gale, B. A., having reported his return from furlough on the 7th instant, is appointed to be Chaplain of Kumbhi in the Central Provinces.

DEPARTMENT OF REVENUE, AGRICULTURE AND COMMERCE.

Agriculture and Horticulture.—Famine.—The services of Surgeon R. Harvey, M. B., which had been placed temporarily at the disposal of Sir R. Temple, on a special mission, by Notification of this Department, No. 34, dated the 12th January last, are re-transferred to the Home Department.

Forests.—The following Officers, who were appointed to officiate as Assistant Conservators of Forests of the 3rd Grade, in the Notification of this Department, No. 893, dated the 8th September 1876, reverted to their substantive appointments of Sub Assistant Conservators of Forests, on the return of Officers from leave, from the dates mentioned opposite their names:—

Mr. A. Stewart (Forest Survey Branch), 7th November 1876.

Mr. C. E. Fendall (Punjab), 15th November 1876.

Mr. E. Dobbs, B. A., (Central Provinces), 14th December 1876.

Mr. J. McKee, Assistant Conservator of Forests, 2nd Grade, and officiating as Assistant Conservator, 1st Grade, Central Provinces, is promoted to the 1st Grade of Assistant Conservators, *vice* Mr. N. Daly, deceased, with effect from the 9th February 1877.

Mr. J. S. Mackay, Sub-Assistant Conservator of Forests, Punjab, is appointed to officiate as Assistant Conservator, 3rd Grade, from the 27th November 1876, and is promoted to the 3rd Grade of Assistant Conservators, *vice* Mr. J. McKee, with effect from the 9th February 1877.

Mr. E. A. Dobbs, B. A., Sub-Assistant Conservator of Forests, Central Provinces, is appointed to officiate as an Assistant Conservator of the 3rd Grade, *vice* Mr. D. E. Hutchins, on leave, with effect from the 9th February 1877.

T. C. Hore,

for Offg. Secy. to the Govt. of India.

Salt.—Mr. R. J. Whitten, Collector of Customs, Agra, is appointed to officiate as Deputy Commissioner of Inland Customs, during the absence of Mr. R. M. Adam on the furlough granted to him in the Notification No. 43, dated the 13th instant.

CHAS. JAS. LYALL,

for Offg. Secy. to the Govt. of India.

General.—During the absence from Calcutta of the Governor General in Council, Colonel W. M. Lees, Deputy Secretary to the Government of India, Military Department, will remain in charge of that portion of the Office of the Department of Revenue, Agriculture and Commerce which is left in Calcutta.

T. C. Hore,

for Offg. Secy. to the Govt. of India.

FOREIGN DEPARTMENT.

Political.—With reference to Notification No 1088P, dated 5th May 1876, Mr. A. C. Litchfield, Consul General for the United States of America

at Calcutta, resumed charge of his office on 12th March 1877.

General.—Appointment.—Surgeon-Major F. Odavaine, 34th N. I., to officiate as Medical Officer of the Bhopal Battalion and political Agency, with effect from the date of assuming charge, vice Surgeon-Major W. E. Allen, on furlough.

Consequent on the return from furlough of Mr. G. Hordern, Deputy Commissioner, Third Class, in the Hyderabad Assigned Districts, the following changes are made in the Benar Commission, with effect from the 5th January 1877 :—

Captain R. Bullock, Officiating Deputy Commissioner, Third Class, to revert to his substantive appointment of Assistant Commissioner, First Class.

Byramji Jamsaji, Officiating Assistant Commissioner, First Class, to revert to his substantive appointment of Assistant Commissioner, Second Class.

Mr. A. Elliott, Officiating Assistant Commissioner, Second Class, to revert to his substantive appointment of Assistant Commissioner, Third Class.

Captain F. H. Jackson, Assistant Agent to the Governor General at Baroda, held charge of the current duties of the Office of the Agent to the Governor General, Baroda, in addition to his own duties, from the afternoon of the 7th December 1876 to the forenoon of the 5th February 1877 inclusive.

Abdul Kadir, Assistant Commissioner, Third Grade, and Officiating Town Magistrate, Mysore, to act as Civil Pension Paymaster at that station, with effect from the 17th October 1876, vice Colonel R. Renton.

Leave.—Mr. P. S. Melville, C. S. I., Resident, First Class, and Agent to the Governor General, Baroda, is granted three months' privilege leave from the 20th May 1877.

Captain F. H. Jackson, Assistant to the Agent to the Governor General, Baroda, to be in charge of the current duties of the Agency during the absence, on privilege leave, of Mr. P. S. Melville, C. S. I.

T. H. THORNTON,
Offg. Secy. to the Govt. of India.

POSTAL NOTICES.

Mails for Rangoon and Moulemein for transmission per the steamer *Arabia* will be closed at the General Post Office on Sunday, the 1st April 1877, at 9 P. M.

Mails for Akyab and Kyuk Phyu for transmission per Steamer *Mahratta*, will be closed at the General Post Office on Sunday, the 1st April 1877, at 7 P. M.

Mails for Persian Gulf for transmission per Steamer from Bombay, will be closed at the General P. Office on Tuesday, the 3rd April 1877, at 7 P. M.

Mail for Madras only for transmission per P. & O. Steamer *Nepaul*, will be closed at the General Post Office on Tuesday, the 3rd April 1877, at 7 P. M.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer *Madura* will be closed at the General Post Office on Wednesday, the 4th April 1877, at 7 P. M.

Mails for Madras, Ceylon and the Intermediate ports, Mauritius, Batavia, Singapore and China for transmission per French Steamer *Menam*, will be closed at the General Post Office on Monday, the 9th April 1877, at 7 P. M.

MONEY MARKET.

THURSDAY, MARCH 29th, 1877.

Government Loans.

4 Per cent. promissory Notes Rs. 97 8 a	97 10
4½ Per cent. of 1870 (1885)	" 100 10 a 101 0
4½ Per cent. of 1871 (1881)	" 100 4 a 101 0N
4½ Per cent. (Transfr.) of 1872 (1879)	" 97 8 a 97 10
5½ Per cent. of 1859-60 (1879)	" 101 13 a 102 0
Government Debentures of 1867.	
5 Per cent. for 10 years (1877) Rs. 100 0 a	101 0
5 Per cent. for 15 years (1882)	" 101 0 a 102 0
Calcutta Municipal Debentures.	
6 Per cent. of 1864 (1884) Rs. 111 0 a	112 0
6 Per cent. of 1865 (1885)	" 112 0 a 112 0
6 Per cent. of 1866 (1886)	" 112 4 a 112 12
6 Per cent. of 1867 (1887)	" 113 0 a 113 0
6 Per cent. of 1870 (1890)	" 114 0 a 115 8
6 Per cent. of 1872 (1892)	" 115 0 a 116 0

EXCHANGE ON LONDON.

	s.	d.	s.
Bank Bills, at 6 months' sight	1-8½	a	
Ditto ditto, at 3 months' sight	1-8½	a	
Ditto, on demand, above £500	1-8½	a	
Credit Bills, (1st class) at 6 months' sight	61-9	a	1-9 1-16
Document Bills, (1st class) for Acceptance, at 6 months' sight	...	...	1-9 ½
For payment at 6 months' sight	...	...	1-9 ½
Ditto ditto, at 3 months' sight	1-9		½

Bank of Bengal Rates.

8th February, 1877.

Minimum rate of Interest ... 9 per cent.

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	...	112 a
Agra Savings' Bank	...	125 a
Allahabad Bank, Ltd.	...	145 a 146
Alliance Bank of Simla	...	103 a 108
Bank of Bengal	...	687½ a 690
Bank of Upper India, Ltd.	...	123 a 125
Delli and London Bank, Ltd.	...	170 a 175
Himalaya Bank, Ltd.	...	100 a 105
Musorie Bank, Ltd.	...	100 a 105
National Bank of India	...	115 a 116
Punjab Bank, Ltd.	...	58 a 60
Simla Bank Corporation	...	500 a 510
Unconv. S. Bank (Agra)	...	86 a 88

Commercial Company's Shares, &c

Asiatic Jute Co. Ltd.	...	90 a
Bally Paper Mills Co.	...	27 a 98
Baranahangore Jute Factory...	...	70 a 73
Bengal Coal Co. Ltd.	...	1250 a N.
Bengal Iron Works Co.	...	82
Bengal Jute Pressing	...	150 a 152½
Bengal Mills Co. Ltd.	...	1,150 a
Borded Warehouse	...	340 a
Bowbreach Cotton Mills	...	93 a 94
Budge-Budge J. Mills	...	82 a
Calcutta Hydraulic	...	13 a
Calcutta Jute Mills Co.	...	75 a 77
Carew and Co. Ltd. (Sugar)...	...	124 a X.
Dumbar Cotton Mills	...	79 a 80
Eastern B. Railway Co.	...	280 a 282
East Indian Railway	...	278 a 280
Equitable Coal Co. Ltd.	...	125 a 150
Fort Gloster Manufacture...	...	60
Goosery Cotton Mills	...	235
Gouripore Co. Ltd.	...	92 a 93
Great Eastern Hotel	...	197½ a 200
Hawrah Mills Co. Ltd.	...	85 a 86
Indian General S.N.Co. Ltd.	...	850 a 860X.
Landing and Shipping Co.	...	73 a 74
Nammyth's Pat. Press	...	250 a 260
Nantheore Indigo Co.	...	13 a 14X.
New Beerhoom Coal	...	80 a 85
Oriental Jute Manufactg.	...	52 a 55
Oudh and R. Railway	...	137 a 138

Rajmahal Stom Co.	...	100 a 15 pcy
Ramki-topore Press	...	65 a
Raneegunge Coal Co.	...	40 a
Riverside Press Co.	...	nominal.
Rustamjee Twine & Canvas...	...	100 a 101
R.Scott Thomson and Co	...	230 a 232½
Scinde, P. & Delhi Ry. Co.	...	710
Seebore Jute Manufg. Co.	...	51½ a
Strand Bank Press Co.	...	10 a
Watson's Patent Press	...	60

Tea Company's Shares.

Amicable (Assam)	...	160 a 165
Amuckie	...	112 a 114
Arcuttipore (Cachar)	...	170 a 175
Assam Company	...	750
Balasan (Darjeeling)	...	95 a
Baree (Kangra)	...	90 a
Bengal (Cachar)	...	85 a 86
Do. contributory	...	66 a 67
Bishnauth (Assam)	...	415
Do. contributory	...	215
Boreillah (Assam)	...	90 a
Burkholah (Cachar)	...	98 to 100
Central Cachar	...	150 X
Central Terai (Darjeeling)	...	70 a 75
Chandypore (Cachar)	...	735 a
Chota Nagpore	...	83 a 85
Colonial (Assam)	...	120 a
Coocheela (Cachar)	...	165 a 170
Dehing (Assam)	...	65 a
Dehra Doon	...	84 a X
Dessai & Perbut. (Assam)	...	150 a X
Durrung (Assam)	...	77 a 78
Eastern Cachar	...	130 a 135
East India (Assam & Cachar)	...	75 a 76
Gielle (Darjeeling)	...	90 a 98
Gowhaty (Assam)	...	87 a 88
Grob (Assam)	...	340 a 340
Holta (Kangra)	...	96 a 97
Hoolimaree (Assam)	...	135 a
Hoolungorie (Assam)	...	92 a 93 X
Jheer Ghat (Cachar)	...	71 a 72
Jokai (Assam)	...	145 a
Kalacherra (Cachar)	...	100 a 110
Kangra Valley	...	par
Kunchunpore (Cachar)	...	a 87
Kurseong and Darjeeling	...	77 a
Kurseong and Terai	...	40 a 41
Kuttal (Cachar)	...	13,500
Lakatoora (Sylhet)	...	94 a 96
Lower Assam	...	46 a 47
Luckimpore (Assam)	...	123 a 125
Majagram (Cachar)	...	123 a X
Monacherra (Cachar)	...	79 a 80
Do. contributory	...	69 a 70
Mothola (Assam)	...	105 106
Do. Contributory	...	6 a 7 prem.
Muttuck (Assam)	...	150 a
Do. contributory	...	80 a
New Falloohi (Darjeeling)	...	75 a 77
New Gola Ghat Assam	...	206 a 208
New Mutual (Cachar)	...	215 a 220
Phoenix of Cachar	...	2 prem.
Punkabaree (Darjeeling)	...	100 a
Puttarea (Sylhet)	...	100 a 101
Rajabaree Assam	...	105 a 106X
Second Mutual Cachar	...	20 prem.
Singbulli and Murnah	...	5 a 10 dis.
Singell (Darjeeling)	...	109 a 110
Soom (Darjeeling)	...	94 a 95
Springdale (Darjeeling)	...	102 a 105
Sungoo River (Chittagong),	...	115 a 116
Teendarra (Darjeeling)	...	85
Tukvar (Darjeeling)	...	139 a X
Upper Assam	...	56 a 57

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Will be shortly published

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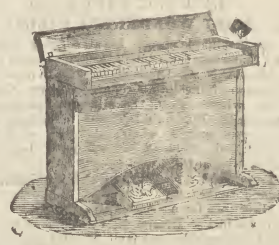
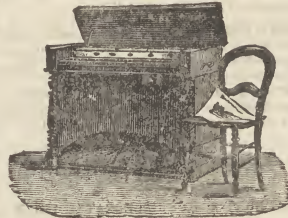
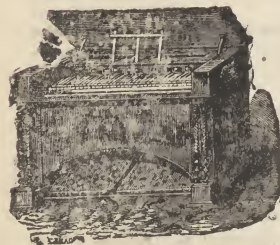
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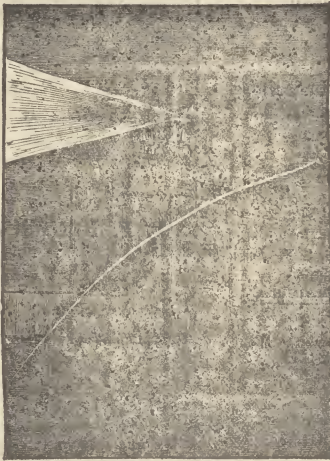
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{ REGISTERED AT THE
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Editorial Notes.

THE Library of the Albert Hall has received the first batch of the following valuable papers and magazines:—*The Art Journal*, the *Illustrated London News*, the *Westminster Review*, the *Edinburgh Review*, besides the *Academy*, and the *Mail*.

We have to draw attention to a letter published elsewhere on the arbitrary proceedings adopted by the Collector of Cuttack in regard to the local Brahmo Somaj building. We agree with our correspondent in thinking that these proceedings have been the result of the secret enmity of the opponents of the Brahmo Somaj in Orissa. We hope no time will be lost in setting the sale aside.

We publish elsewhere an interesting sketch of the life of Spinoza, the Dutch Jew, the great idealistic pantheist of the seventeenth century. The two hundredth anniversary of his death was celebrated at Amsterdam the other day, and some of the greatest religious thinkers of the times were present on the occasion. Though we disagree with the philosophy of Spinoza, his profound piety must be the subject of admiration to all.

THE *Spectator* is quite mistaken in supposing that the title *Kaiser-i-Hind* is understood by the Natives of India quite as much as Englishmen understand Victoria Regina. *Kaiser-i-Hind* is essentially and peculiarly Persian, and the Persian is at the present day understood as much by the Hindu population of the three Presidencies as Low Dutch is understood in England and Scotland. Unless there is a Mouvie or an antiquarian at hand to explain, *Kaiser-i-Hind* is a mysterious and unintelligible piece of pedantry, which nothing but long usage can accustom us to.

Our minister's able lecture on "Philosophy and Madness" has appeared. It has been neatly and expeditiously published by Mr. Thomas Smith of the City Press in the shape of a pamphlet. As parts of the lecture have already appeared in these columns, we need not go into any lengthened notice of it. The lecture contains the most coherent, and the most elaborate expositions of some of our characteristic doctrines. Those

who watch the development of the Brahmo Somaj ought not to be without the lecture.

No one ought to infer from the remarks we made in our last issue on the reference made by His Excellency the Chancellor on the occasion of the last University Convocation to the philosophy of Auguste Comte, that the Viceroy gave himself out as the follower of the strange and many-sided system of the eminent French philosopher known as Positivism. Though Lord Lytton referred in dear and emphatic terms to the three-fold classification of philosophical thought of which Auguste Comte is the author, it does not follow, and we do not think, that His Excellency is an upholder of what is popularly known as Positivism.

THE late Editor of the *Contemporary Review* has, since the discontinuance of his connection with that periodical, determined to start another, called the *Nineteenth Century*, which is to be conducted on principles exceedingly liberal. The foremost men of the age have been secured as contributors, and the Review promises to be a formidable rival of all existing publications of the same kind. The proprietors of the *Contemporary Review*, Messrs. Strahan & Co., fearing lest they lose public patronage by the influence of the *Nineteenth Century*, tried to restrain its publication without effect. As advocates of liberal thought, we think the public ought to have as many able exponents of contemporary philosophy and theology as possible. It is a pity if there be no room in England for two such publications as the *Contemporary Review* and the *Nineteenth Century*.

THE Rev. Mr. C. H. A. Dall is addressing Brahmo audiences at Monghyr we are told. Mr. Dall is accustomed to call himself a Brahmo whenever he has to deal with Brahmos, and a Christian Missionary when he is in the midst of Christians, and is always pleased to combine the two functions in his person. We have never been able to persuade him that he cannot be a Brahmo and a Christian at the same time, and that his views of Christ, Christianity, and the Christian Church are very different from what the Brahmo Somaj holds. We do not object to his addressing Brahmo audiences where he can secure them, and telling what he likes as a Christian: but all Brahmos, in whatever presidency, ought to know that Mr. Dall is a Unitarian Christian Missionary, pure and simple, and we dispute his right to preach Christianity under the cover of the Brahmo name.

THE nobility of thought and the pride of ancestry are recognized in China more than elsewhere in the world. The celebrated sage Confucius flourished two hundred fifty years before the birth of Christ, and

yet we find the line of male descendants from that great prophet has been preserved unbroken down to the present day, and the announcement is made in the papers that the oldest male descendant has just died. The representatives of the house of Confucius have been raised to the highest rank in the Celestial Empire, and are treated with royal honors by the highest officials. They govern a vast tract of territory around the spot where the tomb of their renowned ancestor is situated, a territory comprised of 165,000 acres, and are very nearly absolute in their state. We believe the descendants of no other prophet receive such honor, and except in the case of Mahomet, have never preserved an unbroken line of succession.

THE results of Dr. Hunter's comparison of rainfall in Southern India with the astronomical cycle of sun spots are thus summarised by the Calcutta correspondent of the *Times*:—"First, there is no uniform numerical relation between the frequency of sun spots and the actual rainfall; secondly, the minimum period of sun spots is a period of recurring deficiency in the rainfall of Southern India; third, apart from any solar theory, periods of deficient rainfall recur in cycles of eleven years in South India, with recurring maximum periods between; fourth, this cycle of drought coincides with a cycle of sun spots both cycles reaching their minimum period in the eleventh, first and second series of years, both rising to their maximum to the fifth series, and both again declining together to the common minimum period, and the rainfall of the recurring minimum period approaches perilously near to the point which causes famine in Southern India, but does not invariably reach it. There is sufficient evidence for expecting frequent Madras famines as heretofore at the minimum period of cycle, but not for predicting a regular recurrence of famine. Dr. Hunter offers no theory and draws no inferences, but simply tabulates registered facts, and warns against predictions based on so brief a period as 64 years.

How few, how very few among the Brahmos believe in the proper sense that their Church is destined to fulfil a great purpose of Providence, a purpose which no other religious sect, or church, or institution can answer. The men, the means, the events, the circumstances which the Brahmo Somaj presents to us each and all tend to indicate this purpose, and tend also progressively to fulfil it. He who has perceived this purpose, who has submitted to it, has devoted himself to the best of his power, and according to the special gifts he possesses, to fulfil it, he is the true Brahmo. The Brahmo Somaj honors, and has to learn from all denominational churches, but it is different from every one of them. The Brahmo Somaj sympathizes, and fraternizes with all theistic churches found-

but it is different from every one of them. We believe our principles are not yet fully known to our coreligionists, and far less to outsiders. When we say these principles are not yet carried out in practice, we do but repeat an exceedingly time-worn truism. Let our leaders from whom we hope so much, lose no time to teach us the great purpose for which the Brahmo Somaj has been established, the means and courses of life we must adopt to elucidate that purpose and make it successful in the world. If in this spirit and with this determination the affairs of the Somaj be conducted for six months, there is no doubt but the most remarkable change will appear in every department of our work.

We are glad the Rani of Morvi is offering encouragement to Hindu female work-manship. We hope our lady-readers will take notice of what we publish below, and come forward to compete for the prizes:—

RAJKOTE EXHIBITION.

NOTICE.

Asmat Panah Bai Shri Monghiba of Morvi has been pleased to place at the disposal of the Rajkote Exhibition Committee a donation of Rs. 400, to be given in prizes for the best specimens of Native female handicraft, such as embroidery, needle-work, knitting, drawing, painting, &c., &c.

2. The prizes are open for Native women of all classes in all parts of India.

3. The Exhibition will be opened at Rajkote, in Kattywar, about the first week of August 1877.

4. The Committee will be prepared to receive the articles from May 1st till June 15th. Exhibitors are requested to send in their articles during that period as early as possible, to avoid the risk of damage by rain, with a statement giving the name, place of residence, and caste or creed of the persons by whom the articles are wrought.

5. The exhibitors of articles from beyond Kattywar are requested to give intimation to the Committee of the number and nature of the articles they propose sending before April 15th, 1877.

6. Every possible care will be taken of the articles by the Committee during the Exhibition. Further particulars on the matter can be had on application, from the Secretaries.

HARIKRISHNA L. DAVE,
BAZONI MERWANI

Secretaries, Executive Committee,
Rajkote Exhibition.

It is not only those who largely consume alcohol that die sooner than other people, but also those who largely sell liquor die sooner than their neighbors. The Manager of the Scottish Amicable Life Insurance Company, after an experience of fifty years, and after a careful and repeated comparison of the vital statistics furnished by the Company's books, comes to this conclusion about the mortality of inn-keepers, publicans, and other vendors of liquor. "The publican class is undoubtedly the lowest in the scale of vitality, and consequently the most disadvantageously placed in relation to the value of life. The figures of Scottish Amicable Society, it is thought, afford the means of determin-

ing, at least approximately, the proper rate of extra rate to be imposed. The result of the first rough estimate agrees almost exactly with the more scientific investigation thereafter made, and proves that the mortality in the publican class is just about 50 per cent. above that of the English life table, or the general male population of England above the age of 15. It may be added that the Scottish Amicable for a number of years past has been in the habit of imposing an extra £1 per cent., per annum, in all such cases, and it is, therefore, satisfactory to know that this loading so closely meets the extra risk now indicated by its experience of half a century."

JOURNALISM.

THE journalist's vocation is no less sacred than the minister's; his responsibilities are equally great and solemn; his power and influence are far greater. Where the sermon reaches hundreds, the newspaper reaches thousands. A city may acknowledge the power of a preacher; a nation yields to the influence of the journalist. Then again the preacher's utterances are directly and exclusively religious and can reach only those who are religiously disposed and care for the interests of the soul. But the vast bulk of the population read newspapers, and are influenced for good or evil by their secular utterances. Nothing acts so powerfully as an instrument of moulding public opinion as the Press. In India millions of souls, hitherto immersed in ignorance and superstition, prejudices and vices, have to be educated and sanctified. What immense power the Press may exercise now in this direction defies conception. With the aid of a dozen powerful journals you may scatter the seeds of good thought and useful information from Peshawar to Travancore, from Rangoon to Kurrachi. The more we think of this the more we are impressed with a sense of our responsibilities as journalists. Particularly onerous is our position, as the *Mirror* is avowedly an organ of reform, and is not a trading concern with money for its object. Our paper, we have often said, was started, and is now maintained, strictly with a view to the political and moral amelioration of the country, and its writers and contributors are bound to it by the tie of disinterested patriotism, and nothing more. In this peculiar circumstance we seek no glory, but we recognise stupendous responsibilities. If the *Mirror* is really a reformer, and not a mere secular newspaper, how trying and responsible must be the position of those who contribute to its columns! Should anything false, erroneous or harmful

appear in it, how many would be misled! The torrent of its evil influence would perhaps spread over an immense area, whose vastness we cannot even conceive. Even the manner of writing not less than the matter, if objectionable, is sure to lead to evil results by irritating and defiling the nation's heart. If we wrote under the impulse of anger, malice, pride or the spirit of retaliation, we would surely send venom into the hearts of thousands of our countrymen, and excite their base passions. How unbiassed and truthful must our intellect be, how serene our temper, how kind and charitable our disposition, how honest and straightforward our policy, before we hope to lead the nation aright. The reforming agents must be true and righteous before there can be anything like true reformation. All this we admit in theory. But as we write we are apt to forget the best maxims we may have learnt and adopted in cooler moments. The publicist has peculiar temptations to struggle with. The luxury of writing against somebody is a temptation to which weak and unfortified human nature readily succumbs. And then we commit the greatest amount of mischief when being actually engaged in writing we are off our guard, and are under the influence of excited passions. It is desirable, therefore, that we, and all men connected with responsible journalism, should always remember and steadily keep in view the moral maxims which ought to guide all publicists. Some such principles as these the contributors to the *Mirror* would do well to keep before them when they write for the paper:—

Let your statements and comments be based upon correct information.

Avoid exaggeration.

Do not indulge in personalities.

Shun the wicked pleasure of irritating your enemy by touching and exposing his weak points.

Do not try by ambiguous expressions to make it appear that you do not mean to attack while really you do.

Do not write upon subjects on which you do not possess clear notions.

Reproduce in your paper all

adverse criticisms and even

the severest attacks which may

appear in other papers.

Avoid retaliation.

Write in such a strain that your

enemy may not turn away in

disgust but profit by

reading your paper.

Never make strong writing or fine

writing your primary object.

Do not court popularity.

Attack measures, not men.

Be honest and fearless, but always

temperate and charitable.

Let your sole aim be to reform the

country by influencing public

opinion, and let all other con-

siderations and feelings be

subordinated to it.

Let your object be constructive not

destructive reformation.

When you write let the irresponsible

critic sink in the responsible

reformer.

SWEETNESS OF MIND.

THE kingdom of heaven has been likened to many things, and yet we can form no clear idea as to what it is. The kingdom of heaven is within, said he who first preached it, but many a one have searched within their hearts, and failed to find there. Many self-righteous men, full of the sense of their own piety, have looked for the beautiful kingdom, and ended with the cry "lo it is not here, lo it is not there!" Many grave men, full of sacred learning, have mournfully shaken their heads when asked to point out the better land. It is far, far away. And we paint it in fanciful colors, and uselessly load it with our pearls, jasper, and gold. No, the kingdom of heaven is very near us, very near indeed. We have been in it, every one of us. The sweetness of mind which religion, when it is real, produces, is the foretaste of the kingdom of heaven. The sweetness and peace of mind which become permanent, when faith in God and his dispensations becomes strong and permanent, forms the entrance to the kingdom of heaven on earth. How few of us know the real value of the sweetness of mind! How few of us heartily try to preserve it, when it is given to them from above! We complain of mutual misunderstandings, and wrong opinions. Where will these be, and how long can they last, if there be true and lasting sweetness of mind in our midst? The storm of passion is lulled, the conflict of desires is quieted, cruelty is disarmed of its sting, and dislike loses its gall as soon as prayer induces the true sweetness of soul. Wrong and unworthy feelings poison our hearts then only when they rob us of our sweet-mindedness. Bodily cravings degrade us because they take away the sweetness wherewith religion fills our nature. Let us repair to scenes which fill us with the breathings of this heavenly sweetness. Let us repair to the company of those whose works and examples open in our characters the fountain of this unearthly sweetness. There is no fragrance in this world that can bear a moment's comparison with the fragrance of the saintly sacred sweetness with which the whole heart is calmed when it is allowed to stand before the throne of grace. There is no purity of which we can think, that will come up to the standard of the purity produced out of this holy sweetness. How can there be any purity that is not sweet? How can true sweetness of mind be severed from purity? How is it possible that there should be any sympathy with nature, with the profound peace and joyfulness of which creation is full, unless there is a preparatory sweetness in the soul? Nor is a religious brotherhood possible without a mingling sweetness imparted from

heart to heart. The spirit of God comes not unless invoked in the spirit of sweetness. To the sweet He is sweet. And the rancorous and the bitter find Him not. Yet how soon and how early is this spell of sweetness broken! It hangs on the nicest balance of conscience. The least thing done to disturb the conscience, disturbs the sweetness of mind. Speak one harsh unbrotherly word, form one unjust unmerciful opinion against your neighbor, cast one impure glance upon any object, give place to one crooked motive, and you will find your sweetness of mind gone. It will be restored to you if you go to the foot-stool of your Father, confess your sin, and determine not to offend again. But, alas, how often it is obtained, and how often lost! There are times, it must be borne in mind, when our sweetness is turned into bitterness by the unseen hand of heaven, when instead of peace, a sword descends from above. Our body becomes full of pain, and our mind returns the response of pain; painful words must be heard, and painful circumstances seen around. Let us believe that the best and holiest have had to suffer the intervals of such bitterness. Carefully seen, this pain comes only to increase the sweetness which we are destined to inherit. It is through pain that we acquire happiness, and it is through bitterness that the price of true sweetness is understood. Those that are depressed and filled with despair when the time of pain comes, delay their day of reward. Those who are hopeful and cheerful when Heaven gives them the bitter cup to drink, find peace and leave peace behind them. The sweetness of the afflicted has the charm of heaven in it. The sweetness of the pain-stricken, of those whom the world assails with its bitter taunts and blows, is for us to imitate, we who live in the midst of the trials and thorns of the flesh. Happy he whose soul is sweet in health, joy and prosperity; happier he whose heart is full of sweetness, when all the advantages of life are gone one by one. Let us remember that the sweetness of the spirit is nothing but the incoming of the Eternal Sweet into the heart. So long as we try and can keep Him within us there is no fear. But as soon as we shut the doors of our soul against Him we are full of unrest and pain.

DISSIPATED AND DISTRACTED DEVOTIONS.

(Communicated.)

HUMAN nature, not as it came out from the hands of the Creator, but as it is now, a complicated bundle of corrupt habits, associations, and impure impulses, is vile enough. How often in the course of his daily devotions and duties, does the religious

man feel tired of his own self! Verily, this unhallowed self is a loathsome leprosy. We shall try to enumerate some of its manifestations during the time allotted to prayer. When you go to prayer it is there within you, exerting its best to divert you from God, and the overwhelming sorrows and wants of your spirit, and carries you imperceptibly to its own theme, upon which it takes pleasure to dwell. This it does often and often till at last the diversions of the attention and your repeated consciousness of the same, without being able to bring in the proper mood of mind make your heart collars. Whenever, therefore, your attention is drawn asunder during private or congregational prayer, rest assured, beyond all possibility of doubt, that your affections are set upon worldly things; that you are mean enough to value the bubbles of wealth, honor, position, &c., to the pearls that are found along the highway of heaven; that you attach more importance to the transitory bliss of earth than to that supreme and ever-enduring joy that is found in sitting alone at the foot-stool of the seat of Mercy and in Him only; that you prefer doing your business and looking to your temporal interests, to loving and serving your God. It does not, in the least, justify you, to say that you have undertaken a certain work in duty to your friends, or relations, or country, and, therefore, ultimately to God. For, if you do really serve God while performing such duty, it cannot have the sad effect of fetching you away from God. Labor for Him has its *only* remuneration in increased love for Him. If your labor is not thus recompensed, you have to confess shamefully that you serve your self-will, that you take advantage of His work to gratify your mean hankerings after the vanities with which the world is filled. There is so much unreality, vanity, and imagination in the religion in which we live our every-day life, that we would fain know our actual worth in the religious world. Oh! it is a painful reality to find how little of the bread of life there is amidst the chaff of our religious lives. But still it is this bread alone that is worth living for, struggling for, and weeping for, rather than heaps of that substance which is bought and sold in the market of the world under the name of religion. Pure morals, zeal for dogma or sect, church-going, these constitute the alpha and omega of the religion of the world. But there are higher morals and deeper zeal for God which demand the absolute renunciation of self-will, which is only possible when one gives his head and heart only to live in Him and for Him. It is then that we can hope to hold undisturbed communion

with God, when He is the sole possessor of our hearts, when we are wholly His, with all that we have and all that we are and all we hope to be, when He is the only object we seek, or desire for. Again when grace visits your soul, and you feel compunction at the excitement of an awakened conscience, and tears flow from your eyes; or better still, when your heart is melted at the thought of Infinite Love being directed towards your welfare, and of His special providence at critical junctures of your life, this leech of a vile self lurks beneath the waters that moisten your eyes, and sucks off the life-blood of your devotion by arousing self-compacency in you. It is very often the case with us, who are bond-slaves of self, to lose all the beneficial effects of piety in our lives by ascribing merit to ourselves. Men enter churches, join services and other pious exercises without apparent benefit to themselves or to others, either because they cannot heartily partake of the devotions of others, or happily when they can do so, their devotions are more than compensated, perhaps, by self-glory. The saints of old, who perseveringly practised humility and compunction, and pined away in their efforts after getting rid of this low self do highly deserve our imitation, and their edifying examples are not to be set aside with by-gone times and traditions. The way to heaven is straight, indeed, but abounding in pit-falls. May we all be helped on in our journey.

Correspondence.

STRANGE PROCEEDINGS.

To the Editor of the *Indian Mirror*.

SIR,—The other day I was not a little surprised to hear that the Utkal Brahmo Somaj building at Cuttack was attached by the Collector for realizing a certain amount of money from Babu Dinanath Bannerji, lately a member of that Somaj, on account of a pauper suit instituted by him. Now, again, I hear that the building has been sold by auction for only Rs. 2-8! The whole affair looks so suspicious that the authorities had better inquire into it. In the first place, the building in question *does not* belong to the Babu, as is well-known in Cuttack; though he has undertaken to raise subscriptions and superintend the work during his stay there. The Collector so far as I have means to judge, is not hostile to the Brahmo Somaj, nor can I attribute to him any conscious violation of law for which he might be sooner or later taken to task. It was certainly the duty of the Government Pleader who had himself contributed towards the building, to inform him as to whom it belonged to. In the second place, the extremely inconsiderable sum for which the building has been sold, shews on the very surface of it that due notice had not been given either of the attachment, or of the sale.

At least the members of the Utkal Brahmo Somaj did not know anything of it, until it was too late. Any one of them could have come forward and purchased the building at a higher price than Rs. 2-8. The Brahmos may not be so rich or so influential as their opponents, but is that a sufficient reason for depriving them of their rights and privileges? Dinanath Babu was never the Utkal Brahmo Somaj. The pauper suit referred to was solely on his own account. There was besides no contract by which the Somaj as a body could be made answerable for his debts. The Brahmo Somaj is simply an organized body of worshippers of the one true God, and the building belonged to them as such, not in their official or social capacity. We anxiously wait to see what measures are taken by the Somaj to recover their property, and with what result. We venture to hope that truth will soon come out, and the sale will be set aside as it ought to be.

Yours &c.,

The 4th April 1877.

A. PREE-UTKALITE.

BABU K. C. SEN'S LECTURE CRITICISED.

To the Editor of the *Indian Mirror*.

MY DEAR SIR,—I beg to send you this letter regarding the Anniversary Lecture of Babu Keshub Chunder Sen, and to request the favor of your publishing it in the next issue of the *Sunday Mirror*, and of your seeing that there be no misprints in it. I have written this as legibly as I could.

The lecturer says that we can free ourselves from the disease of our liability to sin, by means of contemplation of the spirit-world in our hearts, that this contemplation leads us to feel an aversion to the things of this world, and that this aversion is the true asceticism.

Mere spirits, having nothing of the body about them, and the life they are leading can never be contemplated by men, and, therefore, I think the lecturer means the contemplation in our hearts of the godly life which saints and prophets led amidst the trials, temptations and persecutions of this world. We all know that this our contemplation is no doubt calculated to make us better, but never to make us incapable of sin like God. The lecturer may not care about this his bold assertion, for, as a theist, he has no fear of the world to come, but we care about him as we care about ourselves for we believe that after death there remains nothing but judgement. (Heb. IX. 27.)

According to the lecturer the root of sin is in the flesh. I hope he will kindly tell us why should we care about our sins at all when, according to Theism, we are certain of being in the spirit-world in a few years, quite "freed from the life of the flesh and emancipated from the senses" and, therefore, entirely free from all liability to sin?

When by means of our contemplation and asceticism we can become as incapable of sin as God is, then what necessity there remains for believing in Him and praying to him? Our conscience says that there is a God—creator of the world—but the conscience of others does not

say so, so that His existence is a disputed question, and after all, according to Theism, we have no religious concern, for its solution, having no fear of damnation hereafter if we do not believe in Him in this world.

As believers in judgement in the world to come it is reasonable for us to believe that it is God who recommends virtue and condemns sin in our conscience, but, as theists, believing in a continuous life of progress to eternity, without any judgement whatever, it is quite unreasonable for us to believe that God has anything to do with our conscience, but that it is very reasonable to say that our conscience condemns sin as a troublesome disease which destroys our peace and joy of the heart on account of ill-feelings, jealousies, enmities, quarrels, murders, and a host of other evils which result from sin. As theists it is as unreasonable for us to say that God condemns sin in our conscience as to say that God condemns walking in the sun as a sin because we find it troublesome to do so. In the same way as believers in judgment in the world to come it is reasonable for us to thank the most merciful God with all our heart and soul for His gracious Providence in awakening us to a sense of danger of eternal damnation on account of our wickedness and thus in enabling us to repent and believe; but, as theists, it is quite unreasonable for us to do so, for, having no fear of any judgement in the world to come, we may go on without any anxiety in the enjoyment of our sinful pleasures as long as we find it convenient, but when we find this our sinful course of life to be troublesome we cannot but leave it and adopt a virtuous course of life. We have as little reason to thank God for this change as we have for changing our winter clothes for those of summer because we find it troublesome to put on the former and comfortable to put on the latter.

DELHI,
23rd March 1877.

Yours sincerely,
Y. RAMCHUNRA.

Devotional

DRAW near unto me, O my Father, and teach me to feel that thou art in my heart. Time was when thou didst speak very close to me, and I heard thee, and did meekly follow thy voice. But now seeing that we are disobedient thou art silent, and walking according to our own conceits our hearts are void and without light. In other times those men who heard thee really were at least faithful, if others were not, and they carried out thy dispensation until death. But we even in our own lifetime have forsaken thee, and sent thee to a distance. Thou art to us as if thou wert dead, and when the Father is dead would not the children quarrel? Thus we quarrel, defeat thy purposes, and make ourselves miserable. Return to us once, more, speak to us as thou didst before, and reconcile and reestablish us in thy house.

Let me return to the first lesson of religion, and cry out "yea God thou art" O, if I could once say "Thou art" with my whole soul and heart, what peace, what rest, what purity and love must I not feel. How often have I forgotten this truth,

O my God, and lived like an atheist. Cause me to say my God "Thou art" in all times and circumstances.

EVERY day, my Father, the world appears to me to be more and more formidable. In former days it came as a robber in the open daylight, but now it comes as a secret thief to rob me of all the treasures of my heart. It comes like a friend, and treacherously takes away my virtue. I get no time to call thee, to ask thy help, I know not that the enemy is in the house. But when I awake in the morning I discover what I most prized is gone. Deliver me from the secret ravages of this treacherous world. Always warn me, and always watch me, so that I may not be taken unawares, and not deprived of what is most valuable in my character.

The Brahmo Somaj.

WE have received "A Brief History of the Prarthana Somaj Mandir in Bombay." The Mandir has cost Rs. 25,997-12-2. There is a debt of Rs. 3,000 which, we hope, the members will soon pay off.

Two of our correspondents have written from Gya to say that the anniversary of the local Brahmo Somaj passed off successfully on the 1st April. Pundit Aghorenath Gupta conducted Divine Service in the morning and evening. His words seem to have produced good effect. One of our informants writes about him thus:—"His beaming earnestness, his simple yet impressive delivery, and his deep spirituality could not but tell on the audience."

PUNDIT GOURGOVIND ROY has reached Siraj-gunge. Our correspondent from that place writes that the Brahmo Missionary has been received very favorably there. "The very mention of Gourgovind Babu's name thrills every heart with life and animation here, so that no sooner he arrived than the glad tidings began to spread far and wide, and how happy it was to see him conduct the service. The old familiar voice of our noble missionary greeted our ears, after the lapse of some two long years, and filled our hearts with real love and devotion. The prayer he made, and the sermon he delivered were, as usual with him, sweet and soothing, and our hearts were refreshed under the influence of both."

OUR Berhampore correspondent says:—"It gives me heart-felt pleasure to let you know Mr. Editor, that the local Somaj is in a state of fair progress. The weekly attendance is very satisfactory. We have found two sincere friends of the Somaj in the persons of Babus Braja Kisore Basu and Novin Krishna Bannerji, who have lately come amongst us."

OUR Chittagong correspondent who is a Brahmo, writes thus about two defaulting Brahmos:—"I am sorry to hear that the two leading members of the Chittagong Brahmo Somaj honored

a Nautch party by their presence on the occasion of *Dole Jatra* at the residence of Babu—. The latter has promised to award a prize to the best student of any school of this district who can produce an essay on morality, noticed in your paper last year. It will be seen how these gentlemen are concerned in the real interests of the country. We earnestly hope that every moralist should abhor and discourage these Nautches, and try to introduce such amusements as can promote the true well-being of our country. The Brahmos should be careful that no such charge is brought against any one of them in future by the public.

THE sixth anniversary of the Ghazipur Brahmo Somaj was celebrated on Sunday, the 25th ultimo, the service being conducted by the local minister.

Literary and Scientific

DR. ELAM, a medical gentleman, who reviews the Darwinian philosophy thus writes on the "Struggle for Existence," and "Survival of the Fittest":—

Is there any thing in nature which can be called a "Struggle for existence," within the meaning of the hypothesis? Certainly not, if by "struggle" is implied any event or combination of events, the result of which can in any way be influenced by slight individual variations. It is true that all organic beings tend to multiply at a rate which, if unchecked, would in any one instance, very soon overstock the earth. The elephant is supposed to breed more slowly than any other known animal; yet at the lowest computation one pair might easily be the ancestors of fifteen millions in five centuries. As to the multiplication of the lower animals, the understanding is baffled in attempting to realise their increase. In five generations, one aphid may be the parent of 5,904,900,000 individuals, and there may be twenty generations in a year. The female flesh fly will have 20,000 young ones; and in five days any pair of these are qualified to produce as many more; and Linnaeus asserts that three flies of the *Musca vomitaria* could devour the carcase of a horse sooner than a lion. The unchecked produce of one pair of herrings or mackerel would, in a very few years, crowd the Atlantic until they had no room to move; and it would not require a century for any pair of birds, or any of our domestic animals, so to stock a continent that not an individual of any other species could exist there. It is evident, then, that on all the countless myriads of living creatures born within any given period, by far the greater part must be destroyed; and this wholesale destruction is effected by means which absolutely preclude any idea of struggle as influencing the result in the slightest degree. When crowds of locusts devastate an entire district; when countless myriads of aphides destroy vegetation, and are themselves helplessly swallowed up in masses by ladybirds and other enemies; when the great ant-bear destroys thousands of ants and their dwellings for a single repast; when the *Balaenoptera* engulfs whole shoals of herrings and

smaller fish for a mouthful; when thousands of small fry—shrimps, crabs, molluscs and medusae—disappear for each meal of the common Greenland whale; when the bear or the badger destroys and devours the nests of bees wholesale; surely all in all this the most vivid imagination can see no room for "struggle," or any possibility of "survival of the fittest." For what advantage could it afford an insect that was about to be swallowed up by a bird, that it possessed a thousandth fragment of some property not possessed by its fellows? What preservation against ravages of the slugs would be afforded by an infinitesimal difference between one weed and its neighbour? What minute difference would avail the duckling the fox was about to carry off? . . . It sounds at first plausible enough to say that profitable variations will naturally tend to the preservation of individuals; but when we put it to the test, and see that it is theoretically improbable, and that there is a total lack of direct evidence that such has ever been the case, we are disposed to look upon it as more sound than sense.

CAPTAIN FRED BURNABY'S *Ride to Khiva* (Harper and Brothers) is another good book bearing on the Eastern question. The Captain, who is an officer in the Royal Horse Guards, writes like a man with his foot in the stirrup and his narrative is a wonderfully readable one. He is a good deal of an egotist; but his self-gratulation is rather amusing on the whole, and does not damage, but rather increases his impression of veracity and frankness. He is clearly a bold and shrewd fellow and has kept both eyes open in his journeyings through Central Asia.

THE Rev. Peter Dean's new "Life of Theodore Parker" is being brought out by Messrs. J. Ogden and Co., the firm who were the first to issue a cheap edition of Parker's "Discourse." It will be in crown octavo, about three hundred pages, and is an attempt to concentrate all the really interesting information in Weiss's and Frothingham's biographies, Parker's fragments of autobiography, &c., in one handy volume. In addition to anecdotes, &c., not contained in any extant "Life," Dr. Martineau contributes interesting accounts of his own meetings with, and impressions of, Parker, when the latter visited this country in 1844 and 1859; and Mr. W. A. Abram, Editor of the *Blackburn Times*, and author of "The History of Blackburn," has undertaken to furnish a note on Parker's ancestry in the Lancashire and Yorkshire district. Owing to subsidy the work will be issued at less than cost price.

THE four hundredth anniversary of the introduction of the art of printing into England is to be celebrated this year, to take the form of a loan exhibition of the works of Caxton, and of other antiquities, appliances, &c., connected with the art.

THE first number of the *Indian Christian Intelligence* was published at Lahore on the 25th of last month.

Gleanings

I NEVER saw a dare-devil face that had not in it something of both the sneak and the fool. The sorcery of sin is that it changes a man into a sneak and a fool; but the fool does not know that he is a sneak, and the sneak does not know that he is a fool. If I were a sculptor, I should represent sin with two faces, like those of Janus looking in opposite directions. One should be idiotic, the other Machiavellian. But the one face could not see the other. The idiot would not know that he is idiotic. The Machiavelli would not know that he is a fool; nor the fool that he is a sneak.

The old Greek proverb was that the avenging deities are shod with wool; but the wool grows on the eyelids that refuse the light. "Whom the gods would destroy they first make mad," but the insanity arises from judicial blindness.

Under irreversible natural law character tends to a final permanence, good or bad. In the nature of the case, a final permanence is attained but once.

God's omnipotence cannot force blessedness on a soul that has lost the predominant desire to be holy. Omniscience cannot make happy a man who loves what God hates and hates what God loves. If you fall into predominant dissimilarity of feeling with God, it is out of his power to give you blessedness. Undoubtedly we are, of all men, most miserable unless with our deliverance from the guilt of sin there comes to us also deliverance from the love of it. Without holiness there can be no blessedness; but there can be no holiness without a predominant love of what God loves and hate of what God hates. We grow wrong; we allow ourselves to crystallize in habits that imply a loss of a desire to be holy; and, at last, having made up our mind not to love predominantly what God loves and hate what he hates, we are amazed that we have not blessedness. But the universe is not amazed. The nature of things is but another name for the Divine Nature. God would not be God if there could be blessedness without holiness.

Miscellaneous.

CHRISTIAN AGENTS FOR JEWS.—The Rev. Josiah Miller, Secretary of the London City Mission, says that among the 5,000,000 Jews in Europe Christian missions employ only about 220 agents, with an annual expenditure of £67,000.

ARITHMETIC.—"Now, my boy," said the examiner, "if I had a mince pie and should give two-twelfths to John, two-twelfths to Isaac, two-twelfths to Harry, and should take half the pie myself, what would there be left? Speak out loud, so that all can hear." "The plate!" shouted the boy.

THE AMERICAN PARLIAMENT HOUSE.—The two departments of Congress, the Senate and House of Representatives, occupy each a separate wing of the Capitol, built for them within the last quarter of a century. The two rooms, the largest in the world appropriated for legislative uses, are superb apartments, ornamented in the richest style, and with every possible arrangement for the comfort of the lawmakers. The gas jets, fifteen hundred in number, are placed above the glass of the ceiling, and thus throw down a soft and agreeable light scarcely to be distinguished from that of a bright day. In the capacious galleries are seats for twelve hundred persons, to which the public of both sexes are freely admitted; they are densely crowded whenever any measure of great interest or importance is pending below, or any orator of wide fame is expected to speak. The legislators themselves are seated, not promiscuously on benches, as in some other halls, but each in a luxurious arm-chair with an elegant desk before him, provided with all needed arrangements for books, pamphlets, and writing materials. Reception rooms, retiring rooms, committee rooms, and magnificent apartments for the President, Vice-president, and Speaker surround these larger ones.

The young ladies of the Banga Mahila Bidyalaya gave the following address to Lady Hobhouse, to which Sir Arthur Hobhouse returned a suitable reply.

TO LADY HOBHOUSE.

Dear Madam,—Permit us, on the occasion of your departure from the shores of our country, to express to you our sincere thanks for the kind interest you have always taken in the welfare of our School and the valuable assistance you have rendered to the cause of the female education in Bengal. The quiet and unassuming manner in which you have given your help and support to every movement in furtherance of female advancement has won our esteem and gratitude, and we shall always remember with thankfulness the encouragement and substantial benefits which you have conferred upon the late Hindu Mahila Bidyalaya and the present Institution. You have been ever ready, as occasion offered, to assist us with your support and encourage us with your countenance, while one of the latest acts of your good husband as Vice-Chancellor of the Calcutta University, in admitting the women of this country to its examinations and honors, has given a fresh impetus to the cause of female education. We cannot let this opportunity pass without expressing to you our grateful appreciation of all that you have done for us, and assuring you how sensible we are of the obligations under which you have laid us.

In conclusion, we beg to wish you a pleasant voyage and a long life of health and happiness in the midst of your friends and relations at home.

We remain, Dear Madam, your sincere and grateful friends, the pupils of the Banga Mahila Bidyalaya.

Selection.

THE BICENTENARY OF SPINOSA.

To the Hebrew race we owe some of the greatest blessings and onward impulses the world has received. Their remnants of literature in the shape of legends, history, poems, speculations and pious

raptures—where the sublime and fanciful, religion the grandest, and superstition the most wayward are mingled—possess a value we can hardly overestimate. By throwing them all together and calling them by one name we have acted foolishly. Instead of crying "the Bible says," we should say Moses, Isaiah, Christ, Paul, or some other Jew of ancient times, says. Any way, to the Jews we are indebted for the religious life of foremost races. Theirs is the Old Testament, theirs the New Testament, theirs the Koran: Spinoza is the outcome of Hebrew genius, dealing both with philosophy and religion, and endeavouring to reconcile them as men who think and feel deeply most. However, it is time to sketch his story. His parents were respectable Jews, the father a merchant; he was born in Amsterdam, and called Baruch, which afterwards he changed to Benedict. The parents attended the Portuguese Synagogue, Baruch was intended for commerce, but early showed a tendency to theology, and so received a Rabbinical education, in the hope he would become famous. Famous he did become, though not as was wished. The Old Testament and Talmud were then the chief subjects to be studied, and the chief Rabbi Mortera was Spinoza's teacher. At fourteen the boy beat the doctors, and put questions they could not solve. As he grew to young manhood his indomitable spirit of inquiry and repudiation of all authority except the light in his own soul awakened fears on every hand. No candid mind can read the Old Testament without feeling there is much incredible there as history. One would as soon accept as matter of fact the Homeric legends of Troy as accept Eden, Babel, Samson, and Jonah, as they stand. Then, though human immortality rests on a satisfactory basis enough, it is quite plain that it is nowhere found in the Mosaic legislation. Spinoza saw this, and said we could not be bound either by the Bible or the Talmud. He was a heretic Jew. As yet Christians knew nothing of him.

The authorities of the Synagogue summoned him before them and required recantation, or, at least, that he should hold his tongue. In vain; he would do neither. Then they offered a pension of a thousand florins if he would be silent and assist now and then at their ceremonies. Again in vain. Then they tried to assassinate him, but did not succeed, and he declared himself no longer a Jewish believer, but a free man. Thus he had left the Jews, and after he left them they proceeded to formally excommunicate him. The ceremony was something awful. Mr Lewes thus describes it:—"It began by the solemn and silent lighting of a quantity of black wax candles, and by opening the Tabernacle wherein were deposited the Books of the Law of Moses. Thus were the dim imaginations of the faithful prepared for all the horrors of the scene. Mortera, the ancient friend and master, now the fiercest enemy of the condemned, was to order the execution. He stood there, pained but implacable; the people fixed their eager eyes upon him. High above the chanter rose and chanted forth in loud lugubrious tones the words of execration; while, from the opposite side, another mingled with those curses the thrilling sounds of the trumpet; and now the black candles were reversed, and were made to melt drop by drop into a huge tub filled with blood! This spectacle—a symbol of the most terrible faith—made the whole assembly shudder; and when the final Anathema Maranatha was uttered, and the lights all suddenly immersed in the blood, a cry of religious horror and execration burst from all; and in the solemn curses they shouted Amen, Amen."—(Biog. Hist. of Philosophy.) And thus was Spinoza excommunicated.

The scene was barbarous and abominable—shocking reason and conscience, as supposing any such symbol could have any meaning in the mind of God as the doom in store for an honest truth-seeker. But happily these cursing creeds, whether Jewish or Christian, are mere brain-born fancies of presumptuous and narrow souled men, and the condemned in their freedom and integrity are nearer God than the condemners, whose weak-unknowing hands presume his bolts to throw. We may be sure that every creed rests on a sandy foundation which either needs to be propped by the State or presses into its service the demons and flames of another world. All Jews now repudiate that cursing Rabbi; opinion is free among them. When will dawn the blessed day on the churches of Christendom that they too repudiate cursing, proclaim opinions free, and heaven the inheritance of life, independent of dogma! There are a thousand vague echoes of the coming time around, but so far we are alone in making the gospel proclamation in plain words.

A man suspected of Atheism took pity on the young outcast. Spinoza fell in love with the daughter, but could not afford to make presents. So her heart wandered to a richer suitor, and philosophy and religion became his wife. But a man, if he be a heretic, and honest heretic, cannot get rich on philosophy and religion. He must sacrifice many comforts in order to keep these two in primitive beauty. So Baruch, now Benedict, learnt the art of polishing glasses for opticians and studied optics, earning what he could by his new profession, and devoting all the time he could spare to thinking and writing. He soon became widely known as a man with wonderful ideas brewing in his mind, and two or three books brought him into general notice. They secured him such a celebrity on account of their ability, notwithstanding they ran contrary to the popular current, that Louis XIV., always anxious to be mixed up with genius, offered a pension to have a book dedicated to him.

But Spinoza was not a supple Frenchman, but a native of republican Holland, a man to whom liberty was the very breath of life, and the Grand Monarque was disappointed. Then they offered him a professorship of philosophy at Heidelberg on condition that he would say nothing against the popular theology—but he preferred his hard won crust and freedom. Then a rich Amsterdam merchant, thinking it pity so good and great a man should be so poor, provided a large fortune for him in his will. But Spinoza declined it, and recommended the merchant's own relations. For his habits of living were simple as a hermit's, and the wine and costly food prized by prosperous friends, for such he now had, had no temptations for him. They would only cloud his mind for study. Plain living and high thinking was his motto. They found papers after his death, showing how sparingly he lived—at a rate of twopence-halfpenny a day, one day soups *au lait* with a little butter, which cost three-halfpence, and a pot of beer three-farthings more. Another day a basin of gruel with butter and raisins, which cost twopence-halfpenny.

The book known as the "Ethics" is his standard work. To expound this means giving a disquisition on infinitude and eternity, which we shall not attempt. It is in five parts—(1) God, (2) Nature and Origin of the Soul, (3) Origin and Nature of the Passions, (4) The Bondage of Man or the Power of the Passions, (5) The Power of the Understanding or the Liberty of man. It follows the geometrical order—each part having definitions, axioms, propositions, demonstrations, and corollaries. Briefly its fundamental idea is—there is one substance, God

with his two attributes are thought and extension—extension is visible thought—thought is invisible extension. So God is all in all, and whatever exists is a mode or manifestation of God, either in body as extension, or in mind as thought. Forthwith he was baptised outright as an Atheist. No name could be more absurd or inapplicable to him. As well call Paul an Atheist for maintaining that "in God we live, move, and have our being," and telling the Romans that "out of God, through Him, and to Him, are all things." Inconsistency there was in abundance, as Bayle shows with clever scurrility, but not a trace of Atheism. The fact is there exists, as far as we know, only one purely Atheistic book of any importance, and that is the Baron D'Holbach's System of Nature. Compare it with Spinoza's Ethics, and it is the doggel of poet Close placed side by side with Shakespeare. No, Spinoza had the profound religious instincts of a Hebrew prophet, but he had also the all-penetrating intellect of a Greek philosopher. Together with the simplicity of a child in life and moral disposition, he combined the daring intellectual genius which believed in its capacity to solve every problem, untie every knot, dissipate every cloud. Did he succeed? We think not. Human nature cannot succeed in these attempts. But he has bequeathed the world the most wonderful masterpiece of speculative reasoning in existence, and whoever dips into him reverences him and worships God, and is filled with a profound sorrow that the philosopher was so harassed by poverty and persecution, and yet he feels that the man's soul was exceeding rich in possessing the peace of God that passeth all understanding.

He moved in too high a sphere of thought to be much troubled by the petty controversies of the day. Faith in the Infinite God enabled him to calmly tolerate all varieties of opinion, and he was content to throw out pregnant suggestions, and insist on a virtuous life. So he wrote to Oldenburg:—"I tell you that it is not necessary for your salvation that you should believe in Christ according to the flesh, but of the eternal Son of God, &c., the Eternal wisdom of God, which is manifested in all things, but mostly in the human mind, and most of all in Jesus Christ; a very different conception must be formed." One day his landlady a simple-minded woman of the working classes asked him if he believed she could be saved by her religion. He answered, "your religion is a good one, you ought not to seek another nor doubt that your's will procure your salvation, provided that you add to your piety the tranquil virtues of domestic life." There it is—every religion with virtue added, will secure salvation to its believers. Only the religion must be genuinely and heartily believed, it must not be a pretence, or a forced conformity brought about by silencing reason and conscience. It must not arrogate exclusiveness and it must not tread morality as filthy rags.

When Spinoza died, at forty-five, his wealth consisted in a few polished glasses, the tools for polishing them, his books and MSS., and about three pounds in money.

The abuse once lavished upon him is no longer heard, and that awful excommunication is a mere ecclesiastical curiosity. Whether his interpretations were right or wrong in their totality, he was on the right track. The most that can be said against him is that, if anything, he believed so much in God as to leave room for nothing else. Look where he would, he saw the glory of God covering the world as the waters cover the face of the great deep. "The God intoxicated Spinoza," Novalis called him, Schleier-

macher exclaimed, "Offer up with me a lock of hair to the manes of the holy but repudiated Spinoza. The great spirit of the world penetrated him, the Infinite was his beginning and his end, the universe his only and eternal love. He was filled with religion and religious feeling, and, therefore, it is that he stands alone, unapproachable; the master in the art but elevated above the profane world, without adherents and without even citizenship." There spoke two great Germans in the last century, and with kindred sympathy and love, though it may be with varying measures of intellectual agreement, would every man speak now whose culture enables him to lift his mind above small sectarianisms. On Wednesday, Feb. 21, they celebrated the two hundredth anniversary of his death at Amsterdam. Renan pronounced an eulogy, and the foremost philosophical religionists and religious philosophers of Europe and America were there in person or by representation. It was an honorable and legitimate hero-worship that they celebrated. For the immortal dead was in wit a man, simplicity a child—wise as a serpent, and harmless as a dove. Of such are the kingdom of Heaven. Thinking and working were his daily bread. Aspiration was his breath of life! The service of truth and humanity without fee or reward, was his greatest joy, and "to Thee my God to Thee" was his incessant prayer. An outline of his system cannot be adequately given in the space at our disposal. We are satisfied with offering a tribute of admiration to his memory, and, perhaps, prompting some one to study what he wrote.—*Inquirer*.

Telegraphic Intelligence.

Reuter's Telegrams.

RUSSIAN PROTOCOL.

LONDON, APRIL 6.

The text of the Russian protocol, which has been published, recognises the necessity of maintaining the European concert, and favors the rectification of the Montenegrin Frontiers. It invites the Porte to replace its Army on the peace footing, takes cognisance of the promises of reforms, and hopes for their energetic execution, which the ambassadors of the six guaranteeing Powers at Constantinople will watch, and if disappointed, the great Powers will consider together the best means of securing the well being of the Christians in Turkey, and the general peace.

TURKEY DISSATISFIED WITH THE PROTOCOL.

CONSTANTINOPLE, APRIL 5.

The Porte is displeased with the terms proposed in the protocol, and will probably refuse immediate disarmament. The Montenegrin delegates maintain their demands. Great uncertainty exists.

Latest News.

—THE *Bangalore Spectator* says that a young man, a Native of Curg, who received his early training in the Bangalore Central College, has proceeded to Europe and is studying law at Cambridge. This is the first instance on record

of a Curgite going to England to pass out in one of the "learned professions."

—The Viceroy was expected to reach Nyni Tal yesterday.

—The Rev. Mr. Long has been sent by one of the London Relief Committees for the Bulgarians to Tatar-Bazardzik, with £20,000 to provide shelter for the people. His energetic questions have won golden opinions for him.

—LORD BROOKE and Sir Robert Abercromby, who were amongst Lord Lytton's guests at the Delhi Assemblage, have lately been on a shooting excursion in the Bhutan Duars, where, besides a quantity of smaller game they managed to bag nine rhinoceros, seven buffaloes, and one tiger.

—COLONEL MACGREGOR, C. S. I., and Captain Lockwood, the two great Central Asian travellers, have now arrived at Jacobabad.

—MISS ELIZABETH THOMPSON, the well-known Catholic painter, is about to be married to Major Butler, C. B.

—THE Chuekdigi Will Case, at Burdwan, is still going on.

—THE Viceroy has conferred on Khan Bahadur, Bahadur Sher Khan, the title of Nawab, in consideration of his services in connection with the measures recently adopted against the Kohat Pass Afridis.

—THE Governor-General's Council will next assemble at Simla in the jurisdiction of the Lieutenant-Governor of the Punjab, but no date has been fixed.

—MR. D. FITZPATRICK, of the Bengal Civil Service, and Barrister-at-Law, has been appointed to officiate as a Judge of the Chief Court of the Punjab, during the absence of Mr. J. S. Campbell.

—SIR HENRY and LADY DAVIES left Lahore for England on last Tuesday. They intend visiting Russia and Turkey on their way home.

—ALL negotiations between the British Government and the Amir of Cabul are now at an end. They have terminated unsatisfactorily.

—THE Queen has been graciously pleased to appoint General His Highness Jeaji Rao Sindia Maharajah of Gwalior, G. C. S. I., to be an Honorary Member of the Military Division of the Most Honorable Order of the Bath.

—THE subject of the release of Yakub Khan is being discussed between the Amir of Cabul and his advisers, and though the Amir has not positively consented to set him free, communications have passed between the prisoner and the Amir; and it is believed that Yakub Khan will be released and appointed Governor of Candahar. It is also stated that the Akhund of Swat has written to the Amir interceding for his son, Yakub Khan.

—THE Amir of Cabul is going to set his house in order. He intends appointing his brother, Shere Ali Khan, Governor of Gursak and his brother, Wuli Mahomed Khan, Governor of Cabul. Hitherto he has been on bad terms with these brothers.

—IN Bombay slight rain has fallen in Nasik; none elsewhere. There is no change in the

condition of things generally. In Bengal rain has fallen in most districts. The cold-weather crops have nearly all been harvested with good results, and prospects are generally good. In the North-Western Provinces and Oudh hail has done some slight damage to the crops, but otherwise they are good. In the Punjab harvesting has commenced with promise of an abundant outturn. In the Central Provinces also, where slight rain has fallen in several districts, the general outturn is very good. In Central India, Rajputana, Burnah and Assam, prospects are also favorable.

—SIR LEWIS PELLY will proceed to England at once, where he will have an opportunity of explaining matters to the Secretary of State, with reference to the separation of the Frontier from the Punjab. It is said that the Viceroy's mind is quite made up on the subject, and that the scheme has the approval of Lord Salisbury. Neither the British Agent, Atta Muhammad or his Maulvie Bakhteyar Khan will return to Cabul.

Local.

THE Indian League have forwarded a Memorial to the Governor-General in Council against the Majority Act.

MR. E. W. KELLNER is appointed to be Deputy Accountant-General, Bengal, substantive *pro tem*. Mr. Kellner, however, will continue to officiate as Deputy Controller-General.

THE important subject of the pension and leave rules for the employees of the Calcutta Municipality was discussed yesterday, at a meeting of the Municipal Commissioners.

DURING the absence of the Governor-General in Council from Calcutta, Lieutenant-Colonel W. M. Lees will have charge of that portion of the Foreign Department which is left at the Presidency.

THERE was a strike among the *mehters* in Calcutta, because their rate was increased by the Municipality. Happily the obnoxious order was withdrawn, and the *mehters* resumed work after three days' strike. There is union even among the *mehters*.

THE CIVIL SERVICE MEETING AT THE TOWN HALL.

(Concluded from Friday's Indian Mirror.)

BARU JADU NATH GHOSE, Principal Seal's Free College, in seconding the fourth Resolution spoke as follows:—

In seconding the Resolution just moved, I must be permitted to premise that at this late hour of the evening it is not desirable that I should tire out your patience by inflicting a set speech upon you. Indeed, were it not that we have met here this evening on a momentous occasion, I should have been quite content to keep my silence unbroken. I call this a momentous occasion advisedly. Looking upon the matter from a political point of view, is it not of the utmost importance to us as a nation that the sharp distinction existing in this country at the present moment between the conquerors and the conquered as regards the holding of high offices of trust and responsibility should, at all events, be partially removed and that as early as possible. But so long as the admission into the Government of this country

can be obtained by the only gate of the Civil Service Examination held in London alone, so long the painful distinction I have referred to, will continue to stare us in the face. You may talk as much as you like of the institution of caste as a peculiarity of the Hindu religious system. But alas! the caste created by the Civil Service is no less glaring a social phenomenon in the present polity of British India. I had, therefore, the present occasion when an attempt is to be earnestly made to mitigate this great evil by throwing the Service practically open to all classes of the local community. Englishmen who have had in their own country such a distinction as that between the Saxon and the Norman, need no elaborate explanation, to bring home to themselves the galling character and blighting tendency of such practically exclusive institutions of the Civil Service in India. Any effort, therefore, to place the Service on a wider and more catholic base, and to deprive it of its exclusive character, will be a consummation devoutly to be wished for, by all lovers of human progress.

It is unnecessary for me to remind such Englishmen as are deeply acquainted with classical antiquity, how not only in their knowledge of ancient history and literature but also in their thoughts and sentiments, they are Greeks and Romans. A like mental transformation is taking place apace in India, with the spread of English education. Young India, save in its sun-burnt skin, is even more thoroughly imbued with English peculiarities of the head and heart, than what strikes the mere superficial observer. Speaking politically, what Benares is to the old Hindu, Mecca to the Haji Mahomedan, Jerusalem to the Catholic Christian, that is England to the English-educated Indian. Every thing noble and manly, generous and lovely, is associated in his mind with that fortunate country whose most gifted sons are his hourly companions, at a time of life when the deepest and most enduring impressions are made which mould and tinge the whole of his subsequent life. Indeed, England is the *Bran Ideal* of perfection with the modern Indian student. If England, therefore, makes herself justly liable to a charge of unfairness by stultifying the people of this country with the promise of removing their political disabilities, but being not much if at all, anxious about the fulfilment of the said promise, we who feel such genuine admiration for England, are exceedingly grieved at such a state of things. It is not, therefore, so much to gain some share of the loaves and fishes of office that we are met this evening, as for zealously guarding the fair fame of England from being tarnished and polluted by the charge and imputation of double-dealing and the tortuous policy of less enlightened conquering countries. Let not England, in questions of the imperial magnitude before us, forget the example of Imperial Rome. The embarrassments of the infant Republic of Rome were occasioned for the most part by the exclusion of the Plebeians from all offices of trust and responsibility.

So far back as 1869, our worthy townsman, Babu K. M. Mullick, Hon'ble Secretary, Seal's Free College, in a pamphlet on Native Education in Calcutta, speaking of the Hon'ble Dwarika Nath Mitter's talents as an able advocate, wrote as follows:—"The fact of his subsequent elevation to the Bench of that Court, is an undeniable proof of the intility of compelling the ex-students of our University to undergo examinations in England preparatory to their being appointed Civil Servants in this country, which serves as a barrier to many to the enjoyment of that boon, which has been of late so graciously accorded to them. I trust the day is not far distant when that barrier shall be removed." It is certainly time now for giving practical effect to the views contained in the sentence just quoted. The competitive examination has been found fault with, because it is supposed incapable of serving as a moral test. Whatever deficiency there may be in my countrymen in moral courage, England certainly does not shew her any enviable example in this respect, when instead of furnishing us with a fair field and no favor by holding examinations in India, she is throwing all manner of obstacles

in our way. I am not in favour of compelling young men to visit England. They will visit England of themselves. Who was it that compelled Ram Mohun Roy, Dwarka Nath Tagor, Keshub Chunder Sen, Rakkhal Chunder Haldar and a great many others to visit England?

The spectacle every now and then presented by China and Japan sending out scores of young men to Europe and America to come back with their education completed to serve their fatherland, in different capacities, presents a sad contrast to the absence of any such provision in the imperial policy of the British Indian Empire. It is indeed humiliating to think that while what with English Geographers we are pleased to style semi-civilized Asiatic Empires, are appropriating the newest improvements in the arts of civilized life, by sending out young people in numbers to master such improvements where they best can be mastered, no such provision exists in British India. The British Government did once establish a few such scholarships for a short time, but their hasty abolition on the excuse of financial difficulty, is not very creditable to the vaunted enlightenment of our rulers. In juxtaposition with the establishment of local centres, for the competitive examination in India, all manner of encouragement should be held out, short of compulsion, for visiting Europe and England and other civilized countries. The history of the progress of education here leaves very little reason for assuming that the want of compulsion to see foreign countries, will be taken advantage of, as an excuse for neglecting to perfect education by one of the most efficient of available methods—travel and residence in foreign countries.

INDIAN REFORM ASSOCIATION. CHARITY SECTION.

STATEMENT SHOWING THE RECEIPTS AND DISBURSEMENTS.

During the years 1875 and 1876.

RECEIPTS.

To balance on the 31st Dec. 74 Rs.	148	15	0
To Donation received from H. H. the Maharajah Holkar of Indore	250	0	0
" H. H. the Maharajah Bhingah	50	0	0
" Rajah Kamalkrishna Deb Bahadur	25	0	0
" Babu Durga Mohan Dass on the occasion of the <i>Shradh</i> ceremony of his departed wife	50	0	0
" Prasanna Kumar Ghose do—do—of his departed mother	10	0	0
" A Sindian friend	10	0	0
" A Madras friend	5	0	0
" For the relief of the Chittagong distress	65	0	0
" From different parties	25	8	0
Subscription from do—do	21	8	0
	660	15	0

DISBURSEMENT.

By monthly contribution to 179 indigent school-boys	Rs. 232	5	6
" Do. to 154 distressed families	123	7	9
" Do. to 52 helpless Hindu widows	54	5	6
" Do. to 110 blind, deaf, and dumb, &c.	54	13	0
" Purchase of medicine for distribution to the sick	43	0	0
" Alms to beggars	9	12	6
" Establishment and contingent expenses	14	12	3
" Contribution to the building fund of a private school	5	0	0
" Expenses of Cholera Relief work in Bongong and its neighboring villages (Exclusive of medicine)	25	5	0
" Do. in the Chittagong Relief work*	18	8	0
	571	5	6

Balance in hand on the }
31st December 1876 } " 89 9 6
" 660 15 0

* The Chittagong Relief work being still in operation the account is not yet closed.

(Sd.) KANTY CHUNDRA MITTRA,
Secretary, Charity Section.
INDIAN REFORM ASSOCIATION
CALCUTTA 6, COLLEGE SQUARE,
The 1st April 1877.

ACKNOWLEDGMENT.
Mahaprasthan. A Romance in Bengali. By
Prokas Nath Mullick. Calcutta.

Shipping Intelligence.

SATURDAY, 7TH APRIL, 1877.
Up to 4 p. m.

ARRIVALS.

Steamer *Sir John Lawrence* (B.) J. Baldwin,
Bombay 17th March.

PASSENGERS.

Per *Sir John Lawrence*.—Mrs. Day, Mr. E. G. Little, 2 Masters Quinns, Mr. Waddle, 20 adults and 1 child.

POSTAL NOTICES.

Mails for Madras, Ceylon and the Intermediate ports, Mauritius, Batavia, Singapore and China for transmission per French Steamer *Menam*, will be closed at the General Post Office on Monday, the 9th April 1877, at 7 p. m.

Mails for Rangoon, Moulmein and Straits for transmission per Steamer *Meca*, will be closed at the General Post Office on Sunday, the 8th April 1877, at 7 p. m.

Mails for Chittagong, Akyab and Kyauk Phyu for transmission per Steamer *Comantilla*, will be closed at the General Post Office on Sunday, the 8th April 1877, at 7 p. m.

Mails for Persian Gulf for transmission per Steamer from Bombay will be closed at the General Post Office, on Tuesday, the 10th April 1877, at 7 p. m.

Mails for Ceylon, Straits, Hong-Kong, United States of America, and the Colonies of Queensland, New South Wales and Victoria, *via* Torres Straits (letters, &c., for the latter Colony must be specially superscribed), for transmission per Steamer from Bombay, will be closed at the General Post Office on Saturday, the 14th April 1877, at 7 p. m.

Mails for Rangoon, Moulmein and Straits for transmission per steamer "*Bushier*" in place of steamer *Meca* will be closed at the General Post Office on Sunday the 8th April 77 at 7 p. m.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer *India*, will be closed at the General Post Office, on Wednesday the 11th April 1877, at 7 p. m.

The next Overland Mail *via* Bombay will close at the General Post Office on Friday, the 13th April 1877, by which mails for Mauritius, St. Denis, Reunion and Zanzibar, can be forwarded. 2. Book post and pattern packets must be posted on the 12th April 1877.

N. B.—The Letter Box will close at 7 p. m. precisely, after which hour Overland letters, fully prepaid and bearing an extra postage stamp of two (2) annas on each cover, will be received up to 7.30 p. m., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 p. m.

Law

HIGH COURT. ORIGINAL SIDE. PEREMPTORY CAUSE BOARD

FOR

Monday, the 9th April, 1877.

BEFORE

The Hon'ble Mr. Justice Macpherson.

UNDEFENDED CASES.

Sarah Jane Hay Newman v. J. A. Imlay—Orr and Harris—Defendant in person.

Juggernaith Doss v. Juggernaith Misser—Dignam and Robinson.
Hursook Doss v. Bereppa Setty—Gregory—Pearson.

DEFENDED CASES.

Agreement for submission to arbitration under Sec. 331 of Act VIII of 1859

Denonath Dutt v. Nuffer Chunder Dutt and anr.—Grish Chunder Ghose—Defendant in person.

(Settlement of Issues.)

Gopaullo Sett v. Tariney Churn Bysack and ors.—Watkins—Trotman, Rogers and Remfrey.

S. M. Goculmoney Dossee v. Gour Gopaul Bysack and anr.—Joykissen Gangooly.

M. L. Rutherford v. J. J. Atkinson—Berners and Co.—Hume.

H. C. Love v. Dwarkanath Khettry and anr.—Kallynath Mitter—Goodall, Swinhoe and Co.

Nityanundo Nundy and ors v. Nobokisto Cowar and ors.—Swinhoe and Co.—Dover.

(Final Disposal.)

In the matter of Act XV of 1859 and of C. W. Obrien Ansell—Bemfy.—Trotman and Watkins

Sittaram v. Gopaul Chunder Bysack—Gray and Co.—Watson, G. C. Chunder.

Roy Lutchmeput Sing v. Gopaul Chunder Bysack (not to come on till 10th instant)

—Beeby and Rutter—Watson, G. C. Chunder.

Golab Chunder and anr. v. Gopaul Chunder Bysack and ors. (not to come on till 10th instant)

—Swinhoe and Co.—Watson.

Gooree Churn Sing v. Toolseydoss Mullick—Georgy—G. C. Chunder.

Normall and ors. v. Mattyloil and ors.—Pittar—Dover, Carruthers.

E. Paxwell v. M. D. Bonnaud—Fink—Carruthers.

S. M. Doorgamoney Dossee v. Juggubundhoo Poramanic and anr.—J. K. Gangooly, Swinhoe and Co.

Okhoycoomar Chatterji v. Tarineytonoy Roy and ors.—J. K. Gangooly—W. C. Bonnerji, Ghose and Bose.

Chotaymull and anr. v. Chotee Bibee—Carpriet—Pali

BEFORE

The Hon'ble Mr. Justice White,

DEFENDED CASE.

(Final Disposal.)

S. M. Allokassy Dossee v. Rogoneeloll Bysack (pt. hd.)—Fink—Watson.

Government Notifications.

HOME DEPARTMENT.

(Gazette of India.)

PUBLIC.—Under the provisions of Section 9 of Statute 24 and 25 Vic., Cap. 67, the Governor General in Council is pleased to direct that His Excellency's Council shall assemble at Simla in the jurisdiction of the Lieutenant-Governor of the Punjab.

Establishments.—Under Section 2 of Act IV of 1866, and Section 1 of Act XVI of 1867, the Governor General in Council is pleased to appoint Mr. D. FitzPatrick, of the Bengal Civil Service and Barrister-at-Law, to officiate as a Judge of the Chief Court of the Punjab during the absence of Mr. J. S. Campbell, or until further orders.

The Governor General in Council is pleased to permit Mr. R. Simson to resign Her Majesty's Bengal Civil Service.

ARTHUR HOWELL,

Off. Secy. to the Govt. of India.

Appointments.—Babu Rarakumar De to officiate as Extra Assistant Commissioner of the 5th Grade in Assam, *vice* Babu Chandra Nath Nandi, with effect from the date of assuming charge.

Babu Haliram Baruah to officiate as Extra Assistant Commissioner of the 5th Grade in Assam, *vice* Mr. R. A. Fisher, with effect from the date of assuming charge.

Babu Guruprasad Das to officiate as Extra Assistant Commissioner of the 5th Grade in Assam, *vice* Babu Rarakumar De, on leave, with effect from the date of assuming charge.

Moulvie Hamid Bukht Mazumdar, Extra Assistant Commissioner of the 6th Grade in Assam, to be Extra Assistant Commissioner of the 5th Grade, *vice* Babu Gunga Govind Phukan, resigned, with effect from the 20th September 1876.

Babu Jogesh Chandra Chatterji, M. A., B. L., to be Extra Assistant Commissioner of the 6th Grade, *vice* Moulvie Hamid Bukht Mazumdar, with effect from the 29th July 1876.

L. NEILL,

For Offy. Secy. to the Govt. of India.

General.—With reference to Notification of this Department, No. 2509G, dated 24th November 1876, the services of Captain R. H. Grant, R. A., Deputy Assistant Quartermaster General, are replaced at the disposal of the Military Department, with effect from the 15th April 1877.

During the absence of the Governor General in Council from Calcutta, the Officiating Secretary to the Government of India in the Military Department, Lieutenant-Colonel W. M. Lees, will have charge of that portion of the Foreign Department which is left at the Presidency.

T. H. THORNTON,

Offy. Secy. to the Govt. of India.

Appointments.—Dr. K. Burr, Surgeon of the Meywar Agency, to officiate as Surgeon of the Marwar Agency, with effect from the date of assuming charge, *vice* Surgeon T. H. Newman, M. D., on furlough.

Surgeon W. Beaton, in medical charge of the Eripura Irregular Force, to officiate as Surgeon of the Meywar Agency, with effect from the date of assuming charge, *vice* Dr. Burr.

Surgeon D. F. Keegan, 2nd Regiment, Central India Horse, to officiate as Residency Surgeon, Indore, and to be in charge of the Jail, with effect from the date of assuming charge, *vice* Surgeon-Major T. Beaumont, on privilege leave.

Surgeon A. Barclay to continue in medical charge of the 2nd Regiment, Central India Horse, during the time Surgeon D. F. Keegan officiates as Residency Surgeon, Indore.

Major H. W. Harris, Assistant Cantonment Magistrate, Mhow, held charge of the current duties of the office of Cantonment Magistrate, Mhow, in addition to his own duties, from the forenoon of 12th December, 1876, to the forenoon of 14th January, 1877, during the absence of Major Temple on special duty.

W. M. LEES, Lieut.-Col.,

For Offy. Secy. to the Govt. of India.

FOREIGN DEPARTMENT.

Accounts and Finance.—Mr. E. W. Kellner is appointed to be Deputy Accountant General, Bengal substantive *pro tempore*. Mr. Kellner will, however, continue to officiate as Deputy Comptroller General until further orders.

Mr. C. J. O. Mayne is appointed to be Assistant Accountant General, North-Western Provinces.

Mr. R. E. Hamilton is appointed to be Assistant to the Comptroller General. Mr. Hamilton will,

however, continue to officiate as Assistant Commissioner of Paper Currency, Calcutta, until further orders.

Mr. H. G. Cowie, B. A., is appointed to be Assistant to the Comptroller General.

Mr. E. M. Palmer is appointed to be Assistant to the Accountant General, Bombay.

MARINE DEPARTMENT.

Dismissals and Removals.—The services of Mr. A. Macpherson, 2nd Officer of the Indian Government Steamer *Irrawaddy*, are dispensed with, with effect from the 8th March 1877.

H. K. BURNES, Colonel,

Secy. to the Govt. of India.

MONEY MARKET.

SATURDAY, APRIL 7th, 1877.

Government Loans.

4 Per cent. promissory Notes Rs. 97 6 a	97 10
4½ Per cent. of 1870 (1885)	100 10 a 101 0
4½ Per cent. of 1871 (1881)	100 4 a 101 0X
4½ Per cent. (Transfr.) of 1872 (1879)	97 8 a 97 12
5½ Per cent. of 1859-60 (1879)	101 10 a 101 14

Government Debentures of 1867.

5 Per cent. for 10 years (1877) Rs. 99 8 a	99 12 4
5 Per cent. for 15 years (1882)	101 0 a 101

Calcutta Municipal Debentures.

6 Per cent. of 1864 (1884) Rs. 110 0 a	110 4
6 Per cent. of 1865 (1885)	111 8 a 112 0
6 Per cent. of 1866 (1886)	112 0 a 112 8
6 Per cent. of 1867 (1887)	112 8 a 113 0
6 Per cent. of 1870 (1890)	113 8 a 115 0
6 Per cent. of 1872 (1892)	114 8 a 115 0

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight 1-8-½ a	1-8-13 16
Ditto ditto, at 3 months' sight 1-8-½ a	1-8-11-16
Ditto, on demand, above £300 1-8-½ a	1-8-9-16
Credit Bills, (1st class) at 6 nominal	
months' sight	
Document Bills, (1st class) for	
Acceptances, at 6 months' sight	1-9
For payment at 6 months' sight	1-9
Ditto ditto, at 3 months' sight 1-8-½ a	

Bank of Bengal Rates.

8th February, 1877.

Minimum rate of Interest ... 9 per cent.

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	112 a
Agra Savings' Bank	125 a
Allahabad Bank, Ltd.	146 a
Alliance Bank of Simla	103 a 105
Bank of Bengal	68½ a 690
Bank of Upper India, Ltd.	123 a 125
Delhi and London Bank	170 a 175
Himalaya Bank, Ltd.	100 a 105
Misroorie Bank, Ltd.	100 a 105
National Bank of India	113 a
Punjab Bank, Ltd.	60 a 65
Simla Bank Corporation	500 a 510
Uncov. S. Bank (Agra)	86 a 88

Commercial Company's Shares, &c

Asiatic Jute Co. Ltd.	20 a
Bally Paper Mills Co.	97 a 98
Barabansore Jute Factory	70 a
Bengal Coal Co. Ltd.	1250 a N.
Bengal Iron Works Co.	80 a 82
Bengal Jute Pressing	150 a 152½
Bengal Mills Co. Ltd.	1150 a 342
Bonded Warehouse	340 a
Bowrah Cotton Mills	94 a 95
Budge-Budge J. Mills	82 a
Calcutta Hydraulic	13 a
Calcutta Jute Mills Co.	76 a 76

Carew and Co. Ltd. (Sugar)	124 a
Dunbar Cotton Mills	79 a 80
Eastern B. Railway Co.	278 a 280
East Indian Railway	278 a 280
Equitable Coal Co. Ltd.	125 a 150
Fort Gloster Manufacture	56 a 58
Goosery Cotton Mills	235 a
Gouripore Co. Ltd.	90 a 92
Great Eastern Hotel	195 a
H-wrah Mills Co. Ltd.	85 a 86
Indian General S.N. Co. Ltd.	850 a 860X.
Landing and Shipping Co.	74 a 75
Nasmyth's Pat. Press	250 a 260
Nandipore Indico Co.	13 a 14
New Beerholm Coal	90 a
Oriental Jute Manufg.	52 a 55
Oudh and R. Railway	134 a 136
Rajmahal Stom Co.	100 a 15 pcy
Ramki-topore Press	65 a
Raneengunge Coal Co.	38 a 40
Riverside Press Co.	nominal.
Rustumjee Twine & Canvas	100 a 101
R.Scott Thomson and Co.	230 a
Scinde, P. & Delhi Ry. Co.	250 a
Seepore Jute Manufg.	50 a
Strand Bank Press Co.	18 a 20X
Watson's Patent Press	62 63

Tea Company's Shares.

Amicable (Assam)	150 a 155 X
Amluckie	113 a 114
Arctupore (Cachar)	170 a 175
Assam Company	750
Balsam (Darjeeling)	95 a
Baree (Kangra)	90 a
Bengal (Cachar)	86 a 87
Do. contributory	66 a 67
Bishnauth (Assam)	415
Do. contributory	215
Borsillah (Assam)	90 a
Burkholia (Cachar)	98 a 100
Central Cachar	170½ to X
Central Terai (Darjeeling)	65 a 70
Chandypore (Cachar)	495 a 497½
Chota Nagpore	83 a 85
Colonial (Assam)	120 a 170
Coohphela (Cachar)	165 a 170
Dehing (Assam)	62 63
Dehra Doon	84 a 85 X
Dessal & Perbut. (Assam)	156 a X
Durrung (Assam)	77 a 78
Eastern Cachar	139 a 135
East India (Assam & Cachar)	75 a
Giello (Darjeeling)	90 a 98
Gowhatti (Assam)	85 a 86 X
Grob (Assam)	320 a 330
Holta (Kangra)	96 a 97
Hoolmarea (Assam)	135 a
Hoolnorie (Assam)	100 a X
Jheeri Ghat (Cachar)	71 a 72
Jokai (Assam)	140 a
Kalacherra (Cachar)	105 a 106 X
Kangra Valley	per
Kunchupore (Cachar)	87
Kunseong and Darjeeling	95 a 96
Kunseong and Terai	40 a 41
Kuttal (Cachar)	13,500
Lakatoora (Sylhet)	46 a 47
Lower Assam	123 a 125
Luckimpore (Assam)	125 a 126 X
Majagram (Cachar)	76 a 77 X
Monacherra (Cachar)	66 a 67 X
Do. contributory	105 106X
Mothola (Assam)	6 a prem. X
Do. Contributory	150 a
Muttuck (Assam)	90 a
Do. contributory	75 a 77
New Falodhi (Darjeeling)	206 a 208
New Goh Ghat Assam	215 a 220
New Mutual (Cachar)	2 prem.
Phoenix of Cachar	100 a
Punkabaree (Darjeeling)	100 a 101
Puttarea (Sylhet)	105 a 106X
Rajabaree (Assam)	100 a 25½
Sapakati Zea Co.	20 prem.
Second Mutual, Cachar	5 a 10 dis.
Singbulli and Murmah	112 a 113 X
Stingell (Darjeeling)	95 a
Soom (Darjeeling)	95 a
Springdale (Darjeeling)	102 a 103
Sungoo River (Chittagong)	115 a 116
Tendaree Darjeeling	90 a 92
Tukvar (Darjeeling)	139 a X
Upper Assam	68 a 70

BRAHMO SOMAJ BOOKS.

Sold at Brahma Somaj of India, Mission
Office, No. 13, Mirzapore Street, Calcutta.

	Rs.	As.
Brahmo Pocket Diary, 1877 ...	0	8
· Ditto ditto best binding ...	0	10
Our Faith and Our Experiences ...	0	6
Romance of Language ...	0	2
Unitarianism Defended ...	4	0
History of the Corruptions of Christianity ...	8	
Regenerating Faith ...	0	6
Sermon of Living God ...	0	1
Behold the Light of Heaven in India ...	0	6
Sacred Anthology ...	2	0
Last days of Rajah Ram Mohun Roy ...	1	0
Essays, Theological and Ethical ...	0	12
Historical Sketches of the Brahma Somaj ...	0	4
Jesus Christ, Europe and Asia ...	0	3
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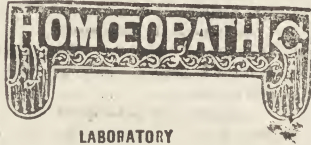
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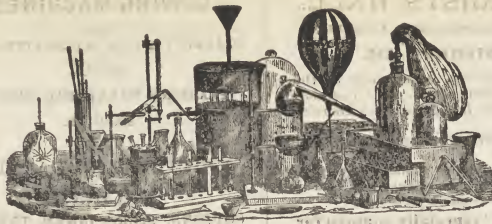
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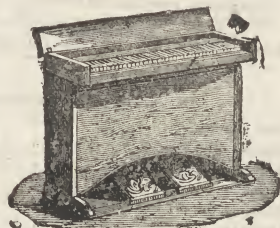
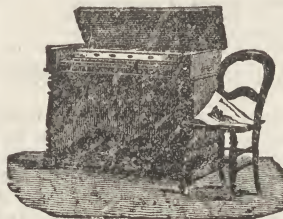
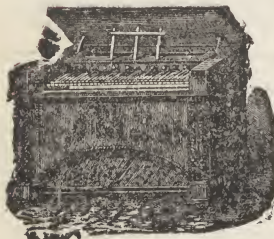
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Editorial Notes.

DR. CUMMING once more foretells the end of the world. The greatest catastrophe that ever happened in the history of mankind, is about to happen. It has already happened in Bengal, and we hope there will not be a repetition.

IN place of the *Christian Intelligencer* of Calcutta which is now defunct, a quarterly magazine of the name of the *Indian Christian Intelligencer* has been started at Lahore by members of the Church of England.

THE new President of the United States was at one time a Unitarian. Since he married a Methodist lady, however, his views have become somewhat difficult to ascertain. How many enlightened Christian men are married to orthodox wives, and done for.

THE April number of the *Nineteenth Century* is said to contain under the title of "A Modern [symposium], a discussion on "The Influence of a decline in Religious Belief upon Morality." The discussion is conducted by such eminent men as the Duke of Argyll, Dr. Martineau, Sir James Fitzjames Stephen, and Lord Selborne, and will be contributed to in following numbers by Professor Tyndall and Professor Huxley.

AT the annual distribution of prizes to the pupils of the Dacca Female Normal School the Chairman, Mr. F. B. Peacock, Commissioner of the district, said in the districts of Dacca, Mymensing, and Bakhergunge the number of girls attending schools have been, during each of the last two years, very nearly double of what it was in the preceding one. And though the number, when compared with the total female population of these districts, is no doubt small, yet an increase in that num-

ber of nearly 100 per cent. in two successive years, cannot be regarded as otherwise than encouraging.

IT is a curious fact that the greater the heterodoxy among religious communities, the greater the disagreement among men: In the Romish Church the private disagreements of parties seldom come to light. In the Protestant Churches differences take a very definite shape. Among the Unitarians they are wider still. Among rationalists: secularists, and others of the like class half a dozen men cannot live in mutual agreement, and mutual understanding. We are told that in the Secularist camp there is perpetual difference. Might we not take a hint from all this?

WE have heard of not over-successful attempts to extract sun-beams out of cucumbers; and now we are on a fair way to hear of attempts to extract cucumbers out of sun-beams. Sunbeams passing through glass painted blue will cure nearly all diseases under the sun. This discovery having been made in America, all the respectable American houses are furnished with blue glass panes. So blue glass is now "the glass of fashion" in that country. The "blue light bath," has been known to cure 'scietica' of eleven years' standing within a week:—

A physician thus details his method of arranging the window for the treatment of his invalid wife. He introduced an equal number of panes of clear and blue glass into the sash, and then his wife exposed to the action of the associated lights those portions of her persons where she had neuralgia. In three minutes the pains were greatly subdued, and in ten minutes almost entirely ceased for the time being, whether in the head, feet, or spine. With each application of the sun and blue-light bath, relief was immediately given.]

DR. MAUDSLEY, always ready to jump at conclusions when he has to speak of religionists in general, has lately "smelt a rat" where nothing but good was meant. He points to the agitation against vivisection as an instance of theological opposition to scientific discovery, and says that "there was more in the fierceness of that agitation than a laudable feeling of compassion for the animals—an intensity of acridity betraying another origin." Very cool indeed! Religion is taunted by writers with being unfair and intolerant. The passage we have quoted however is an

instance of unfair bias and hostility too common among a class of extreme scientists of whom Dr. Maudsley is a well-known representative. What but some of the best sentiments and emotions in man's nature were called into play during the recent agitation against vivisection? To stigmatise them as bigotry and narrow mindedness is to lay the axe at the very root of man's innate nobility and better nature. Verily, the cause so bitterly disputed at the present day in England is not that of science against religion, but of science against humanity.

THE following passage on the Brahmo Somaj by Dr. Martineau is quoted from an article in the late issue of the *Contemporary Review*:—"What influence these writings may have had in stimulating the movement of Indian Theism, and the organization of the Brahmo Somaj, it would be difficult to define; but of the sympathy and interaction of the Eastern and Western thought, in the aim at religious reform, there can be no doubt. Its mission in India is much more expensive than in England. Here, its chief function is the correction of erroneous belief, which narrows the mental horizon, and limits the natural affections. There it rises up in protest against forms of superstition which have shaped the habits of society for ages, and set into a fixed type of civilization, which carry in them a taint of deep moral corruption; which degrade the life of women, which sanctify the exclusiveness of class, and check and baffle at every turn the hope of social progress. In the presence and under the challenge of evils so little endurable, the Brahmo leaders fling themselves upon their work with a prophetic fervor and self-abandonment; with a sustaining enthusiasm brought on by communion with God; with an heroic insistence on parity and simplicity of life, which place them in far more impressive relations to the society around them than can be claimed for their fellow-believers in the West. Theism here is a product of scepticism. Theism there is a kindling of inspiration. Here it is the clinging to a God not lost; there the rapture of a God just found. Perhaps the happiest sign for its societies here is their fraternal interest in its representation.

tives there. If anything can charm to rest the ever-creaking logic of distrust, and wake up some uniting harmony of spiritual affection, it may be the appreciated example of a kindred faith, free from detaining doubts and kindled with Divine love.

WE fully agree with Dean Stanley in thinking that a great deal in the popular theology of Christendom comes from Milton's *Paradise Lost*. Indeed the poem of *Paradise Lost* may be regarded as the Purana of Christianity; without it Christianity would be as lame as Hinduism without the Mahabharata and the Ramayana.

THE following letter from Babu Nisikanta Chatterji, Edinburgh, appears in the *Dietetic Reformer*, the journal of the Vegetarian Society in England:—

"I am a young Hindu who has come here to study medicine. I was a strict Vegetarian in my own country—that is to say I did not even eat eggs, which I am told the Vegetarians of this country do. I persisted in my Vegetarian life for four weeks on board ship; but finding I was running the risk of starvation I was at last compelled to submit to the reluctant necessity of taking meat. I have since been trying to accustom myself to your food—I mean the food generally taken by your countrymen—but though my repugnance is overcome, yet my heart secretly cherishes an eager desire to go back to my former life, provided it were not dangerous, in a physiological point of view, to do so. I have been asking the opinions of a few gentlemen whose acquaintance I have made since my arrival, but they are all of opinion that I could not possibly stand the climate without some kind of meat. For my part, I still fail to see the impossibility they so earnestly plead, inasmuch as there is plenty of wheat, oatmeal, milk, butter, vegetables, and fruits of different kinds, to be found in this country. I would, therefore, take the liberty of asking your opinion, whether it is really impossible for any man to live in Great Britain without meat. I should not think of changing my present adopted food without making a proper investigation, which I am now very willing to do. I would, therefore, ask the favor of your sending me your *Dietetic Reformer*. For which I shall send you my subscription.

N. K. CHATTERJEE."

EVERYBODY knows the story of the man who through the grating of the jail prison to which he had been sent, was expressing his fear lest there be any harm to the freedom of the nation at large. He did not bear in mind that he had broken the common laws of the country, and was thought unworthy of the liberty which naturally belongs to every man. To him it mattered little whether the nation was in bonds, or free; nay perhaps it mattered less than to other people, because loss of the country's freedom, and change of Government might bring on a change of his own condition, and set him at large. But nevertheless the common idea of danger to the general liberty took hold of his fancy, and he was ready with the cant that was in every body's mouth respecting the risks of a French invasion. He did not see the folly

of his own fears. We are mostly like this foolish man. We make a great deal of noise about "the freedom of conscience," "the spirit of independence," "equality of all men" &c. We feel much fear whenever there is a talk of mutual dependence. It is a kind of fancied French invasion which threatens with ruin everything we hold near and dear. It is a peculiar disease of the nineteenth century which enters into the nature of every man. Yet we daily break the laws of the body and the mind, doing which makes our body the captive of every form of sickness and weakness, and makes our mind the captive of every form of sin and self-slavery. The man who has not the strength to keep the common laws of the health of his soul, who cannot find the manliness to do those things which he knows will make his spirit free, and refrain from doing what he knows will make him the bonds-man of his own passions, is the helpless victim of petty temptations on all sides; what right has he to talk of moral freedom, and religious independence? Does he not in trying to be free tighten the iron chains around his neck? The welfare of the very brotherhood about whose freedom he expresses so many foolish fears, requires that he should be put under some sort of restraint, and kept from doing what he chooses. His lawless passions urge him to destroy the brotherhood whereof he is a member. Bonds are necessary in the interests of freedom, true liberty must chain its enemies, and keep them away.

OBEDIENCE AND INDIVIDUALITY.

If it be true that he who abaseth himself shall be exalted, it follows that through humility and obedience alone shall man be saved. The world talks of independence as the most sacred prerogative which belongs to man, and which cannot be put away without destroying his nobility, sanctity and happiness. The world abominates dependence as something mean and vile, and identifies independence with sanctification. But religion enjoins absolute obedience, and declares salvation to be impossible without it. It is, however, desirable to understand what this virtue of obedience is, and what quantity of actual submission to the authority of the neighbor it implies. For even amongst those who theoretically recognize the supremacy of this virtue, practically show decided symptoms of a jealous regard for their own independence of thought and character. They admit they ought to be meek, obedient and humble, and that they should learn to sit at the feet of their neighbors before they are accepted in heaven. And yet when they have to work with others and there is a collision of jarring tastes and conflicting opinions and

wishes, they feel they must maintain their own independent judgment and use their power and opportunities not as others dictate but as the light within them suggests. The fact is there is a secret struggle between independence and obedience, between self-assertion and self-denial, in the minds of even our best men, and they seem unable to reconcile the two. Can man be obedient unto others and yet retain his own independence? We say, yes; or the Kingdom of Heaven is an impossibility. To us the Kingdom of Heaven is nothing but a reconciliation of independence and dependence in a theo-political organization. Where a number of souls are gathered together in the same house, around their common King and are so united in His service that they best serve themselves and others simultaneously while they serve Him, there surely is, the Kingdom of God. The kingdom of heaven is neither Catholic nor Protestant. There the Catholic does not exclude the Protestant, nor the Protestant the Catholic. There the creed of obedience harmonizes naturally with the creed of individual judgment. True obedience is that in which the individual is perfected in the species and the interests of the community are served in the individual. It does not militate against but rather develops individuality. Be true to thyself says Shakspeare, and it must follow as the night the day, thou canst not be false to any man. The converse is, we believe, equally true. If man is true to others he must be true to himself. By obeying and serving the interests of our neighbors with the utmost fidelity we carry out in the most faithful manner possible our own individual mission, giving our talents and powers their fullest play. It is a silly and mischievous theory that obedience destroys individuality and independence. We have had enough experience in our limited community to make us believe that the more self-willed and independent we are, the greater is the impediment in the way of our developing our respective powers and fulfilling our respective mission, in consequence of mutual distrust and antagonism. So long as the wheels of the machinery are not in their respective places, no individual wheel can move freely or do its appointed work properly. Therefore let us obey, instead of clamouring, as we do now, for more liberty. Obey whom? Not any particular man, however exalted he may be. Let us not have that hero-worship again, which has proved such a fertile source of evils in the world's history. We must obey the commonwealth, the church, the family, yea, every member of it, even the lowest. Each of us must obey the body corporate. But there we find a difficulty. It almost invariably happens

that the church assumes the form of a kingdom, with a human king or leader as its head; so that obedience, practically means an absolute recognition of his authority. We are opposed to such obedience. Men are no more obedient unto each other by recognizing a common Divinity than by recognizing a common human leader. The secret of obedience is subjection to the entire commonwealth, to the entire fraternity. Must we then disown and deny all human centres? Must we depose all religious teachers and leaders, and have nothing to do with ministers and missionaries? If we do so that would argue only conceited republicanism in religion, and would lead in the end to anarchy, misrule and universal disaffection. As in secular, so in sacred matters we need and must have teachers to help us. But if we are called upon to obey them we would obey the common wealth in them. It is a great mistake and a harmful mistake to obey even the greatest and best of our leaders. To obey him reverentially apart from self on the one hand or the commonwealth on the other is not obedience. Our leaders must be our "own" men, chosen and appointed by ourselves, men in whom we see ourselves, truly represented and with whom we are closely identified in spirit. Or we would have them not. Nor must we love and honor them as mere leaders, dissociated from the community. In them and through them we must love and honor and obey the entire family. Or we would not recognise them. By obeying the Divine ordinance that governs us we obey the position, rights and privileges, the natural talents and capacities of each individual member of the commonwealth, and the more we obey each other the more we obey ourselves, our leaders, and, above all, our God.

THE STUDY OF BOOKS.

WHETHER reading too little is or is not a greater evil than reading too much is a point yet to be settled. Perhaps the fool who is simple and unlettered, is not such a general infliction as the man who is a fool and a bookworm besides. We in Bengal however are not very likely to err on the side of reading too much. We read as we marry when we are minors, very much more by the wish of our elders than our own, and when we reach the years of discretion, naturally outgrow our youthful prejudices, and leave books, wives and all other kinds of botheration in the background. The young man after he has passed out of the days of cram and drudgery incident to college examinations, takes such a long holiday that at the end of it, he hardly remembers anything of what he went through when the sword of the University

ordeals was hanging over his head. Or as he contemplates the interesting contents of his college diploma he feels so intensely learned that he is ready to dispense with the vulgar necessity of further study, and is content to draw inspiration for the rest of his life from the achievements of his past career. Some few there may be who do not think the reading of books to be below their place, and perhaps we may venture to address a word or two to them.

Now the dignity of labor is by no means less than the dignity of learning, but perhaps greater, for work and observation at the present time teach as much as, and sometimes more than the lettered wisdom of past ages. Hearty, sincere, hard work is a great educator, and some of the greatest men the world has produced were thoroughly unlearned. The great Cyrus, our learned Viceroy taught us the other day, knew only three things, to ride his horse, to draw his bow, and speak the truth. Jengiz Khan found all his wisdom lying in drilling and leading his soldiers. Mahomed tended his flocks on the mountains, and bought and sold goods as a common pedlar till he received the gift of prophecy. Nanak was the son of a grocer, and from early life was as unlettered as he was imprudent. Runjit Sing, we believe, could not sign his name. And Seraji, and Hyder Ali were no better. Careful observation, steady purpose, and sound common sense may in some cases teach more than the best library in the world. But these natural gifts do not fall to the lot of every man, and even when one does possess them, the misleading facts and influences on all sides often tend to make them dull, uncertain, inoperative, and useless. The company of the best and wisest of all ages therefore, who have carefully recorded their deepest thoughts and experiences on all things worthy of thought and attainment, is left to us as a noble legacy which we may enjoy when we will. And in the midst of the noise, and dust, and struggle of life, it is always a consolation to retire for a quiet hour into the solitude of the past, and sit at the feet of great teachers whose voices are hushed and passions are stilled, and learn from them in their old-fashioned way the lessons of truth and goodness which we are too blind, or too busy to attain by our own effort. When we are worn and fatigued what better recreation can there be than to throw ourselves freely amidst the joyful association of wit, wisdom, feeling, and imagination of the most sparkling geniuses who adorn the literature of the world? To examine the processes, the laws, and the events which in other times, and amidst other races of men brought about the improvement of mind,

life, and soul, would sober our passions, remove our pride, and make us law-abiding, and willing to serve under our natural leaders. And study of the large and extensive facts of nature and history, of the wide dimensions of universal law and superior character, of the standards and ideals of excellence in other parts of the world, cease to make the mind narrow, and expand the vision of the heart and conscience. No society of living men can present the variety of culture, is always so easy of access, and so ungrudgingly communicative, altogether so dispassionate and respectful, as a good and choice library. He must either be a singularly transcendent genius, or a very humble specimen of humanity indeed, who can dispense with the study of books. It is foolish to say we have no time to read. The busiest men, before whose weight of activity our trivial daily labors are like child's play, have found time to devote themselves to books, and we complain of being over-worked. Take Lord Brougham for instance, or the late Mr. Grote and Mr. Lewes, or Mr. Gladstone, or the Duke of Argyll, men who have devoted themselves to the duties of their public life with a zeal and a whole-heartedness, which have won for them an eminence enjoyed but by very few of their contemporaries, in addition to a literary reputation which men purely literary have sought for in vain.

If we are to study, how are we to study, and what? Mr. Disraeli once said that "we are in want of an art to teach how books are to be read, rather than to read them." This is a thing about which we know really very little. "We learn to read the alphabet and letters of all manner of books," says Carlyle, but are not told how we are to gather the wisdom stored up in them. Do our readers remember the name of the bibliomaniac of Manchester who died the other day? He had got together something like 40,000 volumes, and run through their contents, reading every reference and footnote, yet how naturally we forget his name, and every thing about him! "Reading makes a full man" according to Lord Bacon, but there is a kind of reading which much oftener makes men fools. It is said of Dr. Johnson by Macaulay that he seldom read a book through, and Sir Robert Walpole, the famous statesman, whose remark about the unveracity of history is often quoted, said that "he seldom derived much pleasure from reading." The great truth that can be learned from the utterances of the most experienced men on the subject is that we should never read too many books. Their precept is to read a few really good and choice books thoroughly. "A few shelves," says Mr. Palgrave, "would hold all the modern mas-

ter works, how few the ancient!" A good book is to be read as often as possible; it ought to be thought over, treasured up, and we were almost going to say, learnt by heart. But instead of this we want "to run and read," we gallop in a week's time through a book which took years to write. In ancient times when every volume had to be copied with the pen from beginning to end, if one really wanted to master its contents, how few books were there, but how great the learning of those who read them! Pythagoras and Plato had to travel to Persia, and to Egypt, and some say to India, to get hold of the few books they read. Scions of noble families, and sons of kings had to perform the most difficult and dangerous journeys in this country to have the benefit of *grunths* and *furus*. A dozen really good books, if copied out, or secured, would make a man's reputation in Greece, India, or Arabia in those times. So late as the thirteenth century, the library of Oxford, which has now swelled out into the Bodleian, consisted, says Mr. Todd, of "a few tracts carefully locked up in a chest, and chained, lest they should escape." Ambassadors were sent from France to Rome for a copy of Cicero's Orations, or Quintilian's Institutes, and when the Bishop of Winchester had to borrow a Bible from a neighboring convent in 1494, he had to give a heavy bond, very carefully drawn up, that he would return it safely. And the convent of Rochester, we are told, "every year pronounced a sentence of damnation on any one who would dare to steal, or injure a Latin translation of Aristotle." And when a new book was purchased it was a matter of such consequence that men of great eminence were invited as witnesses. But now the printing press has deluged the world with books of all kinds which are written as carelessly as they are read. The great ambition of men is to be known as "well read," and they devour as great a quantity of paper and printer's ink as they think will entitle them to that reputation. Yet generally speaking, the quality of learning in our days is not half so sterling as in early or mediæval times when so few books were attainable, and so few were read.

When we say only a small number of books ought to be read, we should not like to state definitely what that number must be. Books are read for amusement, or for general information, or for meditation, or for instruction, in a special branch of learning. Reading for amusement, which, in this country is another name for novel-reading, is a dangerous practice, because there is an eagerness for excitement in it nearly famous to the due and dispassionate

exercise of the intellectual and moral faculties. The youthful imagination is inflamed; the youthful conceit is excited; in fact the whole nature of the reader is in the hands of the author, who if he is not a saint, and even saints are known to err in this respect, is sure to mislead, and mislead, and otherwise exercise an unhealthy influence. None but the most select books, under select guidance, are to be read for pleasure. In the other departments we would follow Dr. Johnson's advice. "For general improvement, a man should read whatever his immediate inclination points him to. What we read with inclination makes a strong impression." To the student of a science, which is so progressive, there cannot be set a practical limit to reading. For purposes of meditation reading need not be extensive, but thought must be mature. "When I want a book," said a French philosopher taunted with the smallness of his library, "I make one." But whatever be the purpose of our reading one thing let us bear in mind. We must understand every word of what we read. "There are books which we need taste only, and there are books which we must read." That which we read, let us read thoroughly, and digest.

Correspondence.

REASON AND CONSCIENCE.
To the Editor of the *Indian Mirror*.

DEAR SIR,—In last Sunday's *Mirror* a correspondent who subscribes himself 'A member of the Sirajunge Brahmo Samaj' has rather unnecessarily charged me with contradictory statements, and also with having shirked certain questions which it was not my purpose to answer. But as he has proposed certain questions to your readers, I shall try to give my own views first on the originality of conscience. The first point that occurs to me regarding this matter is whether men do really discern a moral quality in their actions, i.e., whether they characterize certain actions of moral agents as right, or, in other words, consistent with the law of their being, and certain other actions as wrong or contrary to that law. I do not think any human being can answer this question in the negative. This being admitted, the next question is whether there is a distinct faculty for this discernment in the soul. This amounts to asking whether because we remember, imagine, and compare we are justified in inferring that there are faculties in the soul such as memory, imagination, and reason. This is simply puerile, for the tacit consent of ancient and modern thought to such a classification of the powers of the soul does not admit of any gainsaying in this direction. But notwithstanding all these classifications, it is plain enough that it is the same soul that remembers, imagines, reasons, wills, and loves. So that faculties are merely heads under which its actions are categorized. Besides, it is nonsense to suppose that a particular

limb (if I may be allowed the expression) of the soul has been designedly set apart for performing certain actions and another limb for certain others. That this faculty is not Reason has been lucidly set forth in my last letter, in the latter portion of which it has also been said that this faculty has the threefold nature of the intellect, the Will, and the Emotion—the three heads under which all the functions of the soul can very well be placed.

Yours &c.,
J.

The 7th April, 1877.

FEARS ARE IN THE WAY.

To the Editor of the *Indian Mirror*.

SIR,—The mention of my name occurs in your last Sunday's edition in a way full of thorny fears; and suggestive of anything but a generous and hopeful courage in the mind of the writer. We were so busy, at Monghyr and Jumalpoore, with high truth and the science of religion,—as any one who was present there will tell you,—that we had no time for sectarian squabbles. Hindus, Mahomedans, Brahmans, Christians, took kindly content together among the higher harmonies of their common humanity. All together, we were doing a great work and could not come down to the little things inferred, or imagined by the writer on your first page, issue of April 8th.—Small as are his anxieties, they suggest two or three matters of primary importance.

The first is the fear that the Brahmo Samaj of India cannot get on without a creed. Having unfortunately chosen to publish the name of "a Unitarian Christian Missionary pure and simple," as a registered member of their church, on his avowing his "Faith in Theism" ("as a follower of Christ") and on no other ground whatever, a wholly catholic position which their leaders have often and openly declared; as in Protap Babu's published words "Let us all cry, Our Father who art in heaven";—and again "We have no creed but the Fatherhood of God and the Brotherhood of Man"—having gone thus far, we have gone too far.—It is time the Brahmo Samaj of India built a wall around it "as a clearly defined and very particular Church":—a wall sufficiently high and well-guarded to exclude the fellowship and co-labor of all avowed followers of Christ: [like Rammohan Ray,—by the way: See pages 98, 107, 109, *et passim*; "Jesus the Redeemer," "Jesus the Savior," "the Divine Teacher," "the Messiah," "the Anointed Son of God," and so on; words of Rammohan Ray in his Appeals in defence of the precepts of Jesus; 2nd London Edition.] Yes: fear No. 1 is that the Brahmo Samaj cannot thrive except as a creed-bound—think-no-further Bengali sect.

Fear No. 2 is that, while the Brahmo Marriage Law compels a Brahmo to declare that he "is not a Hindu," Brahmoism will come to grief unless sectarian legislation compel every accepted Brahmo to avow that he is not (like Rammohan Roy) a follower of Christ; and that, by no possibility can he accept the pure theism of Jesus, or be

come in heart and life, a Unitarian Christian. The moment he confesses himself a Christian Brahmo, out with him. Excommunicate him from our particular church, and henceforth beware of Christian contacts contamination.

Other fears are in the way, the narrow way of that *cave canem* announcement. But for the present enough said.*

Yours &c.
DALL.

Devotional

I WOULD adore thee, I would commune with thee, but when doing my work in the world I would dispense with thy aid. My affairs I would manage by the help of my own intellect, and would not count thy spirit of much service. Therefore hast thou retired from my practical life, and left me to do that thy will, but my own. Yet how shall I pray unto thee, for what shall I pray, if I have no relation with thee in the world? Teach me to submit to thy decree in the midst of my daily duties, that I may be enabled to pray with success and spirit.

I HAVE forgotten all about the crown of thorns, O Lord, and want to be religious through the path of pleasure. I would not give up my comforts, my wishes, or my vanities, and I would not willingly submit to any pain. Who ever attained to thy blessedness, without bending his head amidst suffering and dishonor before thy feet.

I HAVE said I would obey thee, because thou art formless and not made of matter. Thou speakest not, and dost not lay thy finger upon my gross and carnal habits. My vow of obedience is mere hypocrisy, when I would not obey those men through whom thou dost speak. Though thou, O my God, art formless, let thy discipline, to which I have vowed obedience have a distinct and severe form. Enable me to recognize thy dispensations in their material as well as spiritual aspects, and offer actual obedience to thy children through whom thou dost express thy will.

*The creed of the Brahmo Somaj includes what is *universal* in every religion, and excludes what is *denominational*. To preach a denominational religion, therefore, under a nominal profession of the Brahmo Somaj creed, is to take an unfair advantage of both. Mr. Dall tries to mystify the public by calling himself "a follower of Christ." He is not only "a follower of Christ," which everybody who accepts the spirit of that great prophet may call himself in one sense, but he is *Christian*, he is not only a Christian but a *Christian* *Association* under the employment and pay of an organized Christian Society, called the American Unitarian Association. The Brahmo Somaj of India is an organized and definite Church also, with views clearly opposed to what the Unitarian Association in general, Mr. Dall in particular, holds and expresses? With what propriety can he be a member of both societies? Mr. Dall is quite wrong in his interpretation of the declaration in the Brahmo Marriage Act. The Brahmo has to declare *no* only that he is not a Hindu, but also that he is not a Christian, not a Jain, not a Parsi &c. Can Mr. Dall make such a declaration? Let him not, however, mistake our meaning. We heartily and intensely sympathize with the Unitarian Associations of England and America, and we have the very best reasons to know that they equally sympathize with us; but for all that we are call ourselves Unitarian Christians prepared to as they are to call themselves Brahmos.

WILL thou not give me a new heart with the new year, O my Father? The old year has gone by, but the darkness of my character has not gone. My life draws near eternity, but, alas, I would not draw near thee. Teach me with the coming year to retire often into the darkness of solitude and self-communion, to pray unto thee, and cast myself upon thy bosom. Make the darkness of night my friend who will call me before thy footstool, and teach me always to receive and obey thy spirit.

The Brahmo Somaj.

THE mid-night service on the last day of the Bengali year, which took place in the Mandir on last Wednesday, was solemn and impressive. The attendance considering the hour was large. The service began with Sunkirtan at 9½ P. M., and ended at half-past twelve in the mid-night. The sermon impressed upon the audience the solemnity and shortness of human life, the profound and important thoughts which darkness, time, and eternity awaken when viewed in connection with our unredeemed character, and undischarged responsibilities.

THE anniversary of the Baripur Brahmo Somaj takes place to-day.

THE provisional committee, appointed to consider the application of the Brahmo requisitionists have unanimously decided to establish a general representative society embracing all Brahmos, and Brahmo Somaj in the country. They have given up the idea of exercising control over the affairs and agencies of the Brahmo Somaj of India. An advertisement has appeared to that effect in the *Dharmatattwa*. The next general meeting of the Brahmos to consider the report of the provisional committee takes place on the 15th of May next.

AN article on the Religion of the Brahmo Somaj has appeared in the last number of the *Calcutta Review*. The article which embraces all the prominent features of the Brahmo Somaj, covers twenty pages of a large-sized pamphlet, is to be sold separately, we believe, and copies may be had by writing early to the Manager, Mission Office. The price is four annas only.

MR. W. KUNTE writes from Puna:—

"I am all well. At present we have very little agitation of any kind connected with the Prarthana Somaj. The attendance is steadily increasing. Some members are about to propose that a permanent musician should be engaged. I believe the motion will be strongly supported. This is a move in the right direction. The Sutyas-Shadaka Somaj has begun to energise. It will be useful if it continues its activity. Of late, under the leadership of a clever man, it has begun to show signs of progress. It has declared itself as opposed to idoltry and caste. Its membership is open to Shudras only. It is thus exclusive. But some of its members agi-

tate for its amalgamation with our Prarthana Somaj. Intellectually and morally, the Sutyas Shadaka Somaj will be benefited if amalgamated. We have secured a building for our Town Hall. Now the question is—to prepare it and perform the ceremony of opening it. We will try to secure the presence of Sir Richard Temple on the occasion. You know him better. Our agitation against early marriage will bear fruit. The conviction among the leaders of the Puna orthodoxy is that it is *Anana* (subordinate) to allow the custom of early marriage. This is the thin end of the wedge at any rate. In this connection, two pamphlets are published, which are read pretty extensively. I congratulate Calcutta folks on the unity and energy with which they have worked for presenting a petition against the retrograde policy of the Civil-Service question. Our Keshub Chandra Sen Babu, I see, was present at the meeting."

THE *Indo-European Correspondence* makes these ungracious remarks on Mr. Dall's profession of Brahmoism. We quote the remarks only to prove to our Unitarian brother the current of public opinion. "There is a fable about a but, who was a beast with the beasts, and a fowl with the fowls according as his interests lay one way or the other. Eventually both beasts and fowls cut all connection with him. Such a one seems Mr. Dall. We heard the other day of a man who rid himself of an intrusive missionary by telling him he was a 'Presbyterian Jew.'"

Letters from Europe.

LONDON, THE 3RD MARCH 1877.

THE Manchester new College (Unitarian), have determined to institute local examinations on the subject of Bible Criticism, and issued a notice fixing the Book of Deuteronomy as the first subject and inviting ministers and others to give lectures. As part of this scheme Mr. Philip Wicksteed, the Minister of Little Portland Street Chapel, where Mr. Martineau used to preach, opened a class in November last. I regret that I did not begin attending it at the commencement. However, better late than never, I have been attending it for some weeks now. The class is attended by about twenty ladies and two or three men. I hear of two other classes which are being held by a Mr. Feebleton at Islington and a Mr. Armstrong at Birmingham (I think). Some years ago I commenced studying this subject, and read a good deal of Professor Ewald's History of Israel, but was by no means satisfied with his conclusions. However, since that day Professor Kuntze has become the leading authority on the subject, and the thing which he formed of the dates and authorship of the various books and portions of book, of the Old Testament, is supported by so many solid arguments that I already feel a very strong conviction that it is substantially correct. Professor Kuntze's views are already accepted by a considerable number of critics, both in this country and on the continent and are being expressed in a literature which is already assuming a fair magnitude.

The Theological Translation Fund have published translations (from the original which is in Dutch) of several of Professor Kuenen's own works, and a Mr. Armstrong has just brought out a translation of a small book called Knapper's history of Israel which contains a brief summary of his views. The credit of being the first origination of the true thing of old Testament criticism appears to be a Mr. Kalisch, who wrote in English some years ago a critical commentary on the Bible. One of the best books on the subject that have yet appeared, is called the "Bible for Young People," written in Dutch by two Professors under Professor Kuenen's guidance. This work is being translated into English by W. Philip Wicksteed, in six volumes; three volumes have already appeared and the others are in progress. The great merit of these works is that they cease to be merely destructive kind, arguing that the Bible is not a message from the Creator and say instead that they are reared of human devotional ideas, and they show that the true history of Israel is full of good lessons in piety and virtue, and inculcates a faith in one God of infinite wisdom, power and goodness, coupled with the maxim that true service consists in leading a life of strict morality and goodness.

WEINBERG, WURTEMBERG.

The 24th February 1877.

REVEREND AND DEAR SIR,—Perhaps you know that the cause of reform has made rapid progress in Switzerland. The universities of Zurich and Bern have always maintained a liberal theological science, and the clergy and still more the laity of the most German cantons of Switzerland are now in the majority of cases liberal. Great was the influence of the fervent and gifted reformer, Hinrich Lang, who lately died at Zurich. An exception was still the old town of Basle, bulwark of orthodoxy, the seat of large missionary establishment, forming the centre of all pietistic associations in Switzerland, Baden, Wurttemberg and Alsace. But the restless spirit of our Helvetic friends was not willing to resign such a valuable place. As the conservative party had its followers mostly in the rich and noble families, the more numerous classes of the middle and inferior position being partisans of political and religious freedom, reformers succeeded in bringing in one of their men by general choice into the vacant place of deceased minister. This was Mr. Altherr, a young and fervid reformer. The following year a second place was occupied in the same manner by Mr. Twingli-Worth, a very energetic and popular orator, not unlike the old reformer Zwingli. In the same year the town Council, after a long and arduous struggle, and, notwithstanding the protest of the orthodox members of the University, appointed a strong liberal scholar as professor of church history in the University of Basle. His name was Paul Schmidt, formerly Editor of the *Protestantische Kirchenzeitung* of Berlin, the chief organ of the German liberal theologians. He and his friends are now indefatigably working to make their cause a popular one, combating orthodoxy as well as indifference and materialism. They have instituted public lectures concerning religious questions. As Prof. Schmidt had always taken a warm interest in your cause, of which I had given now and then a report in the paper above-mentioned, he invited me to introduce you to the Basle public.

Mr. Martineau and Miss Collet were so kind as to furnish me with the most important of your literary productions on the 5th of this month. I set out at 5 o'clock in the morning, and at 4 o'clock in the afternoon, rather tired by the continuous railway shaking, I reached the place of destination. I was received at the station by my friends and conducted to Mr. Altherr's dwelling, where a lodging was prepared for me. After taking some bodily recreation, I began to remodel my lecture, being told that the most part of my hearers would belong to the less instructed classes, and would not be able to understand the language of the learned people. They promised me also a very large assembly, as this was the only day not occupied by the lions of the season, the renowned Sere Hyacinth the pianist Feal and others. At eight o'clock the friends led me to the lecture room. It was the great University Hall thronged with people of all classes. I now began with giving a short description of the moral and religious state of India, pointed out the sublimity of religious ideas contained in the Vedas, and alluded to the depravity of the popular belief. I mentioned the reforming efforts of the earlier ages (Buddha, Kabir, Nanak) and the influence of Christianity and English civilization in modern times. Then I gave a short historical sketch of the Brahmo Samaj, following Miss Collet's treatise and giving some extracts from your lectures and from the best passages of the *Indian Mirror*. I told the public also the calumnies you had to undergo, regretting highly that some narrow-minded missionaries joined in depreciating your cause, since you could not acknowledge their dogmatical Christianity as the only saving religion. On the contrary all the friends of a pure and enlightened religion could not but sympathise with your work and admire the resolute manner in which you carry out your social reforms. I concluded with the words: "An unjust critic of this town has applied to this movement the words, 'Weighed and found too light.' I will cite the words of a greater man: 'They have wrought a good work,' they have done what they could." The public was quite attentively listening, and according to our German custom expressed their interest not by English cheers, but by profoundest silence.

Immediately after the lecture was over the most prominent members of the Reform Club were introduced to me and then followed a free intercourse in their assembly room. They all declared their warmest sympathies with your reform and demanded to hear more particulars. Notwithstanding my bodily exhaustion I complied and related whatever I knew of you and your friends, I showed them also your photograph, which was examined through a magnifying glass. A motion was made and unanimously accepted, that I should be charged to transmit to you the following words:—

"The Reformers of Basle acknowledge gladly the purity of your religious ideas, the restless zeal in carrying out your practical reforms, the friendly spirit in which you treat every truly religious effort. As they have themselves the some principles they send you the warmest sympathies and declare that your prospering is also theirs."

My lecture will be printed in the course of this year in a series of popular lectures appearing at Berlin. I am very glad that this occasion has brought me in correspondence with you, and I thank you very much for your kind and interesting letter. I was long before this quite convinced that all the accusations of the missionary papers were unfounded, and now I am confirmed by your letter. However, you need not much grieve at these attacks, as they

are not taken notice of by the public. The missionary efforts of Evangelical Christians are not a popular cause in Germany as they are in England the interest for them being confined to orthodox pietistic circles, the large majority of the educated classes do not care for them; they rather despise and disregard the missionaries. For it is a pity that the leading classes of our people are generally mortal enemies of Christianity and religion in general. Materialism and indifference are vividly spread, and we the followers of pure and rational religion have no easy position. Very few men are disposed to believe that one can be strongly religious without being hypocritical or superstitious. It is a pity that the materialism preached everywhere in scientific works, in popular literature, in novels, in the daily papers is now infecting the lower classes and what in educated people only seems to be an intellectual error, produces among the uneducated moral depravity. The rapid growth of the socialistic party recently manifested by our parliamentary elections, has now begun to encourage Epicurean indolence and the shallow optimism of the "children of this world." They begin to feel that no people can really prosper without religion and as the idea of God preached by Christ is not congenial to their philosophical refinement they praised the atheistical pessimism of Buddha as being the truly rational religion.

Nirvana is preached in philosophical and poetical works as being the only remedy of all the sorrows of existence. (The other day, I read in one of our best periodicals about *Nirvana* written by a Hindu gentleman Nisi. Kanta Chattapadhy, perhaps you know him.) But, I doubt if Buddhism will bring forth better results in the West than it has in the East.

Have you read Mr. Martineau's latest publication, "Hours of Thought." It is a precious work; it contains true and warm religion, without any accommodation to dogma and popular belief. I try to follow his track as well as I am able to do it.

Yours truly and faithfully,
CHRISTIAN HONER.

Literary and Scientific.

ANCIENT AND MODERN MANNA.—Occasionally in our ornamental grounds one meets with the Flowering Ash which furnishes the manna of the drug stores. It appears, however, that what we have now is not exactly the same as the manna of the olden times, which was a natural exudation from the leaves of the tree. The moderns make slits in the stems, out of which the resinous matter oozes, and is collected as it hardens. This practice was forbidden by law at one time in the Eastern countries, where this tree abounded, as it was feared it would be destructive to its life; but, as in the case of our sugar maple, tapped for its sugar, the trees seem to do nearly as well after the manna has been drawn from them in this way as before. The manna from the stem obtained in this way is not, however, thought to be as good as that obtained in the old times, naturally, from the leaves.

JOHN BRIGHT'S ORATORY.—John Bright is said to have modeled his style in oratory after the Bible, Shakespeare, and John Milton. But there is so great a diversity of styles in the three models that it is difficult to understand how he could have made them all serve his purpose.

A RUSSIAN OBSERVATORY BURNED.—On December 28th the observatory at Wilna, in Russia, was burned. The large refractor and photo-heliograph were destroyed, and only books and instruments of minor value were saved. The Observatory has been of late years doing very valuable work in astronomical physics, especially in the line of solar photography, and its destruction is a serious loss to science.

RAISE IN EDUCATION.—The University of South Carolina, at Columbia is sadly neglected. The pleasant grounds are untidily kept, two or three of the main buildings are fast going to ruin doors and windows are broken, and some of the rooms are abiding-places for the owls and the bats. The white students all quit it when, a few years since, the first colored student was admitted. Meanwhile, the black legislature, which has it in charge, seems to forget that education is not won with an admission paper to a college.

A CURIOUS BLUNDER.—About twenty years ago a somewhat abusive opponent of the Baptists was publishing a book against them at the office of the printer of the Acts of the Mississippi Legislature. By some inadvertence the sheets got mixed, and before the confusion was detected several copies of the Acts were so bound as to exhibit the following astonishing piece of legislation, the grand result of a thirty years' war against immersion: "Be it enacted by the Senate and House of Representatives of the State of Mississippi that *bap* means to put under the water and *tiao* means to pull out."

PARKER'S LIFE.—Miss Hannah Stevenson, an intimate friend of Theodore Parker, has written a pleasing sketch of what Dr. Laird Collier would call his "human" life, that is, not his professional or controversial career, but of the real man behind it all. *The Inquirer* (American) suggests that this sketch should "be republished in connection with Parker's last legacy to his friends from Santa Cruz, called 'Theodore Parker's Experience as a Minister.'" We have always thought this the finest thing Parker ever wrote.

SIR JOHN BOWRING (who was better acquainted than any other man we know of with the sentiments of his great leader) long ago assured the Editor of *The Christian Life* that Jeremy Bentham was a Unitarian. We have just come across a corroboration of this in a shrewd remark which occurs in a treatise on "Judicial Evidence," which Dumont compiled from Bentham's MSS. It is there drily remarked (Book VIII Chapter 3), "That two and two make four is admitted as soon as announced; there has never been any interest in operation, which could induce men to deny it, or could produce inconsistencies of language. But an example which is the nearest possible to it furnishes a striking instance, of the contrary."

JEWISH journals are fond of urging the argument that our Lord could not have

existed, because there is no notice of him in contemporary secular historians. Speaking on Milton last Monday, at the Quebec Institute, Dean Stanley remarked that "he was not mentioned by Clarendon, the historian of his time. This seemed curious; but it had happened over and over again, and was almost a law, that the most eminent man of his time was hardly ever mentioned by the chief historian of the time."

A BOOK is just out of the London Press, entitled "The Policy of England in relation to India and the East or Alexandria, Ispahan and Herat." By J. A. Partridge.

DR. W. H. RUSSELL's narrative of the "Tour of the Prince of Wales in India" will be published in America by Lovell, Adam, Wesson & Co., of New York.

THE first number of the *Mathematician*, a monthly magazine published at Washington devoted to the science of mathematics and "composed entirely of original articles giving new rules of great, practical, and scientific value for short and easy methods of solving certain classes of mathematical problems," is just out, the editor and publisher being Mr. Royal Cooper.

MR. M. G. RANADE, M. A., Sub-Judge of Puna, has published a treatise, entitled "A Revenue Manual of the British Empire in India."

THE *Madras Literary Society's Magazine* is to be revived very shortly. Mr. Gustave Oppert, the Sanskrit Professor of the Presidency College, Madras, is likely to be its Editor.

MR. JOHN RUSSELL BARTLETT, of Providence, has in press a new and enlarged edition of his "Dictionary of Americanisms," which has long been out of print. Mr. Bartlett solicits contributions of words and phrases, not noticed by him in previous editions of his work.

Cleanings.

THE CULTURE OF THE AGE—A HOUSE ILLUMINATED NOT MARMED.

That royal oddity, Frederick the Great, had a large house near his own residence at Potsdam. For some reason he wished to convey to his neighbours that it was inhabited. In truth, it was uninhabited and tenantless. And so every night all its chambers were illuminated; light streamed through all its rooms. It was a spacious mansion, and it shone over all the neighbourhood gorgeous and lustrous. It was *illuminated* but *not warmed*. There was no hearth-fire; there was no human heart-throb beating there; there was no home, there was no inhabitant. Even so stands the culture of our age—illuminated, lustrous, but cold fireless, cheerless. The time has gone when with maternal warmth religion wrapt men round everywhere, and over-canopied them, like a firmament; and it is thought that there is nothing robust or invigorating in a church-life or a Christian profession—that it is good only, if good at all, for women and children; and in

truth the reasons are not far to seek which almost give a sanction to the cheerless notion, and hold back some who would hail the Church as a home and its cup of sacramental love as a holy grail.

THE FETTERISM OF WORDS.

But it is a mournful thing that, with many, words are a kind of fetter, too. There are many who care very little for *things* who are mighty sticklers for *words*. They adore the *word* as if it were some living thing; but, no! it holds not a single drop of the water of life to them. You take away the words, and you have taken away the *thing*. These are a kind of teraphim of which they say: Ye have taken away my gods, and what have I more? It is very true that the mind, in its dealing with the great thoughts, enlarges the boundary of words. The nomenclature of an old time scarcely suffices for a young experience. Hence, when a great heart talks to a narrow mind they come to a woeful misunderstanding; and, of course, the narrow mind fails to perceive the horizon and the foundation of the great heart. I do not, indeed, believe with Mr. Matthew Arnold that the great test-words of the Christian creed, such as repentance, faith, justification, sanctification, and the like, are, as he calls them, floating and fluid rhetorical expressions. I believe they are, like the terms of arithmetic and navigation, representative of everlasting and abiding facts; but I believe they are all greatly incapable of definition, and they must depend for definition very largely on the varying experience and consciousness of the individual.

MESSRS. MOODY AND SANKEY.

The American newspapers had by hand the last mail speak of Boston as being profoundly stirred by the visit of Messrs. Moody and Sankey. The Tabernacle is crowded at each of the three daily meetings, and the inquiry-rooms being found too small, a neighbouring church is thrown open to receive the penitents. The work was in full swing, and the meetings for drunkards and young men were regarded as the most hopeful features of the movement. The Boston correspondent of the New York *Independent* remarks: "As Mr. Moody grows on us, so does Mr. Sankey. Since coming here he has felt depressed. His voice, at first soemed worn. The scoffers have criticised him cruelly. But we feel his power. We could criticise? but we are disarmed. God is with him." The same correspondent adds—"Mr. Moody makes a great deal of restitution. Perhaps this is what leads James Freeman Clarke to approve his preaching so heartily, and to claim that his success is due to his Unitarian training. His Calvinism, surely, was not learned at North-field. A mechanic attending one of the meetings, at which this subject was up was struck with conviction. His wife noticed his distress when he went home to supper. She drew from him the cause. When he left Michigan, some years ago, he had defrauded a man of a hundred dollars. 'What are you going to do about it?' asked the simple-hearted wife. 'I was thinking,' he replied, 'that a little while ago we put 120 dol. in the safe

ings bank. I think of taking out 100 dols. of it and sending it to the man I cheated, with a confession.' She approved. He did it. Other cases are coming to light." The ladies hold a meeting daily for ladies, the attendance varying from 1,200 to 1,500. The Tabernacle cost £6,000, and only half this sum having been raised, the Committee made what is regarded as a blunder in distributing envelopes at the opening meeting, announcing that each would be expected to contain one dollar when returned. These "free will offerings" as they were termed, to the disappointment of the promoters, only amounted to a total of 2,390 dols.

Poetry.

PEACE AND HOPE AND REST.

THE following is the poem by Miss Martineau. in the New Monthly Repository, May, 1827, to which we referred in a recent review:—

Mourner! thou seekest Rest.

Rise from thy couch, and dry thy tears unblest;

And sigh no more for blessings now resigned.

Go to the fount of life which ever flows;

There thou may'st gain oblivion of thy woes;

There shall thy spirit own a sweet repose.

Seek rest, and thou shalt find.

Thou seekest Health, and how?

Let gloom and tears no more thy spirit bow;

Health springs aloft upon the viewless wind;

Up to the mountain-top pursue her flight;

Over the fresh turf track her footsteps light;

In hawthorn bowers, 'mid fountains gushing bright,

Seek her, and thou shalt find.

But Hope hath left thee too,

'Mid many griefs, and comforts all too few.

Think not her angel-presence is confined

To earth; but seek the helps which God hath given

To aid thy feeble sight; and through the heaven

See where she soars, bright as the star of even.

There seek, and thou shalt find.

Dost thou seek Peace? and where?

'Mong thine own withered hopes? She is not there,

Nor in the depths of thine own darkened mind.

Lay thy heart open to the infants' mirth;

Tend the bright hopes of others from their birth,

Look round for all that's beautiful on earth.

Seek peace, and thou shalt find.

Seek Peace and Hope and Rest;

And as the eagle flutters o'er her nest,

And bears her young, all trembling, weak and blind,

Up to heaven-gate on her triumphant wing—

So shall the Lord thy God thy spirit bring

To where eternal suns their radiance fling.

Him seek, and thou shalt find.

Miscellaneous.

FINE ARTS.—The young Jewish actress, Sarah Bernhardt, of Paris, is a phenomenal artist. In addition to her achievements on the stage, she has made a reputation in sculpture, and has painted a picture which will be exhibited at the next *salon*; and, notwithstanding her religion, she has been employed by the *cure* of her parish to make a statue of St. Francois de Sales, the patron of his church. A painter may easily become a sculptor, but a sculptor cannot so readily become a painter. One of our sculptors went to Italy with the intention of studying pictures; but when he attempted to paint he found himself disqualified by color blindness,

and, therefore, wisely adopted the art of the sculptor, as he was not lacking in a perception of form. Some eminent French painters are entering the sculptor's territory. Berne Bellocur has modeled a portrait of his daughter, which he will probably send to the next *salon*; Gerome has just finished a group in clay from his celebrated picture of "Thumbs Down," in the possession of Mrs. Stewart; and Carolus Duran has exhibited a bust. Mr. Page, the portrait painter, is skillful in modeling in clay, as is proved by his bust of Shakespeare.

Selections.

CONVERSATIONS I HAVE HEARD UP AND DOWN THE WORLD.

SLANG.

MARIA: What's that book you're poring over,

George?

George: "The Life of Charles Kingsley," Miss Curious.

Maria: I wish you'd put it down and talk.

George: Can you not get rid of the depression, consequent on your cousin's departure, without the relief of conversation? Well, poor child, I'll take pity on you, and give you a little instruction; but only on one condition, mind.

Maria: Thank you, sir, and what may that be?

George: Why that you endeavor to keep your tone up to my own classical style, and that you carefully avoid all indulgence in slang.

Maria: I talk slang I don't know any one for whom there would be a greater excuse, even if it were so, for if I resided within earshot of the select Babel of Billingsgate, I question if I should enjoy a more varied specimen of the art of slang than is furnished to me daily by my two accomplished brothers.

George: Maria, I solemnly adjure you to be circumspet, and above all accurate in what you say. I have a reason for offering the caution. Not only does the faintest word of slang grate harshly upon my refined and delicate tympanum, but it has a repelling effect on others.

Maria: Others; what others?

George: Ah, miss, "there's the rub."

Maria: You mysterious creature—what do you mean? You said "others."

George: Ay, lady, 'twas my word. Ahem! Shakespeare!

Maria: Well, what do you mean by others?

George (taking her theatrically by the arm a la *Othello*): "What means this iterance, woman?" I said "others." Know, then, sister mine, that our *de-a-tete* on Rowland Hill, and all your light and trifling remarks about Staleybridge Station and tight skirts, were overheard. Ay, wretched girl; not only overheard but taken down; not only taken down but taken up; not only taken up but printed. The same ears may be listening now, so beware; for, when your frivolous and naughty remarks appeared in print, the Editor was fain to append a foot-note in protest against such a slipshod style of conversation, and to express the hope that it might not occur again in this well-regulated family.

Maria: Well, I hope you'll take the hint, George; you surely need it. Now, will you talk about Charles Kingsley; for I, too, have begun to read his life.

George: As you have only begun to read it, and as I have not quite finished it, I should prefer to wait until we had completed our perusal of the work before we express our views; and we shall then have the advantage of Joe's opinions, who, I know, read the work sometime ago. Meanwhile, I propose to give you my views on slang in general, and feminine slang in particular.

Maria: I protest against a special clause about feminine slang, but I admit that a higher authority upon the general subject could hardly be found than yourself, Master George.

George: Then hear the oracle. Slang may be execrable, or it may be charming. It may degenerate into coarseness, and then on any lips it is abominable, or on a lady's lips revolting.

Maria: A lady's lips! Coarse slang would hardly be heard from the lips of a lady.

George: There are many, who would not like to be called by any other name, or regarded in any other light, who are not altogether guiltless in that respect.

Maria: Perhaps the offenders are afflicted with brothers, in which case it needs a kind of perpetual vaccination to keep off the infection, and if the vaccination does not "take," the malady is sure to be caught.

George: Are you not hovering perilously near the Maelstrom, Maria? But what some people call

slang is a mere conventional case of conversation which has superseded the set, stilted Johnsonian style of our cultured ancestors. Readers of Addison, and even of Macaulay, will mark a labored roundness of construction, which would be deemed artificial now. Compare the incisive ruggedness of some of our best modern pressmen, and the colloquial freedom of others, with the lofty Roman periods of Robert Hall, and the change of style will be almost startling. But there is something to be said for the modern taste. If the work loses a little of its stately dignity, it gains in directness and homeliness of effect. As far as the pulpit is concerned, I cannot help thinking that, although the less fastidious type of modern oratory may be regarded as a descent in an artistic point of view, it is calculated to be more really useful because striking more directly home.

Maria: Perhaps so. But if this unbending form the severer types of the past is productive of a laxity of social taste which degenerates into slang, can you regard it as a healthy change?

George: This is a utilitarian age, Maria, and people do not seem inclined to squander time, or money, or words. They look for a *quid pro quo* for everything, and they grow impatient of attenuated euphemisms which mean little or nothing. Talleyrand's threadbare maxim about words being invented to conceal thoughts may be more or less useful, still to the professional bore whose vocation it is to talk through the dinner-hour in the House of Commons, but it does not suit the humour of modern social life.

Maria: Well, it is possible to talk simply and colloquially without talking slang.

George: Possible, but not easy. A great deal of the current slang of the time consists of over-done attempts at epigram, and a desire to conserve words by packing up their sense in as small a compass as possible.

Maria: I quite see that the social problem, or one of the social problems of the age, is to break down artificialities without over-riding proprieties.

George: Just so. Society is much more mixed. Young people are more freely thrown together than they used to be; and thus not only taste but character itself is subjected to a severer ordeal. There are brothers and brothers. Pious, I hope, just as there are *consens* and *consins*. But although you may gather a little unrestrained freedom in expression, I trust it is not from either that you will find a temptation to fall into the inanities of the skating rink or the subscription ball, far less into the vile *double entendre* which is bandied about in circles which should abhor it. It is one thing to catch the lonely tone of the family or the fireside, and another to imitate the hoarse cadence of the tap-room.

Maria: Yes. So there seems to me a task for brothers and sisters both to set themselves. The one to try and wear a kind moral waterproof, which will keep the coarser slang of the office and the business hour from saturating their minds, and bring home a taste which has not been corrupted. Let young men carry as much of the home into the office, and as little of the office into the home as they can. Then the sister's task will be easier. Her task will be to sweeten and refine, but not constrain the manner and the matter of her brother's conversation, and the less she hears of the loose and floating jargon of the City and the chop-house and the tavern the less difficult will that mission be.

George: May there be more of the Maria in me than of the George in Maria! But (I was going to say "By George!") what will become of me when that very long-legged cousin comes to run away with you?

AN ATTENTIVE LISTENER.

ARRIVAL OF THE ENGLISH MAILS OF

THE 23RD MARCH.

HEADS OF INTELLIGENCE.

(Home News, March 23.)

THE European prospect is less hopeful than it was. There is a hitch in the Protocol negotiations consequent on the refusal of Russia to demobilise before peace is concluded between the Porte and Montenegro, and the Turkish forces are reduced.

The negotiations between the Porte and Montenegro are suspended, but the armistice has been prolonged till April 13.

The Turkish Parliament was opened on Monday last, March 19, the Sultan being present.

General Ignatieff has come and gone. He reached London on Friday, March 16, was fêted by Lord Salisbury and others during his stay, had interviews with the Queen, the Prince of Wales, and the Premier, and left for Paris yesterday, March 22.

The Queen is still at Windsor. The Prince and Princess of Wales leave England to-morrow in the royal yacht Osborne for a six weeks' cruise in the Mediterranean.

Major-General Probyn succeeds Sir William Knollys—now Usbor of the Black Rod—as Comptroller of the Prince's Household.

The Duke of Cambridge remains seriously indisposed.

Questions have been asked in both Houses of Parliament during the week as to the progress of negotiations with Russia.

In the House of Lords, the Bankruptcy Bill has been read a second time, the Irish Peasages Bill was passed, and Lord Cadogan has stated that Mr. Gathorne Hardy is preparing a scheme of promotion and retirement in the army.

In the House of Commons, there have been debates on the Naval Estimates, torpedoes, a motion of Mr. Reginald York's to appoint a Royal Commission to inquire into the constitution and customs of the Stock Exchange, Butt's Irish Land Tenure Bill—defeated by 323 to 84—and the Prisons Bill.

On Saturday, May 17, Lord Shaftesbury introduced a denunciation to the Chinese Ambassador to represent the injurious effects of the opium traffic. The chief Envoy replied that he would bring the matter under the attention of his Government.

The German Emperor's eighteenth birthday was celebrated with great pomp and rejoicings at Berlin yesterday, March 22.

In the German Parliament the anti-Imperial, anti-Bismarckian, and particularist section is growing stronger.

The French Government is going to prosecute M. Paul de Cassagnac for libelling the Republic.

The French Civil Tribunal has refused M. Loyson (Pere Hyacinthe), the right to publish M. Montalembert's last work, "Spain and Liberty."

The Pope has rebuked the Italian Government in two allocutions. The Government has protested, and, altogether, the situation is ominous.

Lord Marcus Beresford has been sentenced to pay £100 damages and the cost of the prosecution for his assault on a solicitor.

OBITUARY OF THE WEEK.—The Earl of Lindsey: Lieut. Col. S. Maitby, Ben. Ret.; Admiral Sir E. Belcher, Bart., Col. G. S. Dyer, C.B.; Capt. the Hon. J. C. Ambrose; the Rev. Basil Popoff; Charles Cowden Clarke; Capt. W. H. Edmonds, late E. C. Col.; Com. H. Oakley, R.N.; General John Spink; R. H. Stevens, M.B., Ben. Ret.

Telegraphic Intelligence.

Reuter's Telegrams.

LONDON, APRIL 12.

In the House of Commons to-night, Sir, S. Northcote made his financial statement announcing a surplus for 1876 of £445,000 sterling. The estimated revenue for 1877 is 79 millions, and the estimated expenditure 78,790,000 sterling. There is no increase or reduction of taxation proposed.

The Prince of Wales has arrived in Paris.

LONDON, APRIL 13.

In the House of Commons last night, Sir Stafford Northcote answering a question said that no definite proposal concerning an Imperial Museum for India and the Colonies was before the Government, and he was, therefore, unable to state their views in the matter.

ST. PETERSBURG, APRIL 13.

Russian troops are moving towards Jessy. The Circular of the Porte respecting the Russians protocol is regarded here as the end of further negotiations. The armistice between Turkey and Montenegro has expired.

PHILADELPHIA, APRIL 12.

General Hampton has been installed Governor of the State of South Carolina, the Republican candidate having retired.

A fire has taken place in a hotel at Saint Louis, in which fifty people perished.

ADEN, APRIL 12.

The *Nizam*, with the outward English mails of the 30th March, left here at 3 o'clock this afternoon for Bombay, and the *Khedive*, for Galle and Calcutta, at one o'clock.

Latest News.

—MOUNG OUNG, the Burmese Judge of the Small Cause Court at Rangoon, is said to be about retiring on a pension, after a service of nearly 40 years. His successor will be a Burmese advocate of the name of Mony Hfoon Oung, the

only one of his race who pleads in the English language.

—COLONEL HORACE BROWN, Commissioner of Pegu, is likely to be the future Chief Commissioner of British Burma.

—THE King of Burmah has knighted A. M. Pascal, of Calcutta, who has introduced court fee stamps as a means of revenue in Upper Burma.

—MR. T. C. CLARKE, ex-Senior Magistrate of Madras, has been confirmed in the office of Coroner of Madras, in which post he had been acting for Dr. Stanborough.

—THE Misses Sorabji who have been sent to England for two years by the Director of Public Instruction, Bombay, for the purpose of studying the systems pursued in the Normal Schools in England, so as to prepare them for taking charge of a Normal School at Guzerat, are to leave Bombay for England on the 18th April.

—WE learn from our Lahore contemporary that Mr. Val. Prinsep, R.A., who has been commissioned by the Government of India to paint a picture commemorative of the Imperial Assemblage at Delhi, is at present at Lahore, getting sittings from the various Punjab Chiefs who are to be represented in the painting. Their Highnesses of Nabha and Faridkot have had their portraits taken, and His Highness the Nawab of Bhopalpoore, has just reached Lahore for the same purpose.

—IT is said by the Rajkote correspondent of the *Bombay Gazette* that when the Hon'ble Mr. Rogers of Bombay retires, Mr. J. B. Peile will be promoted to the Chief Secretaryship of the Bombay Government. It is also bruited that Mr. Ashburner will succeed Mr. Rogers. The Hon'ble Mr. Hope will be his successor as Revenue Commissioner N. D., and that Mr. Peile stands the greatest chance of becoming the Hon'ble Mr. Peile in place of Mr. Hope in the Vice-regal Legislative Council.

—MR. MORARJI GOUDLAS of Bombay is now travelling in Kattywar. In Junagur he met with a very warm reception from the Chief, who knew him well and who presented him with a dress of honor worth about Rs. 20,000.

—THE mercantile community of Rangoon have started a Club, called the Tolly.

—HIS MAJESTY the King of Burmah is said to be about to become owner of hackney-carriages.

—THE TEMPERANCE Society will be established at Raigoon.

—THE Turkish Envoy, Khoda Verdi Effendi, though he failed in his object of reaching Keshgar was, after all, successful in another respect. It appears that he reached India safe, and that during his stay in this country, which extended to some months, he engaged himself in sounding the temper of the Mussulmans of the Bengal and Bombay Presidencies, and was glad of their sympathy and appreciation. He preached a *jehad*—and its results were successful. The Sultan's letter and other official papers that he had brought with him, had been confided to a trustworthy messenger on his promising to deliver them to Yakub Beg, the Amir of Kashgar, three months after the beginning of the summer.

—THE Chief Police Mission has, says a Special Telegram in the *Lahore Journal*, been dismissed and negotiations finally closed; the fresh Envoy on his way from Cabul has reached Jellalabad, but will return.

—COLONEL PEILE will most likely be appointed to succeed Colonel Williams as Director of State Railways in India.

Local.

MR. JUSTICE KEMP left Calcutta for England by the S. S. *Mira* yesterday.

• MR. H. K. W. ARNOLD has been appointed to officiate for Mr. G. Nevill as Assistant Secretary and Librarian, and Assistant Superintendent, Indian Museum.

CAZI ABDUL BARRI, the President of the Mahomedan Literary Society, we regret to notice, is dead. The Calcutta Madrassa was closed for a day in honor of his memory. He was held in high esteem by the Mahomedan community for his learning.

THE Venerable Joseph Baly, M. A., Archdeacon of Calcutta and Commissary of the Right Reverend the Lord Bishop, having proceeded to England on leave, the Reverend Brownlow Thomas Atlay, M. A., Senior Chaplain of Saint Paul's Cathedral, Calcutta, has been appointed Commissary of the Bishop during the absence of Archdeacon Baly, and to perform the duties of the Archdeacon until his return to Calcutta.

THE P. and O. S. N. Company's S. S. *Gowdali*, Commander G. C. Babot, arrived in Bombay Harbour, on Wednesday last, with the Mails of the 23rd ult. on board. The following is the list of passengers:—

From Southampton.—Mr. G. Hart, Mr. J. Lees, Mr. J. Kortowski, Mr. W. Northrop, Mr. and Mrs. E. Pilkington, Mr. H. Warren, Sub-Lieut. Bewicke, Mrs. E. Powell, Two Misses Powell, Master R. Powell, Miss H. Scott, Mrs. E. Connell, infant and child, Mr. J. Wilkinson, Mr. and Mrs. G. O'Callaghan, Major B. W. Broughton, Mrs. J. C. Stirling, Mr. T. Trevor, Mr. S. J. Woolcock, Lieut. Alexandra, Lieut. G. M. Stevens, Mr. Bartlett.

From Brindish.—Mrs. Palmer, Major Horesey, Mrs. Garloch, Mr. Abarrow, Mr. S. F. Downing, Mr. Gillies, Mr. Atherton, Mr. A. M. Saunders, Mr. C. E. Saunders.

From Suez.—Mr. J. Henley Smith.

From Aden.—Mr. Henry Hall, Mr. I. Clarke, Mr. S. Hamilton.

TO CORRESPONDENTS.

HARMONIALIST.—In our next.
A MEMBER OF THE SAMAJGUNGJE BRAHMO SOMAJ.—Under consideration.
INDICUS.—In our next if possible.

Government Notifications.

PUBLIC WORKS DEPARTMENT.

(Gazette of India.)

MILITARY WORKS.

Lieutenant J. Cargin, Barrack Master, is, on return from furlough, posted to the Lahore Division of Superintendence, Military Works.

Captain J. Dundas, R.E., Executive Engineer, temporary, 1st Grade Assistant to Chief Engineer, Military Works, availed himself of the leave granted in G. O. G. N. No. 120, dated 9th February 1877, on the 18th March 1877, before noon.

Sergeant E. Daintith, Overseer, 1st Grade, returned from furlough, is posted to the Oudh Division of Superintendence, Military Works, which he joined on 19th March 1877, before noon.

Lieutenant-Colonel W. R. Tucker, R. E., made over and Colonel L. Russell, R. E., received charge of the Office of Superintending Engineer, Presidency District of Superintendence, Military Works, on 26th March 1877, after noon.

With reference to Government of India, Public Works Department Notification No. 142, dated 27th March 1877, Lieutenant N. Arnott, R. E., Assistant Engineer, 1st Grade, is posted to the Mirat Division of Superintendence, Military Works.

With reference to Government of India, Public Works Department, Resolution No. 74—70E, M. & C., dated 23rd February 1877, Mr. R. Tyndall, Superintending Engineer, joined the Head Quarters of Inspector-General of Military Works, on the forenoon of 7th April 1877.

C. W. HUTCHINSON, Colonel, R. E.,

Insp. Genl. of Military Works.

Lahore Division.—Captain A. Hill, R. E., Executive Engineer, 4th Grade, is granted one month's privilege leave. He availed himself of this leave on the forenoon of 19th March 1877.

D. WARD, Major, R. E.,

Cy. Supd. Engr., Lahore Divn., Mil. Works.

Oudh Division.—Mr. T. H. Jewett, Assistant Engineer, 2nd Grade, attached to the Allahabad Division, has been transferred to the Saugore Division, Military Works, to take charge of the Nowgong Sub-Division, from Mr. Reid, Assistant Engineer, about to proceed to Europe on furlough.

Mr. Jewett reported his arrival at Nowgong on the afternoon of the 18th ultimo.

Corporal J. Franklin, R. E., appointed as Overseer, 1st Grade, in Public Works Department Notification No. 125, dated the 19th March last, has been posted to the Allahabad Division, Military Works, which he joined on the forenoon of the 4th instaur.

With reference to Inspector-General, Military Works, Notification No. 42, dated the 29th March last, Corporal S. Chambers, R. E., Overseer, 1st Grade, reported his arrival and posted to the Lucknow Division, Military Works, which he joined on the afternoon of 3rd instant.

Barrack Sergeant T. Wells, attached to the Allahabad Division, Military Works, is transferred to the Fyzabad Division, Military Works, which latter he joined on the afternoon of the 7th instant. This transfer is made for the benefit of the public interest.

With reference to Notification No. 14, dated the 27th February last, by the Inspector-General, Military Works, Lieutenant F. B. G. D'Aguiar, R. E., Assistant Engineer, reported his arrival and joined the Allahabad Division, Military Works, on the 6th instant.

Mr. J. Beale, Sub-Engineer, attached to the late 2nd Allahabad Division, Military Works, has been transferred to the Lucknow Division, Military Works, which he joined on the 1st of November 1876.

This Office Notification No. 19, dated the 21st March last, granting three months' privilege leave to Lieutenant Peacocke, R. E., Temporary Assistant Engineer, 1st Grade, is hereby cancelled.

J. J. Hume, Colonel,
Supdy. Engrs., Oudh Divn., Mily. Works.

POSTAL NOTICES.

Mails for Persian Gulf for transmission per Steamer from Bombay will be closed at the General Post Office on Tuesday, the 17 April 1877, at 7 p. m.

Mails for Akyab and Kyoak Phyo for transmission per Steamer *Mohratta* will be closed at the General Post Office on Sunday, the 15th April 1877, at 7 p. m.

Mails for Rangoon and Moulmein for transmission per Steamer *Mecca*, will be closed at the General Post Office on Sunday, the 15th April 1877, at 7 p. m.

Mails for Port Blair and Camorta for transmission per Steamer *Satara* will be closed at the General Post Office on Tuesday, the 17th April 1877, at 7 p. m.

Mails for Madras and Ceylon for transmission per P. and O. Steamer *Peshawar* will be closed at the General Post Office on Wednesday, the 18th April 1877, at 7 p. m.

Mails for the Straits and Hongkong for transmission per Steamers *A. Apear* and *Penguin*, will be closed at the General Post Office on Wednesday, the 18th April 1877 at 7 p. m.

Mails for Persian Gulf for transmission per Steamer from Bombay, will be closed at the General Post Office on Monday, the 16th April 1877 at 7 p. m., instead of the 17th April 1877 as previously notified.

The next Overland via Mail Bombay will be closed at the General Post Office on Friday the 20th April 1877.

2. Book post and pattern packets must be posted on the 17th April 1877.

N. B.—The Letter Box will close at 7 p. m. precisely, after which hour Overland letters, fully prepaid and bearing extra postage stamp of two (2) annas on each cover, will be received up to 7-30 p. m., or bearing an extra postage stamp or four (4) annas on each cover, up to 8 p. m.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer "*Ethiopia*" will be closed at the General Post Office on Wednesday the 18th April 1877 at 7 p. m.

MONEY MARKET.

SATURDAY, APRIL 14th, 1877.

Government Loans.

4 Per cent., promissory Notes Rs. 96 0 a 96 8
4½ Per cent., of 1870 (1885) " 100 0 a 100 8
4½ Per cent., of 1871 (1881) " 100 0 a 100 8
4½ Per cent., (Transfr.) of 1872 (1879) " 96 2 a 96 8

5½ Per cent., of 1859-60 (1879) " 101 0 a 101 4

Government Debentures of 1867.

5 Per cent., for 10 years (1877) Rs. 99 8 a 99 12½

5 Per cent., for 15 years (1882) " 101 0 a 101 1

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884) Rs. 110 0 a 110 4

6 Per cent., of 1865 (1885) " 111 8 a 112 0

6 Per cent., of 1866 (1886) " 112 0 a 112 8

6 Per cent., of 1867 (1887) " 112 8 a 113 0

6 Per cent., of 1870 (1890) " 113 8 a 115 0

6 Per cent., of 1872 (1892) " 114 8 a 115 0

EXCHANGE ON LONDON.

s. d. s.
Bank Bills, at 6 months' sight 1-9½ a 1-9 5-16
Ditto ditto, at 3 months' sight 1-9½ a 1-9 3-16
Ditto, on demand, above £500 1-9 a 1-9 1-16
Credit Bills, (1st class) at 6 1-9 7-16 a 1-9½ months' sight

Do unmet Bills, (1st class) for Acceptance, at 6 months' sight ... 1-9½ a 1-9 9-16

For payment at 6 months' sight ... 1-9 9-16 a
Ditto ditto, at 3 months' sight 1-9 7-16 a

Bank of Bengal Rates.

12th April 1877.

Minimum rate of Interest ... 10 per cent.

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd. ... 112 a
Agra Savings' Bank ... 135 a
Allahabad Bank, Ltd. ... 146 a
Alliance Bank of India ... 103 a 105
Bank of Bengal ... 635 a
Bank of Upper India, Ltd. ... 123 a 125
Delhi and London Bank ... 170 a 175
Himalaya Bank, Ltd. ... 100 a 105
Moorio Bank, Ltd. ... 100 a 105
National Bank of India ... 113 a
Punjab Bank, Ltd. ... 60 a 65
Simla Bank Corporation ... 500 a 510
Unconv. S. Bank (Agra) ... 86 a 88

Commercial Company's Shares, &c

Asiatic Jute Co. Ltd. ... 20 a
Bally Paper Mills Co. ... 97 a 98
Barahangore Jute Factory ... 66 a 68
Bengal Coal Co. Ltd. ... 1240 a 1250 N.
Bengal Iron Works Co. ... 80 a 82
Bengal Jute Pressing ... 150 a 152½
Bengal Jute Co. Ltd. ... 1,150 a 342
Borded Warehouse ... 340 a
Borewell Cotton Mills ... 94 a 95
Budge-Budge J. Mills ... 81 a 82
Calcutta Hydraulic ... 13 a
Calcutta Jute Mills Co. ... 76 a 77
Carew and Co. Ltd. (Sugar) ... 124 a
Dunbar Cotton Mills ... 80 a 81
Eastern R. Railway Co. ... 278 a 280
East Indian Railway ... 278 a 280
Equitable Coal Co. Ltd. ... 125 a 150
Fort Gloster Manufacture ... 56 a 58
Goosery Cotton Mills ... 235 a 237½
Gouripore Co. Ltd. ... 80 a 85
Great Eastern Hotel ... 192½ a
Howrah Mills Co. Ltd. ... 85 a 86
Indian General S.N. Co. Ltd. ... 850 a 855 X.
Landing and Shipping Co. ... 250 a 260
Nasmyth's Pat Press ... 13 a 14
Northbrook Indico Co. ... 90 a 92
Oriental Jute Manufact. ... 52 a 55
Oudh and R. Railway ... 134 a 136
Rajmahal Stom Co. ... 100 a 15 pcy
Rankin-topore Press ... 65 a
Raneunge Co. Co. ... 38 a 40
Riverside Press Co. ... nominal.
Rustumjee Twine & Canvas ... 100 a 101
R. Scott Thomson and Co. ... 230 a
Scinde, P. & Delhi Ry. Co. ... 250 a
Seahpore Jute Manufg. ... 46 a 47
Siraad Bank Press Co. ... 18 a 20 X
Watson's Patent Press ... 62 63

Tea Company's Shares.

Amicable (Assam) ... 150 a 155 X
Amuluckie ... 113 a 114
Arcuttipore (Cachar) ... 170 a 175
Assam Company ... 750 a
Balasun (Darjeeling) ... 95 a
Baree (Kangra) ... 90 a
Bengal (Cachar) ... 83 a 87 X
Do. contributory ... 43 a 67 X
Bishnauth (Assam) ... 405 X
Do. contributory ... 205 X
Borsillah (Assam) ... 95 a
Burkholah (Cachar) ... 98 to 100

Central Cachar ... 166 a 168 X
Central Terai (Darjeeling) ... 62 a 63
Chandypore (Cachar) ... 700 a 710 X
Chota Nagpore ... 120 a
Colonial (Assam) ... 180 a X
Coocheela (Cachar) ... 60 a X
Dehing (Assam) ... 63 a 64 X
Dehra Doon ... 84 a 85 X
Dessai & Perbut, (Assam) ... 150 a X
Durrung (Assam) ... 77 a 78
Eastern Cachar ... 134 a 135
East India (Assam & Cachar) ... 75 a
Gielle (Darjeeling) ... 90 a 98
Gowhaty (Assam) ... 86 a 87 X
Grob (Assam) ... 320 a 330
Holta (Kangra) ... 92 a 93
Hoolmaree (Assam) ... 135
Hoolungorie (Assam) ... 100 a 101 X
Jheeri Ghat (Cachar) ... 71 a 72 X
Jokai (Assam) ... 140 a
Kalacherra (Cachar) ... 105 a 106
Kangra Valley ... par
Kanchunpore (Cachar) ... 87
Kurseong and Darjeeling ... 95 a 96
Kurseong and Terai ... 40 a 41
Kuttal (Cachar) ... 13,500
Lakatoora (Sylhet) ... 94 a 96
Lower Assam ... 46 a 47
Luckinpore (Assam) ... 123 a 125
Majagram (Cachar) ... 125 a 126 X
Monacherra (Cachar) ... 77 a 78 X
Do. contributory ... 67 a 68 X
Mothola (Assam) ... 105 106 X
Do. Contributory ... 6 a prem. X
Mutuck (Assam) ... 150 a
Do. contributory ... 90 a
New Falloodi (Darjeeling) ... 75 a 77
New Gola Ghat Assam ... 206 a 208
New Mutual (Cachar) ... 215 a 220
Phoenix of Cachar ... 2 prem.
Punkabaree (Darjeeling) ... 100 a 101
Puttarea (Sylhet) ... 100 a 106 X
Rajabaree (Assam) ... 105 a 106 X
Supakati Tea Co. ... 30 a N
Second Mutual Cachar ... 20 prem.
Singbali and Murmah ... 5 a 10 dis.
Singel (Darjeeling) ... 113 a X
Soom (Darjeeling) ... 96 a 97
Springside (Darjeeling) ... 102 a 103
Sungoo River (Chittagong) ... 115 a 116
Teendarra Darjeeling ... 90 a 92
Takvar (Darjeeling) ... 139 a X
Upper Assam ... 70 a 71

SATURDAY, APRIL 14, 1877.

The following transactions were reported:—

IN GOVERNMENT SECURITIES:—

4 Per cents. at Rs. 97-8, and 97 12.
4½ % at Rs. 96 4.
5½ Per cents. at Rs. 101-4, for small sums.

IN SHARES:—

1. Bank of Bengal at Rs. 685 and 682½.
- (2) Parnag re Jute Co. at Rs. 66-67.
- (3) Budge Budge Jute Co. at Rs. 81.
- (4) Howrah Mills Co. at Rs. 88.
- (5) Central Cachar at Rs. 166 and a time bargain at Rs. 173 for delivery in 2 months.
- (6) Dessai and Parbutia Tea Co. at Rs. 150.
- (7) Kallacherra Tea Co. at Rs. 166 exclusive of the dividend.
- (8) Phoenix Tea Co. at Rs. 88 exclusive of the dividend.

Advertisements

NOTICE.

A SPECIAL general meeting of the British Indian Association will be held at the Hall of the Association on Thursday next, the 19th instant, at 4 p. m., for the purpose of considering the Public Works Cess and Irrigation Rate Bills.

All persons interested in these Bills are invited to attend the meeting and take part in its proceedings.

JOTEENDRA MOHUN TAGORE,
Honry. Secy. B. I. Association.

B. I. ASSOCIATION ROOMS,
18, British Indian Street.
CALCUTTA, the 16th April 1877.

BRAHMO SOMAJ BOOKS.

Sold at Brahmo Somaj of India, Mission Office, No. 13, Mirzapore Street, Calcutta.

	R.	As.
Brahmo Pocket Diary, 1877 ...	0	8
Ditto ditto best binding ...	0	10
Our Faith and Our Experiences ...	0	6
Romance of Language ...	0	2
Unitarianism Defended ...	4	0
History of the Corruptions of Christianity ...	8	0
Regenerating Faith ...	0	6
Sermon of Living God ...	0	1
Behold the Light of Heaven in India ...	0	6
Sacred Anthology ...	2	0
Last days of Rajah Ram Mohun Roy ...	1	0
Essays, Theological and Ethical ...	0	12
Historical Sketches of the Brahmo Somaj ...	0	4
Jesus Christ, Europe and Asia ...	0	3
Future Church ...	0	3
True Faith ...	0	2
Brahmo Somaj Vindicated ...	0	2
Popular Tracts, No. 1 to 4 ...	0	2
Destiny of Human Life ...	0	2
Re-construction of Native Society ...	0	1
Welcome Soiree in England ...	0	1
Lecture on Inspiration ...	0	4
Essential Principles of Brahmo Dharma ...	0	1
Proceedings of the Marriage Law meeting at the Town Hall ...	0	2
Theistic Annual 1872 ...	0	8
Ditto Ditto 1873 ...	0	8
Ditto Ditto 1875 ...	0	8
Ditto Ditto 1877 ...	0	10
Lecture on Progress of Theism ...	0	2
Ditto Age of Enlightenment ...	0	3
Lecture on Marriage Law ...	0	1
Ditto on the Jinas ...	0	2
Man the Son of God ...	0	1
Order of Service ...	0	1
Prayers for Different Occasions of Life ...	0	2
Lecture on Prayer ...	0	1
Ditto Alcohol ...	0	1
Practical Sermons of Rev. Dr Carpenter ...	0	12
Channing's Complete work ...	2	0
Morning and Evening Meditations by Miss Carpenter ...	0	10
Discourse on matters pertaining to religion ...	2	0
Perfect Life ...	1	0
Memories of Dr. Carpenter ...	1	0
Divine worship ...	0	1
The Church the Bible and Free thought ...	0	1
Salvation what it is, &c. ...	0	1
Strong points of Unitarian Christianity ...	0	1
Christ of the Gospels and the Christ of the creed ...	0	1
Lectures at the Brahmo School ...	0	2

INDIAN COMPOUND VEGETABLE POWDER.

An infallible remedy for Enlarged Spleen, Congestion of Liver, Chronic, Malarious Fevers and Loss of Appetite, prepared by Babu Dwarkanath Sen, Assistant Surgeon.

Price per packet for children ... 8 As.
 " " " And for adult ... 1 Re.
 To be had at No. 7, Shibnarain Dass' Lane Calcutta.

* Direction for the use of Medicine, to be had from Babu Boycanto Nath Sen.

STANDARD HOUSEHOLD REMEDIES

DR. D. JAYNES,

FAMILY MEDICINES

ARE prepared with great care, expressly for family use, and are so admirably calculated to preserve health and remove disease, that no family should be without them. They consist of JAYNE'S EXPECTORANT, for Colds, Coughs, Asthma, Consumption, and all Pulmonary and Brouchial Affections. It promotes expectoration and allays inflammation.

2-8 per bottle, 24 per dozen.

JAYNE'S TONIC VERMIFUGE, for Worms, Dyspepsia, Pica, General Debility &c. An excellent Tonic for Children, and a beneficial remedy in many of the ailments of the young.

0-8 per bottle, 5-8 per dozen.

JAYNE'S CARMINATIVE BALSM, for Bowel and Summer Complaints, Colics, Cramps, Cholera, &c. A certain cure for Diarrhoea, Cholera Morbus, and Inflammation of the Bowels.

1 per bottle, 11 per dozen.

JAYNE'S ALTERNATIVE of established efficacy in purifying the Blood, and for curing Scrofula, Goitre, Dropsy, Salt Rheum, Erysipelas, Cancers, and Diseases of the Skin and Bones.

2-8 per bottle, 24 per dozen

JAYNE'S AGUE MIXTURE, for the cure of Fever and Ague, Intermittent and Remittent Fevers, &c. These distressing complaints are very generally eradicated by this remedy, when taken strictly as directed.

2-8 per bottle, 24 per dozen; 240 per gross.

JAYNE'S LINDENT OR COUNTER-IRRITANT, for Spasms, Bruises, Soreness in the Bones or Muscles, Rheumatism, and useful in all cases where an external application is required.

0-8 per bottle, 5-8 per dozen.

JAYNE'S SANATIVE PILLS, a valuable Purgative, and a certain cure for all Bilious Affections: Liver Complaints, Costiveness, Dyspepsia, and Sick Headache.

6-8 per bottle, 5-8 per dozen; 20 per 4 dozen tin.

JAYNE'S HAIR TONIC, for the Preservation, Beauty, Growth and Restoration of the Hair. A pleasant dressing for the hair, and a useful toilet article.

2-8 per bottle, 24 per dozen; 240 per gross.

JAYNE'S LIQUID HAIR DYE, changes hair of any color to a beautiful black.

2-8 per bottle, 24 per dozen.

In settlements and Localities where the attendance of a Physician cannot be readily obtained, Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all, and in addition, Jayne's Medical Almanac and Guide to Health, to be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

All of Dr. D. Jayne & Son's Family Medicines are sold by

SYKES & CO.,

1, Grant's Lane Calcutta

By Appointment,

SEWING MACHINES.

BRADBURY & CO.'S CELEBRATED PRIZE MEDAL.

PEARSON'S WAX-THREAD HARNES MACHINE.

KNITTING AND DARNING MACHINES.

COTTONS, SILKS, LINEN THREAD.

And all Machine requisites, and extras.

Price lists free on application.

MULLER & CO.,

ENGINEERS & GENERAL AGENTS,

5, Hare Street Calcutta;

INDIAN TEAS

WHOLESALE AND RETAIL.

THE business of the undersigned is primarily a Tea business, and they supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, and which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City, and they are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80 lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., have to inform their Constituents, &c., that they have their own Agent in London, they execute having any such orders as they may be favored with, on one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FRIM ASSAM, CACHAR, DARJEE-LING AND KANGRA VALLEY.

Flowery Orange Pekoe, per lb.	Rs. 8	6	
Flowery Pekoe, per lb.	"	2	3
Orange Pekoe, per lb.	"	1	13
Pekoe, per lb.	"	1	9
Our Mixture, per lb.	"	1	7
Pekoe Souchong, per lb.	"	1	5
Souchong, per lb.	"	1	3
Broken Souchong, per lb.	"	0	15
Special Quotations for boxes, from 10lbs. and upwards.			

TERMS—CASH WITH ORDER.

H. J. MEYERS & Co.

14, Government Place.

NO MORE COUGHS OR ASTHMA.

NEWTON MASON'S Horehound and Linseed Linctus effectually cures all diseases of the Throat and Chest.

Sold by all Medicine Vendors.

Price, Re. 1-4 per bottle.

Indigestion relieved in five minutes.

Dr. Sime's Far-famed Pepsine Mixture—the great cure for Dyspepsia, &c.

Sold by all Medicine Vendors.

Price, Re. 1-4 per bottle.

A. W. MASON,

WHOLESALE AGENT FOR INDIA,

15, Royal Street, Calcutta.

IMPROVED PATENT TARPAULINS

Prepared on English Canvas only; and guaranteed Free from Adhesiveness either in Sun or Rain. They are finished expressly for use in hot Climates. No Tar is used in the composition, which is perfectly Pliable and free of all Spontaneous Combustible Matter. Our Tarpaulins with Ordinary Usage will last for 3 Years, which is double, the existence of any Imported or made here; and we guarantee to keep them water-proof for that period: our 25 years' experience in Europe and India, enables us to do so. The Arsenal, Fort William, has tested and found them all that we describe, and in addition Proof against Damp and White Ants.

All Tarpaulins made by us are Branded.

F. HARLEY & Co.,

MAKERS,

Calcutta.

SMITH STANISTREET & CO.

Pharmaceutical Chemists & Druggists
BY APPOINTMENT
 To His Excellency the Right Hon'ble
 LORD LYTTON, G.M.S.I.
 Governor-General of India,
 &c., &c.

SYRUP OF LACTATE OF IRON

Prepared from the original recipe. Lactate of Iron, in various forms of preparation, have been in use in France, and generally through the continent of Europe, for some years past, and is highly esteemed as one of the most valuable Chalybeate Tonic remedies yet introduced. The Syrup, being the most agreeable as well as convenient form of administration is in most general use. It is a most valuable remedy in the following diseases:—Chlorosis or Green Sickness, Leucorrhoea, Neuralgia, Enlargement of the Spleen, &c. In combination with quinine, it has also been very successfully used in the cure of Fever, while to persons of delicate constitution, enfeebled by disease it is invaluable. In bottles, Rs. 2 each.

SYRUP OF THE PHOSPHATE OF IRON

Rs. 2 per bottle.
 SYRUP OF PHOSPHATE OF IRON AND STRYCHNINE, Rs. 2 per bottle.

SYRUP OF PHOSPHATE OF IRON AND QUININE. Price Rs. 2-8 per bottle.

SYRUP OF PHOSPHATE OF IRON, QUININE AND STRYCHNINE (DR. ATKIN'S TRIPLE TONIC SYRUP), Rs. 2-8 per bottle.

Smith, Stanistreet & Co.

Invite special attention to the following rates the quality guaranteed as the best procurable:—

Pure Erated Waters.

Made from Pure Water, obtained by the new process through the Patent Charcoal Filters.

	Rs.	As.
Aerated plain (Treble Erated), per doz.	0	12
Soda Water ditto	"	0 12
Gingerade ditto	"	1 4
Lemonade ditto	"	1 4
Tonic (Quinine) ditto	"	1 4

The Cash must be sent with the order to obtain advantage of the above rates.

DRUGGISTS' HALL.

35-36, COLLEGE-STREET, CALCUTTA.

ESTABLISHED 1846.

JUST received large consignment of Drugs, Patent Medicines, Surgical Instruments, &c., &c., from London, per Steamers recently arrived.

Town and Mofussil orders promptly executed at cheap rates.

The attention of the public is specially invited to the following much-esteemed preparations made at the Druggists' Hall:—

"Hair Oil" especially adapted for Ladies.

It keeps the head cool, restores the growth and natural color of hair, and has a pleasant flavor. Re. 1 and Rs. 2 per bottle.

"POMADE FOR BALDNESS," A SURE

REMEDY, Re. 1 per bottle.

"Cholera Mixture" and "Pills"

This specific has already obtained a very high repute for the prevention and cure of Diarrhoea, Cholera, &c., &c.

The Mixture 1-8 and Rs. 2 per bottle, and the

Pills Re. 1 and Rs. 2 per box.

"Spleen Mixture" and "Powder"

Price Rs. 1-8 and Rs. 3 per bottle, and Powder Re. 1 per dozen.

The proprietors have reduced the prices of Soda, Lemonade, Tonic, and all Mineral Waters for cash only; the quality being guaranteed as the purest and best procurable in Calcutta.

	Rs.	As.	per dozen.
Soda Water	...	0 12	" "
Lemonade	...	1 0	" "
Gingerade	...	1 0	" "
Tonic	...	1 0	" "

The Proprietors beg to state that their Compounding Dept., is under the superintendence of European Apothecary of long standing and great experience in Pharmacy. Prescriptions carefully dispensed with as little delay as possible. They hope their constituents and the public in general will continue their patronage as heretofore. A distinguished Medical Practitioner of Calcutta Babu Rakhal Chunder Sen, I. M. S., may be consulted daily at their Hall, free of charge, from 7 to 8 A. M. in the morning and from 2 to 4 P. M. in the afternoon.

BABU BASANTA KUDARI DATTA,

HOMOEOPATHIC PRACTITIONER,

No. 20, Sunkar Halder's Lane, Ahiritolah.

DATTAS



LABORATORY

No. 312, CHITPORE ROAD, BURLTOLA, CALCUTTA.

AGENT—LONDON

MESSRS. HENRY TURNER & Co.

AGENT—AMERICA

MESSRS. BOEREKE & TAFEL Co.

FRESH

Medicines and other Requisites

Arrive both from England and America.

Medicines, Boxes, Books, Pamphlets;

Absolute Alcohol; Cholera-spirit; Camphor.

SPECIAL REMEDIES.

For Supposed, Laborious and Difficult menses, Leucorrhoea and Hysteria each phial Re. 1.

For Spermatorrhoea; per phial Rs. 3.
 For Asthma; Pile; Pain; Dysentery;

Diarrhoea; and sore—each phial ans. 8.
 For Cholera and diseases of the children.

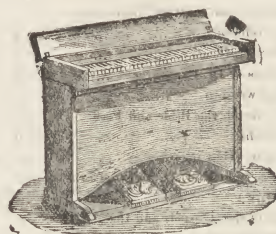
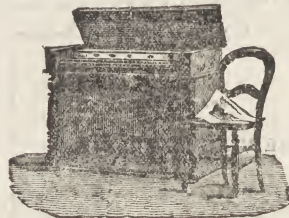
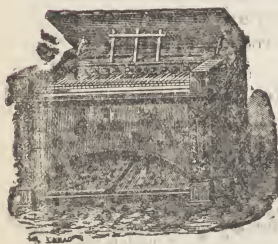
Lemonade, Soda and Tonic water always.
 Ice—From March to August.

TERMS—CASH.

Illustrated Price List free on application

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HARMONIUMS.

Harold and Co., call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description
 are always kept in Stock.

P. W. FLEURY & CO.,**BUILDERS ENGINEERS,**

AND

CONTRACTORS FOR DRAINAGE AND WATER.

No. 63, Dhurrumtollah Street,

S. E. Wellington Square.

THE FOLLOWING ARE OUR

REDUCED RATES,

For laying Galvanized Iron Pipes,

For a supply of Water, for

DWELLING HOUSES.

Labour of connection with main water

pipe Rs. 6.

Laying $\frac{1}{2}$ inch bone pipes at 5 inches per foot," $\frac{3}{4}$ inch " " 7 " per foot.

We guarantee to keep all the water pipes and brass fittings, supplied by us, in good working order for

THREE (3) YEARS.

Free of Extra Charge.

No. 63, DHURRUMTOLLAH STREET,

S. E. Wellington Square.

*Old Sores and Old Skin Diseases.*

The seeds of these disorders are effectually expelled by this penetrating Ointment, not only from the superficial parts, but from the internal tissues likewise. Any case, even of twenty years' standing, speedily yields to its influence.

A Certain Cure for Bronchitis, Diphtheria, Sore Throat, Asthma, &c.

For curing sore throat, diphtheria, bronchitis, tightness of the chest, and pain in the side—which instant treatment alone prevents degenerating into more serious maladies, this Ointment has the same powers over chest complaints as a blister possesses, without causing pain or debility. Old asthmatic invalids will derive marvellous ease from the use of this Ointment, which has brought round many such sufferers and re-established health after every other means had signally failed.

Bad Legs, Bad Breasts, Old Sores, and Ulcers.

By rubbing the Ointment round the affected parts, it penetrates to the tissues beneath, and exercises a wonderful power on all the blood flowing to, and returning from, the diseased part. The inflammation diminishes, the pain becomes less intolerable, the matter thicker, and a cure is soon effected. In all long-standing cases, Holloway's Pills should also be taken, as they will thoroughly expel all depraved humours from the body.

Patent Screw down Stop Cocks $\frac{1}{2}$ inch at Rs. 3 each.
Ditto " " Bib Cocks $\frac{1}{2}$ inch at Rs. 3 each.
Ditto " " Bib Cocks $\frac{3}{4}$ inch at Rs. 4 each.
Brass connecting Ferrule 1 Rupee.
Angle Iron Bracket for securing Bib Cock to wall Re. 1

THREE (3) YEARS.

Free of Extra Charge.

No. 63, DHURRUMTOLLAH STREET,

S. E. Wellington Square.

[ESTABLISHED A. D. 1838.]

H. C. GANGOOLY & CO.,

Stationers, Engravers, Printers, &c.

24, MANGOE LANE, CALCUTTA.

The following are few of the description of works undertaken and goods sold by us.—

ENGRAVING DEPARTMENT.

Zinc plate for marking cases, Office Seals, Badges, Turban Badges, Door-plates, Seals for Indigo Cakes, Punches for marking on metal utensils, Hammer with letters cut thereon, Branding Irons, &c., Engraving on plated-ware, Gold, Silver, Ivory, valuable Stones, Wood &c. &c.

PRINTING DEPARTMENT.

Rent Dakilas, Mercantile Forms, Cards-visiting, Business, &c., Maps, Plans, executed from Letter and Lithographic Presses, Stamping Monograms and Crests in colors, or Gold, Silver &c., Books, Pamphlets in English, Bengali and Nagree, &c.

STATIONERY DEPARTMENT.

Note and Letter Papers of various quality and sizes, Envelopes to match them, Writing and Printing Papers, Cards Visiting, Business, Ball-programme, Invitations &c., Writing, Printing, Lithographic, Inks, Steel and Quill Pens, Holders, Inkstands, and many other requisites in stationery, fancy Note-papers and cards for wedding invites, Envelopes, &c.

CATALOGUES ON APPLICATION.

Terms cash or reference for payment in Calcutta.

BEST OILS.

Per Imperial Gallon.

Raw Linseed Oil	...	Rs. 1 14
Boiled ditto	...	" 2 0
6-gallon Iron Drums, each	...	" 2 8
Guarantee drying within 24 hours.		
Cocoanut Oil, per maund	...	Rs. 18 0
Castor Oil	...	" 14 0
$\frac{1}{2}$ -md. Tin Canisters, each	...	" 0 12

BENGAL MILLS CO.,

49, New China Bazar.

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SUNDAY EDITION.

VOL XVI.]

CALCUTTA, SUNDAY, APRIL, 22, 1877.

{ REGISTERED AT THE }
{ GENERAL POST OFFICE. } [No. 94

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Editorial Notes.

THE Secretary of State has expressed his approval of the Viceroy's action in the Fuller case.

THE Prince Imperial of France has accepted Freemasonry. He has been elected to the position of the Grand Master of French Orient; of course the Roman Catholics don't like this, because their hostility to the craft is well-known.

In charging the Grand Jury, at the Spring Assizes for the county of Durham, Lord Chief Justice Coleridge recently remarked that "within his short experience as a Judge; and having lived some considerable time in the world amongst other judges, and judges of much larger experience than himself, it was certainly the case that if we could make England sober we might shut up nine-tenths of the gaols."

WE are glad to learn that His Honor the Lieutenant-Governor has kindly consented to accept the office of President of the Albert Institute, and that the names of Mr. C. H. Tawney and Father Lafont have been added to the Committee. The repairs of the Albert Hall are likely to be completed by the middle of the next month. A collection of portraits of distinguished Native and European gentlemen and a yearly series of lectures are talked of in connection with the Hall.

DEAN STANLEY lately delivered his farewell address as Lord Rector of the University of St. Andrews. As an elaborate exposition of liberal theology it was admirable and really exemplary. Among other things the learned Dean controverted the assertion of Lord Macanlay that theology differs from all other sciences in its unchangeableness. He contended that "each successive epoch of Christendom has varied enormously from the faith

of its predecessors" and that "each form of belief" prevalent among Christians "is but an approximation to the truth and not the whole truth itself." As instances of the changeableness of theology he mentioned "the interminable questions respecting predestination and justification," and the dogma that unbaptised children are doomed to eternal damnation. "The same critical process which has opened our eyes to the beauty and wisdom of the Sacred Record, has been revealing to us the large infusion of the poetic element, and enabled us to distinguish between the temporary and essentially between the parabolical and the historical." Dean Stanley then spoke of the miracles and seemed not to attach much importance to them as an essential element of a man's creed. He said that the miracles are rather to be believed for the sake of the gospels than the gospels for the sake of the miracles. This was a characteristic hit and we think it served to clear the theological position of Dean Stanley a great deal, which, if we are not much mistaken, is a nearer approach to theism than any other sect within the pale of the established church.

THE studies on Indian philosophy, published by Mr. M. M. Kunte of Puna, in which extensive commentaries on Saddarshana are laid before the public every month, would be of very great use to every one who wants to have an insight into an important system of Hindu philosophy. The following statement, for instance on the institution of caste as it was prevalent in former times will be found interesting. "The purport of the sutra is simply this: it does not matter what the caste of a woman is, the son belongs to the caste of the father. In determining the social position of a son, no importance is attached to the social position or caste of the mother. Her caste or social position is entirely subordinate. The statement made in the sutra is perfectly in conformity with the history of the Aryans in India. In ancient India a daughter of the warrior-caste could be married to a Brahmana-boy. Again, a youth of the warrior-caste could accept the hand of a merchant-girl, and a merchant could marry a Sudra-girl. This system was

called smooth (Anuloma). This was a recognized system, and sanctioned by religious law. When a Brahmana-girl married a Kshetriya-boy, and a Kshetriya-girl, a Vaishya-boy, and a Vaishya-girl, a Shudra-boy, the marriage was called rough (Pratiloma), and was condemned. "One who is not besotted ought to preserve the thread of his birth." "When one is not a Brahmana, he becomes a Brahmana by thinking of his ancestors." These texts reveal that caste as it existed was different from what is now recognized as caste. Jaimini knew the ancient system of caste. This sutra, if considered a mere illustration, would suit the place where it occurs." Mr. Kunte's publications ought to be patronized in this part of the country.

PROFESSOR CLIFFORD in an article on "the Ethics of Belief" in the *Contemporary Review*, sums up his conclusions in this manner:—

"We may believe what goes beyond our experience, only when it is inferred from that experience by the assumption that what we do not know is like what we know."

"We may believe the statement of another person, when there is reasonable ground for supposing that he knows the matter of which he speaks, and that he is speaking the truth so far as he knows it."

"It is wrong in all cases to believe on insufficient evidence; and where it is presumption to doubt and to investigate, there it is worse than presumption to believe."

Professor Clifford's conclusions are directed against the fundamental bases of religion and faith. According to another writer in the same periodical, the learned Professor holds the beliefs in God and immortality as "absurd, groundless, and demonstrably false. He attacks them in every conceivable way, with reason and with rhetoric. Like the Apostles of Christ he invokes 'the sleepless vengeance of fire' upon those who do not share his unbelief, but who still 'soil their hearts,' as he puts it, with arguing for their Gods, their hells, their heavens—'sickly dreams,' so he calls these, 'of hysterical women and of half-starved men.'" This seems to be atheism,

pure and simple ; and as atheism has been unanimously declared by all philosophers to be the most illogical form of unbelief, we wonder where Professor Clifford got sufficient evidence to support his arguments against theism. It is strange sometimes how unbelievers go to supplant religion by science on the ground of insufficient evidence, while it is a fact that half or more than half of the hypotheses of science are pure assumptions with little evidence to prove them or as little to prove that the religious truths which they oppose, are false.

THE last number of the *Calcutta Review* contains an article headed : " General Tremenhoe on Missions." General Tremenhoe has written a book in which he contrasts the system of education in Government and Mission Schools. It appears to be a very thoughtful production, and contains many excellent hints on Christian education in this country. From what we read in the article the gallant gentleman does not like that the funds at the disposal of the missionary societies should be devoted to the cause of secular education. He objects to the mission schools and still more to the system of Bible-teaching pursued there. He maintains that there is a large body of religious truths common to all creeds which Government ought to teach in the schools. Among the divine truths he enumerates, are the following :—

1. That our great internal teacher of religion is conscience.
- That aspect of natural religion is severe.
- It suggests that we shall be judged.
- That the offender must suffer.
2. All religions are based on the sense of sin.
- Its many variations proclaim
- (a) That man is in a degraded, servile condition.
- (b) That he needs expiation, reconciliation, and some great change of nature.
- (c) Which includes the doctrines of a Priesthood, Mediation, and Atonement. They all imply hope.

While we admit with the General that there are truths common to all religions which ought to be taught in the Government schools, we do not think that he has been very happy in his enumeration of them. In the first place he confounds dogma with truth, and in the second place, in trying to escape from the charge of advocating sectarian teaching, he succeeds only in presenting dogmatic theology in a generalised garb. Supposing that the body of truths enumerated does satisfy the Hindus, Christians and Mahomedans, how does General Tremenhoe propose to meet the requirements of that largely growing class of liberal thinkers who do not believe in Mediation and Atonement?

Mr. Eden's straightforward speech at the Bethune School encourages us to hope that something may yet be done to improve that

institution. It has done one thing at all events. It has disturbed "stagnant waters." It has roused the Committee to a sense of their responsibilities. Whether any good will come out of this agitation is more than we can say. The stolid conservatism of the class for whose benefit the institution has hitherto existed will perhaps continue to oppose reform, as it has hitherto done ; but then we have the plain assurance of the Lieutenant-Governor to go upon that the opponents of reform must give in, or the Government will refuse to keep up the costly sham. Now let us see what the Committee can and ought to do in the direction of reform. The school, as it is, should, in our opinion, be placed under a thoroughly Hindu committee without any heterodox element, Christian or Brahmo and should be managed with due regard for the prejudices and feelings of the orthodox Hindu community. Another committee, of a more liberal character, should be organized to take charge of higher teaching, for the benefit of such pupils as may avail themselves of it. This should be a separate department altogether, open to all classes of the Hindu community, and should be conducted upon liberal principles. We do not quite see the feasibility of amalgamation with the existing High Class Brahmo schools in Calcutta, as the Bethune School does not possess the agencies and resources required for keeping up an Entrance class. We would recommend the Lecture System, with periodical examinations and scholarships. The system of instruction must be thoroughly adapted to the female mind, and should be placed under the supervision of a Ladies' Committee, to be composed of such ladies as Mrs. Bayley, Mrs. Chapman, Mrs. Grant, Miss Pigot, Miss Chamberlain, Mrs. Wheeler, and the Lady Superintendents of the Bethune School, the Native Ladies' Normal School and the Banga Mahila Vidyalaya. The time has come for the higher education of women, and if the Bethune School Committee do nothing in the matter, we hope an independent movement will be set on foot by the more advanced section of the Native community upon the basis of some such plan as is indicated above.

THE UNKNOWNABLE BUT APPREHENSIBLE.

PHILOSOPHY has declared in the clearest manner that the Infinite though incomprehensible is apprehensible. And as philosophy is nothing if it lives in the clouds and does not descend to the level of daily life, we must endeavor to realise this deep principle in our own consciousness. When we say that God is incomprehensible we know what we mean, The

Infinite slips away beyond the bounds of finite thought. We pursue him in conception, but He is lost in endless space and time. If we think of His attributes, His love, power, wisdom, holiness, each is lost at last, as the little river in the vast sea in infinity. Thought finds no resting place and conception is altogether baffled. Every day we realise this spiritual discomfiture in our struggle with the Infinite. In our prayers and meditation we daily feel repulsed. Our adoration of the Infinite is a defeat we daily court, a failure we deliberately and reverently welcome. There is honor in this defeat, and glory in this failure. Though baffled we worship the Infinite still. Though He eludes our grasp we would pursue Him still. The little bird knows there is no resting place above, and yet it soars and soars joyfully in infinite space, only to return to its nest disappointed and defeated. There is pleasure in the mere chase. In attempting to approach the Unapproachable there is a real gain. To know that God cannot be known is a positive joy. Hence is it that man never ceases to pursue the Infinite in meditation and prayer, although his highest conception never reaches Him. But is our knowledge of Divinity simply a knowledge of the Unknownable? Is devotion only a fruitless search, a mere running about? Is the joy of meditation the happiness of conscious discomfiture, and nothing more? Are we then to banish God from the domain of positive thought? No. We have said enough of our negative knowledge of God. We also possess some positive knowledge of Him. We may not comprehend Him ; yet we apprehend Him. Apprehension means catching or laying hold of an object. And in this sense we may fairly use the word in reference to our knowledge of God. We cannot embrace or encompass the Infinite with our finite intelligence. Yet we can catch a part of Him. The whole of Divinity does not come within the circle of our positive knowledge, but a certain measure does come. Of the Infinite we may have only a negative idea ; but that much of Him which is known is known positively. Knowing that He is beyond our conception as a whole, we can still catch Him and lay hold of Him. The philosophical Theist allows himself to be lost in infinity, yet for purposes of worship, meditation and devout love he localizes that infinity in limited space, and there realizes his God. He may perceive the Infinite in a rose, in the little blade of grass, in a mustard seed. He sees vastness compressed in a point. The thin Divinity reigning in boundless space he sees thickened and deepened, so to say, before him. The light of His presence diffused above, around and below, is concentrated in a focus with intensified brilliancy. Not only His presence but also His attributes thicken in the particular place in outward nature or in the inner sanctuary where we may have localized Him for the time. Then with faith and attention we dive into each attribute,—love and holiness, power and wisdom,—and catch it in a most intensified form, and as we see that little bit of Divine essence, so brightly sparkling before us, so sweetly fastened in the heart's affections, the eyes send forth streams of love and joy, and proves by the logic of tears that though the Infinite is unknownable, He can be apprehended and loved with passionate fervor.

MR. PHEAR'S PEASANT VILLAGE
LIFE IN BENGAL.

MR. PHEAR'S account of village life in Bengal is interesting, and shows a considerable amount of observation. But we cannot vouch for his facts, nor can we guarantee the soundness of the reflections which he often makes on the manners and habits of the people whom he has undertaken to describe. In the first place we should like very much to be told what Mr. Phear means by a Peasant Village. If he means by it simply a number of cultivators of the soil living together, he can hardly dignify such a settlement with the name of "a village". It would be a mere hamlet unworthy of such description and attention as the ex-Judge has thought fit to accord to it. If, as we think, Mr. Phear means to make an ordinary Bengali village the subject of his paper, much of what he says would be correct, though a great deal would not be. Mr. Phear, we believe, took singular pains to know as much about the people among whom he sojourned as possible. But it is impossible for a European from his peculiar standpoint to understand the nice shades and grades which distinguish the different strata of Hindu society from each other. Whatever is not European, or anything approaching to it, is brought down to a common level of uncivilized existence in which hardly any mitigation or modification is traceable. Just as to the eyes of a Hindu every European house appears to be the same, the manner of keeping it the same, and no difference perceptible either in the kind or quality of food, costume, or furniture, though to Europeans themselves there will be an endless diversity on each and all of these points; so to European eyes all Hindus are just or very nearly the same, their habits, habitat, their food, their clothes and everything concerning them would present unvaried uniformity. Mr. Phear's descriptions of village life in Bengal remarkably illustrate such a tendency, and we have always held the opinion that Mr. Phear is intensely English in his tastes and standards of judgment. Take the following instance:—

Perhaps the most striking feature apparent in the village community, as seen by the European eye, is the seeming uniformity in the ways and manners of the daily life of all the component classes, a uniformity which from its comprehensiveness indicates a low level of refinement. From one end to the other of the village the homestead presents scarcely any variation of particular, whether the occupant be a poor rort, or a comparatively wealthy Mahajan or trader, and its furniture is pretty nearly as meagre in the one case as in the other. Sometimes the house of the wealthier and more influential man is *pucca* or brick-built, but it is seldom, on this account superior in appearance to the thatched bamboo homestead of his neighbor; on the contrary, it is generally out of repair and partially broken down. Its plan is quadrangular, like that of the homestead, with a similar arrangement of offices, and being closed in with its own walls is as a rule very dismal and dirty on the inside. The interior courtyard by its untidiness and unkempt aspect,

commonly offers a striking contrast to the wholesome cleanliness of the open homestead—*ukhan*. Little more is to be found in the front apartment than in the *baitakhana* hut of the peasant. Probably the one man will have finer and more numerous bodyclothes than the other, and better blankets; his cooking utensils and other domestic articles (very few in all) may be of brass instead of earthenware; his *kutcha* of metal or even silver-mounted instead of coconut shell; his women will wear a richer and a greater quantity of ornaments than the women of his neighbor. He may have a wooden *gadh* (*tikraposh*) or low platform in his receiving room, on which he and his guests or clients may sit cross-legged, slightly raised above the earthen floor. He may have a richly carved, in place of a plain *pitra*, or strong box for the custody of his valuables, or even a plurality of them. But both households will conform to the same general habits of life, and show very primitive. The food of the two is pretty much alike, rice in some form or another, and curry; this is eaten by taking it out of the platter with the fingers. The appliances of a slightly advanced stage of manners, such as anything in the shape of knives and forks and spoons for eating purposes, tables, chairs, &c., are almost unknown.

Now in point of fact the differences observable in habits, ideas, food, &c., amongst the different castes of Hindu society are immense. In a Brahmin's household, whether living in a *pucca* building, or a *kutcha chupper*, the attention to cleanliness in the aspect of the rooms, in the quality of food, in the appearance of the domestic utensils will be palpable to any Hindu. We admit there is not that over-attention to "the refinements of life" which every European, who has been able to gather the least competence, will think it his religion, or more than his religion, to secure for himself and for his family at any cost. There is good deal of what may be justly called untidiness in almost every Hindu household. But still there is a deep desire in the better classes of the most orthodox Hindu society to keep everything about it pure. And those who understand the inner atmosphere of Hindu life, and do not form their opinions from the superficial standard of personal refinement in the European sense of that expression, do feel that in a genuine Hindu household cleanliness is held to be a most sacred thing. Mr. Phear's pathetic allusion to the absence of knives and forks is touching. We have some acquaintance with European habits and European life, and may we ask Mr. Phear in how many of the poorer classes of European households, say in Calcutta, are the knives, forks, and spoons kept as clean as the fingers of the Hindu would be, when he scrupulously washes them before sitting down to eat his simple vegetarian food?

Speaking about the religion of the villagers Mr. Phear says:—

The religious creed of both men and women is most crude and ill-formed, at best a tangled tangle of mystical and fetich ideas. Such worship as is not vicious is fetich and deprecatory in its object. Women especially, probably from their greater ignorance and restrained condition of life, are disposed to attribute even common incidents to the agency of invisible beings. There are for them jungle spirits and river spirits, headless spirits, six-handed goddesses, ghats, goblins; and in some parts of Bengal witch-even eyes is certain to be looked upon as a witch, and children are carefully prevented from appearing before such a one. Girls perform *broto* with the purpose of averting future ills. Astrology, magic, science, half faith—grows out of these elements, and

has its professors in nearly every considerable village. Signs of prognostication are carefully sought for and bear each an assigned importance. For instance, sneezing is generally inauspicious; the ticking sound of the lizard is a deterring omen; when a certain star rises, the women of a family will not leave the house; women will hesitate to cross a stream of water the day before that fixed for the performance *shrad*. In short, their down-sittings and uprisings, walking, sleeping, eating, drinking, may be said to be subject to the arbitrary control of spiritual agencies! and a not despicable means of living, in the intercalation of the phenomena by which these supernatural governors allow their will or intention to be discovered.

Here again Mr. Phear is very much at fault. There is a considerable amount of idolatry and superstition in Hindu villages it is true. But to say that the people, men, women, of all castes alike, perpetually live in the demoralizing sphere of grossness and dread "of spiritual agencies" depicted by Mr. Phear, is, to say the least, an exaggeration. The people are no more superstitious than the population of a Roman Catholic village in France would be, and much more humane and delicate than the Irish neighborhoods of Manchester or Glasgow. There is not a word in all that Mr. Phear has said of the simplicity, the moral purity, the hardworking habits, the artless humanity which any one who has experience of Hindu villages, must have noticed there. But to a foreigner these things would not easily occur. The description given by Mr. Phear of the *modi's* shop is characteristic.

The *modi's* shop is a conspicuous feature in the village. In a large village there will be three or four of them, each placed in a more or less advantageous position relative to the village paths, such as at a point where two or more thoroughfares meet, in a comparatively open situation, or in the neighborhood of the place where the weekly or bi-weekly *hat* is held. The shop is most commonly a bamboo and mat hut, sometimes the front one, so to speak, of the homestead set, sometimes standing singly. To open shop the mat side next the path or roadway is either removed altogether or swung up round its upper edge as a hinge and supported on a *labang* post, a post-house fashion; the wares then stand exhibited according to their character, seeds and spices in earthen or wooden platters on the front edge of the low counter, which the raised floor forms, caked rice sugar (*gour*), mustard and other oils, salt, rice in various stages of preparation in some what larger open-mouthed vessels set a little further behind, and quite in the rear broad scales of unhusked rice or paddy (*datim*), on the side walls are hung the tiny paper kites which the Bengali child and man alike is so fond of flying all sides of kite, reels, coarse twines, rude and primitive pictures, charms, &c., while the vendor himself squats cross-legged in the midst of his stores or sits on a *mokra* outside. The liquid articles are served out with a ladle, the bowl of which is a piece of coconut shell and the handle a null-sized bamboo splint, and are meted out by the aid of a measure, which is made by cutting off a piece of bamboo cane above a knot? The seeds and so on are taken out with the hand or bamboo spoon and weighed in very rude wooden scales. Occasionally when the *modi* does business in a large way the hut which constitutes his shop may be big enough to admit the purchaser, and then the articles will be piled on roughly formed tables or benches. If the sale of the goods piece goods be added to the usual *modi's* business, a separate side of the hut furnished with a low *laktopost* is generally set apart for this purpose. The *modi* then becomes more properly a Mahajan, and the bamboo hut will usually be replaced by a *pucca*, brick-built room.

These minute and interesting descriptions give ample evidence that Mr. Phear has personally seen much of what he has described, and that his observations have been

made with the evident object of giving as nearly as possible a faithful narration of the details that presented themselves before him in the course of his travels.

Correspondence.

RELIGION AND SOCIETY: THEIR PRESENT INHARMONIOUS RELATION.

To the Editor of the *Indian Mirror*.

SIR,—Can a vicious man ever become virtuous? This, I suppose, is the grand problem which some of the best theological systems in the world have attempted to solve. However various and conflicting may be the methods which they have followed in solving this great question, it is unquestionable that all agree in asserting that a vicious man can be converted to religion and righteousness as naturally as dead swamps and deserts can be made to "blossom as the rose." But, Sir, I have reason to believe that the elevating effect of this sweet doctrine—sweeter far to the soul of the repentant sinner—is almost wholly destroyed on an extended survey of the dealings of men to their fellow-brethren. Society, as it at present exists, seems, as I shall endeavor to make it appear, to have no regard for the feelings of a reclaimed sinner. I am not one of those who would revolutionise the present order of society and would have it raised on an entirely new basis, such as would satisfy the passing whims of a few visionary speculators. For my part, I feel extremely thankful, that there is much in the present state of things, which is calculated to confer immense good on humanity—that there is, I am bound to say, much to encourage virtue and much more intimidate vice. But, Sir, I hope it is not reserved for me to discover that human nature is exceedingly frail;—that it is not the lot of many men in this world to hold on undeviatingly in the path of rectitude. There have been moments even in the lives of the best and the wisest, when they fell conspicuously short of that high standard of character to which they had attained honorably alike to themselves and to mankind at large. What, Sir, I contend for is that having regard to this acknowledged weakness in man, there is not in the present constitution of society, any positive provisions for the moral elevation of the vicious. Suppose a man owing to a combination of unpropitious circumstances, whose unhappy influence he had not sufficient moral force to resist, commits a certain crime. The world justly punishes him for his offence. His conscience is now awakened, and he is self-condemned. He now resolves—honestly resolves—to pursue a strictly virtuous course of life. And true to his resolution, he cultivates his moral nature to such a high degree of perfection that, but for his former conviction, people would not hesitate to rank him in the same class with the greatest moralists that ever lived. But his doom is already sealed. All his endeavors after improvement, and even his ultimate success will

avail nothing to gain him the approbation of the world. That one misdeed for which he was punished, and made sufficient amends afterwards, is still fresh in every memory and seems to justify a fault-finding world in marking him for everlasting disgrace and looking upon him with contempt and indifference. So far from giving him the credit due to his excellent morality, the society in which he moves, will, however, take an ill-natured delight in consigning his name to eternal infamy. The public will shew him no confidence and will, for ever, shut him out from all positions of honor and responsibility, notwithstanding his tested fitness for them. In fact, like an out-cast from society he is condemned to pine away throughout his days in poverty and obscurity and disfavor, which he does not at all merit. Under these fearfully depressing circumstances, which blast away all the noble aspirations of the soul, his heart begins to lose courage and gradually becomes a prey to the most harassing anxieties that eat into his very vitals. And, at last, a settled melancholy looks him steadily and frowningly in the face,—day and night without cessation. Persecuted by the world, driven to the uttermost pitch of despair, he sinks into an early grave, unlamented by none, if any. Alas! for the poor victim of a sadly defective social system. Who shall say of what valuable service would he have been to the society which had been unkind enough to reject him.

Sir, what cheering hopes would mere Religion hold up to the man whose case I have attempted to describe above? Religion says that for the repentant sinner is the "Kingdom of Heaven." But, strangely enough, society seems rather disposed to repudiate this lovely voice of Religion. The unfortunate man who has but once in his life sinned not very seriously against the laws of the land and has, therefore, suffered a public disgrace, is damned for ever, notwithstanding his thousand good qualities and future amendment. Sir, it is my honest conviction that the present conformation of society is highly unfavorable, in many important respects to the right development of virtue in its members. The element of Love is sadly wanting in it. That very principle which is the foundation of all that is good and noble in man—which, alone, can make the world worth living in—is, to the greatest misfortune of man, almost totally absent from it. When social man shall learn to respond to the soul-entrancing voice of Love as easily and enthusiastically as the poet's mind is spontaneously enraptured at the melodious music of birds and streams,—when all false notions of justice that at present obtain in this world, shall be dissipated away—then, and not till then, may the sinner's heart beat with joy at the prospect of recognition and regeneration by repentance and amendment. Then, and not till then, can the world, reasonably hope for the consummation of that grand work which the greatest men of all ages have endeavored to bring about.—I mean the harmonious co-operation of Religion and Society "to breath peace on earth and good-will to men."

I shall thank you to publish this correspondence in a Sun-day issue of your much-estem-

ed journal, should you think it worthy of such an honor.

Yours &c.,

Harmonialist.

CALCUTTA, }
April 7, 1877. }

To the Editor of the *Indian Mirror*.

SIR,—Weakness of Buddhism; as judged by one who has travelled among Buddhists of China and Thibet:—Andrew Wilson.—See his "*Abode of Snow* 1876."

"In the monastery of Tashigong the Lamas have a secluded position for a monastery among the precipices of a mountain which none but themselves care to ascend. This tendency of Buddhists to absolute seclusion has kept, and will keep Buddhism from ever being a power in the world. Even in China, where Buddhism must, at one time, have had great attractions for the people, it has long ceased to be an important element in the national life. It had to give way, even before such a religion as Hinduism; and again before a negative positivism which is the religion of Confucius. Buddhism must give way whenever and wherever men reach that point of advance which we call civilization. Still, there is a point of human development, antedating civilization, but a favorable step beyond the period of tribal fighting,—when a religion like Buddhism naturally flourishes Thibet is in that position now. So Buddhism reigns supreme in Thibet; though it has disappeared from India, and has so little power in China." [I have given this statement of Wilson's nearly verbatim; but in one or two places slightly condensed his record of a judgment which is all the more valuable because based on rare opportunities of personal residence among Buddhists, in China and Thibet.]

Yours &c.,

C. H. A. D.

Devotional

THOU art exceedingly good, O Lord, full of the sweetest, tenderest and holiest qualities. Those who resort to thy house, get an abundance of everything that is sweet and holy. Teach us to be thy dependants and applicants at thy doors. Teach us how to pray to thee in the genuine poverty and trustfulness of spirit.

How exceedingly small and commonplace is my allegiance to thee, O God! The poor homage of my devotion, though so refreshing to me, is little, very little in thy sight. The temporary excitement of aspirations, the awakening of love and trust during the brief moments of daily worship is not what thou desirest to see in thy devoted servants. When shall I learn to yield every atom of my being to thee, when will my aspirations cover every moment of my earthly existence? One brief moment of thy company used to be enough for me in times gone by, but now O Father, I long to build my home in thee, and abide in it for ever.

We see before us, O Mighty God, the prospects of a dreadful and devastating war in the far west. The heart shudders at the thought of the atrocious cruelties which are about to be perpetrated, and the misery and wretchedness likely to be caused. O Merciful God, thy children shall with hideous war cries assail and rend each other, and with savage fury spill the blood of brothers. Grant that the hostile nations may yet see the folly and wickedness of war, and desist from it. Cause the light of better counsel, O Lord, to enter the deliberations of all European monarchs and rulers, so that they may by mutual forbearance and cordial co-operation avert the impending catastrophe.

Two of our missionary brethren after receiving a year's training have gone away to preach thy saving truth, O God. They need thy light. Vouchsafe unto them thy inspiring and gladdening presence wherever they may go, and grant that their words and deeds may influence those around them. Make them prayerful and humble, pure in heart, diligent in work and always fond of thy sweet name.

The Brahma Somaj.

THE sixth anniversary of the Barrpore Brahma Somaj took place on last Friday.

BABU GOUR GOVIND ROY has proceeded in the direction of Dacca and Sylhet from Serajunge where his operations have been successful.

THE *namkara* ceremony of the youngest son of Babu Dina Nath Mozumdar, the Brahma Missionary, took place on Friday morning in the prayer hall of the Bharat Asram.

THE *Evet* gives the following interesting summary of the lecture given by Babu Bango Chunder Roy, the Brahma Missionary in East Bengal. Mr. Livingstone, a Professor of the local College, presided on the occasion:—"The lecturer after dilating on the all-absorbing importance of the subject discussed whether the knowledge of God was mediate or immediate, deductive or intuitive. If it were mediate and deductive it was necessarily the province of metaphysics and intellect. But such knowledge could not be proved with that exactness and certainty with which scientific knowledge could. Such exact and certain knowledge of God, was only attainable if it was immediate and direct. He said that the true method of attaining the knowledge of God was at once subjective and objective. But though the knowledge of God was direct and immediate he did not mean that metaphysics and intellect were to be eschewed out of religion. What he contended for was simply that intellect was not the first element in the knowledge of God. As the external world was known through the medium of senses, so God was known by means of spiritual senses. The possibility of the immediate knowledge of God could by no means be proved to one who would not thirst after him. Even as the created light

of sun reveals the external world to man's view, the uncreated light of God Himself reveals his own nature to those that seek him. In this positive method of attaining the knowledge of God the prayerful attitude of the soul was the subjective side and the inspiring light from above the objective. It was this full light of God which enabled the finite human beings to attain the true knowledge of the Infinite. The knowledge was immediate and not mediate. As unprejudiced mind was the first requisite of attaining any scientific knowledge so a healthy state of the soul void of guile and pride, full of simplicity and humility, was absolutely necessary for the attainment of the knowledge of God. The ancient civilization of India had been too spiritual inasmuch as it had discarded worldly affairs to an undue extent and Modern civilization of Europe unduly materialistic. These two ought to blend and to produce a harmonic mean. Pantheism should be avoided on the one hand and scepticism on the other. The theist's conception of God was neither pantheistic nor negative but emphatically positive. Such positive ideas were also to be had from the prophets of old, and various religious books. They are our testimony. But theists believe that it is God that leads us to prophets and not prophets to God."

A BRIEF HISTORY OF THE PRARTHANA MANDIR.

THE Prarthana Somaj was established in the year 1867.

Accommodation for the prayer and other meetings of the Somaj was provided by the President, Dr. Atmaram Pandurang, in his own house from the beginning down to 1870. For some months afterwards, the meetings were held in the house of the late Rao Bahadur Ramchandra Balkrishna; and subsequently the Liquidators of the Central Bank of Western India—the late Messrs. Vinayakrao Jagannath Shankarshet and Limjibhai Jamsetji Bottlebhai and Mr. G. Robinson—kindly gave the Somaj free of charge the use of an iron house appertaining to the Girgaum Ice Factory, which stood on the ground now occupied by the Mandir. This place being put up for sale in 1872, quarters were hired in the opposite part belonging to Dr. Manakji Adarji, and these continued to be occupied till the building of the Mandir was completed. Dr. Manakji, however, generously remitted the rent for the last year of the tenancy. To him and to all the other gentlemen named above, the Somaj is greatly indebted for the help they thus rendered.

Want of accommodation was early felt by the members of the Somaj, who in 1868 resolved to have a building of their own, and started a subscription for the purpose, most of them contributing each his one month's income. And when the iron house belonging to the Girgaum Ice Factory was, as stated above, put up for sale in 1873, the place was purchased.

Land being thus secured, the members of the Somaj busied themselves in collecting funds for the purpose from the outside public. Lists of the subscriptions received are hereto annexed together with an audited statement of the total receipts and expenditure. From the latter do-

cument it will be seen that the Building Fund has a deficit of more than Rs. 3,000—while it is absolutely necessary to make some permanent provision for repairs to the building. Pecuniary aid, therefore, is still desiderated, and this circumstance all friends of the cause espoused by the Somaj will be good enough to bear in mind. It is needless to say that any help in this direction will be gratefully accepted.

The foundation-stone of the building was laid on the 29th December 1872 by the hand of Babu Pratap Chunder Mozumdar of the Brahma, Somaj of India, who was then on a visit to Bombay. The following is a copy of the inscription on the stone:—

PRARTHANA SOMAJ MANDIR.
FOUNDATION STONE LAID.
December 29th 1872 A. D.

The building of the Mandir was commenced in October 1873 and it was completed in the April of the following year. Its dimensions are 63 by 35 feet and together with the gallery is calculated to accommodate about 700 persons.

The consecration ceremony was performed on the 26th April 1874. The following conditions were then laid down regarding the use of the building:—

"Every day, at least every week, the One only God without a Second, the Perfect and Infinite, the Creator of all, Omnipresent, Almighty, All-knowing, All-merciful, and All-holy, shall be worshipped in these premises. No created object shall be worshipped here. No man or inferior being or material object shall be worshipped here as identical with God or like unto God or as an incarnation of God; and no prayer or hymn shall be offered or chanted unto or in the name of any one except God. No carved or painted image, no external symbol which has been or may hereafter be used by any sect for the purpose of worship or the remembrance of a particular event, shall be preserved here. No creature shall be sacrificed here. Neither eating nor drinking nor any manner of mirth or amusement shall be allowed here. No created being or object that has been or may hereafter be worshipped by any sect shall be ridiculed or contemned in the course of Divine service to be conducted here. No book shall be acknowledged or revered as the infallible word of God; yet no book which has been or may hereafter be acknowledged by any sect to be infallible shall be ridiculed or contemned. No sect shall be vilified, ridiculed or hated. No prayer, hymn, sermon, or discourse to be delivered or used here shall countenance or encourage any manner of idolatry, sectarianism or sin. Divine service shall be conducted here in such spirit and manner as may enable all men and women irrespective of distinctions of caste, color and condition, to unite in one family, eschew all manner of error and sin, and advance in wisdom, faith and righteousness."

The building was designed by and erected under the supervision of Mr. Harishchandra Sadashirvi, who freely gave his valuable professional services and also subscribed to the building fund. The Somaj is under great obligation, to him on this account.

The acknowledgments of the Somaj are similarly due to Mr. Cumruddin Tyabji, Solicitor, High Court, who prepared the conveyance and conducted the other law business of the Somaj most disinterestedly.

No less entitled to its sincere thanks are the Princes, Chiefs and gentlemen who have so generously responded to the appeal of the Somaj for pecuniary help and enabled it to provide such a spacious edifice for the public worship in this City of the One True God.

May He, the merciful Father, Who has blessed the humble efforts of His feeble children by inspiring so many of their brethren with the highest to the humblest with sympathy; and brought to success this important undertaking, may He render the building, of which the above is a brief history, subservient to the highest welfare of our all.

BHASKAR HARI BHAGWAT,
Secretary, Prarthana Samaj.

Bombay, February 1877.

Literary and Scientific.

ABNORMAL RELIGION.—A book that is called "Tales on the Fasts," is thus noticed in the *Pall Mall Gazette*: These tales are too significant to pass unnoticed. In themselves they are too contemptible to deserve attention but as examples of the reading, which is now far and wide set before young people. The writer belongs to that large class of authors of which Miss Yonge is, the acknowledged head, who, directly or indirectly, teach that life is in itself undesirable, that the best thing that can happen to a pious child is an early death, and that the only guide in life is the Church, as they call it, meaning thereby a clique of narrow-minded priests. The lesson they teach is not conduct or fancy, but superstition—that "narrowness of soul and meanness of thought in religion," as we find it defined in Bishop Burnet. It is the more dangerous a superstition, as it is not the hard dreary superstition of the Calvinists, but a sentimental superstition that takes as its allies painting, architecture, and music, and that falls in well with the curious mediæval revival in art and poetry that is a mark of the present day. *The harm of these books is that they are doing it would be hard to estimate.* They give an utterly false view of life, and by stimulating the sentimental part of a child's nature, dwarf the reason.

LECKY'S EUROPEAN MORALS.—We are glad to record the publication of a third and cheaper edition of this most able and interesting work, of which we gave a full review at the time of its first appearance. The author has subjected his book to a minute and careful revision, and in a brief prefatory note acknowledges the great assistance he has received from his German translator, Dr. H. Jolowicz. The impartiality, the wide learning, the philosophical grasp of thought, and the charming style which characterise this work, have already received wide public recognition and we need do no more than express our gratification that so valuable a book is now brought within the reach of a larger circle of readers.

MR. DARWIN'S BIRTHDAY.—German journals state that on the recent occasion of the sixtieth birthday of Mr. Darwin a great number of German admirers and scientific adherents of his transmitted to him a splendid album, bound in dark blue velvet, and laid out with artistic ornaments in silver, on the cover of which there is a shield, surrounded by a laurel wreath, which shows the name of Mr. Darwin in golden letters. A picture on the first page represents Scientific Inquiry in the shape of a female figure, with an open book on her lap; a youth, standing near her, bears a torch aloft. Other figures represent the forms of Superstition. Medallions are added, showing the portraits of Goethe and Kana who have had their part in establishing the theory of descent and evolution. The album contains more than a hundred photographs of distinguished German advocates of that theory; among them, Ernst Haeckel, Helmholtz, Brehm, Kirchhoff, Krause ("Carus Sterne"), Edward von Hartmann, Hochstetter, Moleschott, Gerhard Rohlfs, Bernhard von Cotta, and others.

THE Anglo-Swiss Condensed Milk Factory at Cham, manipulates daily the milk from 3,585 cows belonging to 578 clients. The milk is bought by weight, at about 7 francs per cwt., and from the average daily supply of 43,000 lbs. as much as 14,300 lbs. of condensed milk is obtained.

MR. GLADSTONE has consented to write an Introduction to a new edition of Miss Irby's well-known work on the European provinces of Turkey.

The title of Mrs. Fawcett's forthcoming pamphlet will be "The Martyrs of Turkish Misrule."

SINGING BY TELEPHONE.—That curious instrument,—the telephone,—which conveys sounds to a distance, so that even the tone of a familiar voice can be recognised, and a tune heard, many many miles away, was tried with great success between Boston (Massachusetts) and Salem, a place eighteen miles from Boston, on the evening of Tuesday, February 13th. The tunes "Should auld acquaintance be forgot," and "Yankee Doodle," played in Boston, were readily recognised in Salem; and questions asked in Salem, such as "Does it rain?" were answered immediately and audibly from Boston. The same instrument has, we believe, been tried with the same success from a much greater distance, a distance of hundreds of miles instead of a score. The invention is very curious and interesting, but writing as we do in complete ignorance as yet of the structure of the telephone, we must be allowed to express a hope that it is not an instrument which can easily be set at work without the consent of the victim. If we were liable, without our own concurrence, to be suddenly made a party to one or more of the silly conversations, or an auditor of one or more of the maddening tunes, which are always going on in what Carlyle calls "this washed-out nineteenth century of ours," we should soon be

ready for a lunatic asylum. Fancy suddenly having your ears opened to all the silly babble of this muddle-headed and very chattering world!

Miscellaneous.

At the Queen's County Assizes, a man named Edward Eagney was tried for having killed Elizabeth Fitzpatrick, known in religion as Sister Mary de Sales, at the Presentation Convent, Maryborough. From the evidence it appears that on the 7th of June last, the prisoner went to the convent and asked for some beads and scapulars. The deceased, who was 56 years of age, was sent to the man while the rest of the community were at breakfast. After a few minutes screams were heard and the prisoner was found supporting the sister, who was then nearly dead. The defence set up was that the deceased had died from heart disease, but the *post mortem* examination showed that there were no symptoms of heart disease, and that the sister had been strangled. The evidence further showed that the prisoner was deranged, and had long been under delusions, fancying that the nuns were haunting him, &c. A verdict of "Not guilty on the ground of insanity" was returned by the jury, and the Court ordered the prisoner to be detained in custody during the Lord Lieutenant's pleasure. The crowd were so excited against Eagney, who is described as a miserable looking wretch, that a strong body of police had to escort him back to jail.

RAPHAEL.—The fourth centenary of the birth of Raphael will occur on March 28th 1883. A commission has been appointed to organize a grand festival, and a subscription has been opened for the erection of a monument to his memory on that day in his native city, Urbino.

HARD WORK.—"I don't see how you can have been working all day like a horse," exclaimed the wife of a lawyer, her husband having declared he had been thus working. "Well, my dear," he replied, "I've been drawing a conveyance all day, anyhow."

THE POST OFFICE.—In England the Post-office carries for every ten souls, babies included, 345 letters in the year; in Switzerland, 273; in Germany, 153; in Holland, 146; in France, 102. Thus Protestant England writes proportionately three times as many letters as Catholic France.

THE TABERNACLE.—Mr. Spurgeon has written a pamphlet on "The Metropolitan Tabernacle, its History and Work." He tells us that the tabernacle cost £31,332; that it will accommodate 6,000 people; that its membership was 513 in 1854, 1,332 in 1869, 4,047 in 1859, and 4,813 in 1875; that £5,000 is annually expended on the pastors' college, and that 250 boys are cared for by the Orphanage.

CARDINAL HOWARD.—It is said in Rome that Monsignor Howard, who has been promoted to the College of Cardinals, is the most handsome of all the men who have been raised to this honor.

CHANDRAMUKHI BOSE, a young Indian lady, says in an English paper, has passed the matriculation examination at the University of Bombay. Her name is Chandramukhi Bose, she is Christian, and has been educated at the Protestant mission school in Dehra. Like the majority of European ladies who present themselves for public examination, this Asiatic girl-graduate of the future is weak in mathematics. The examiners, however, have been indulgent on this point because the candidate passed with real distinction in all other branches.

Selection.

SOME NEW APHORISMS.

It is not very easy to explain the attractiveness which undoubtedly belongs to worldly-wise aphorisms. People, as a rule, are a little impatient of being taught worldly wisdom in any direct or preachy fashion, and resent advice which impugns their judgment and knowledge of mankind much more than exhortations which only imply distrust of their consciences or their hearts. Congregations will listen patiently though with a little weariness, to discourses on the Eighth Commandment, if the preacher is not too severe on "trickeries of trade," but they would actively resent a lecture intended to teach them not to be silly and not to be taken in. Sons hear the maternal petition that they will be good and upright with something of respect, and sympathise when the father says they must be always gentlemen, but advice to choose only the right associates and to avoid quarrels very soon elicits visible and audible evidences of fidget. We cannot recall a book full of worldly teaching—and hundreds of such have been published—which ever made a deep impression on mankind, nor any lecture, or sermon, or essay which has distinctly helped to make any class of men more shrewd. Yet no will dispute that worldly-wise teaching embodied in aphorisms has in repeated instances greatly influenced mankind, and in many has attracted such admiration from the cultivated that the book containing it has survived most books of its generation. "Æsop's Fables" a collection of worldly-wise maxims, pleasantly disguised, has come down through the ages, and we fear the bourgeois wisdom embodied in Solomon's Proverbs, some of which are almost cunning in their counsel, has contributed greatly to the preservation of that collection, which is now, though, unless we are greatly mistaken, slowly slipping out of the general memory. Rochefoucauld's maxims have been the delight of the cultivated for two hundred years, and so, though for a shorter period, have been some of the most cynical sayings of Talleyrand and the later French wits. This is not because they are true. A great many of Rochefoucauld's maxims and of more recent writer's jests are distinctly false, as false as Douglas Jerrold's bright aphorism that "dogmatism is puppyism full grown;" but they seem true to men whom much reflection on the hollowness of things in the world, on the roads by which success is achieved, and on the "mess" ingenious youth often makes of its own career, have made a little cynical. They do not stop to consider the morality of the dicta they are reading, but only enjoy the bitter flavour of so much worldly experience build down into a sentence. One does not think of digestion when one is eating vanilla. The delightful series of aphorisms, for example, just published by Mr. Grant Duff in the *Fortnightly*, will, to hundreds of palates, be the appealing things in the whole number; yet very few of these

are quite true, and some of them positively and demonstrably false. These aphorisms were, in fact, the delight of Schopenhauer, and though Schopenhauer's pessimist philosophy has few admirers in England, and no followers—for Mr. Oxford, who revealed his writings to the world, was no disciple—every experienced man has in him at moments of disappointment a trace of Schopenhauer, and is inclined to think, with him, that being and suffering are identical. The aphorisms are the work of Balthazar Gracian, a Spanish Jesuit, born in 1584, who died a schoolmaster, but who must have watched men and manners very narrowly; and as Mr. Grant Duff admits, a proportion of them are just what we should expect from a subtly observant Spanish Jesuit, wisdom tainted with a liking for insincerity, and a conviction that men require to be managed by subtle art. These for example, are either directly immoral in their inner meaning, or full of a wisdom hardly to be distinguished from bad cunning:—

"Know how to play the card of truth.—It is a dangerous thing, yet the honest man cannot omit to speak it, but in saying it art is wanted."

"Leave people in uncertainty about your purposes.— Imitate the heavenly powers in keeping men full of speculation and unrest."

"Find every man's thumb-screw.— All are idolaters—some of honor, some of interest, some of pleasure. Have the knack of knowing what their idols are, so as to effect each through his idol."

"Think with the few, and speak with the many."

"Allow yourself some venial fault.— Let Homer sleep now and then, and affect a want of care either in intellect or in valour, but never in prudence, in order that you may lull malevolence, and so prevent it bursting with its own poison. That will be like throwing your cloak to the bull of Envy, so as to save your immortality."

"Take care not to attain victories over your superior.—All conquest is detested, and to conquer your master is either a folly or a calamity. All superiority is abominated: how much more superiority over superiority."

"Push advantages.— Let the prudent man strike down his quarry, and not to be satisfied merely with flushing it."

"Better be mad with everybody else than prudent alone.—So say politicians. For if all are mad one is not behind anybody else, and if the prudent man is alone he will pass for mad, so important it is to follow the current. Sometimes the greatest wisdom lies in ignorance or the affectation of it. We have got to live with others, and the ignorant are in the majority. To live alone one must be very like a god or quite like a beast; yet I would modify the aphorism and say, better be prudent with the majority than mad by one's self. There are some people who seek for originality in chimeras and crochets."

The majority of Gracian's aphorisms are, however, neither bad nor good, but only sentences giving, in the fewest possible words, the results of long experience and reflection. Gracian lived centuries before the discovery of electricity, but he would smile to see how thoroughly intriguing politicians and bulletin-compilers and daily journalists, anxious for a party or a "view," have learned to act upon this sentence:—

"Do not be the slave of first impressions.—There are people who marry the very first account they hear, so that all the accounts that follow come to them only as concubines."

Moore used the same image to describe some of the eccentricities of fanaticism, but the Spaniard's apophthegm is of more present value:—

"For faith, fanatic faith, once wedded fast

To some dear falsehood, hugs it to the last."

Faith is not the foible of our day; but the belief in telegrams sent only to create an invincible first impression, is. What subtle modern wisdom, too, there is in this! and what, again, would its value be to many politicians!—

"Know how to play the card of contempt.—

. It is a firm maxim of the wise never to defend themselves with the pen, for such a defence leaves a mark, and tends more to the glorification of the opponent than to the punishment of his boldness. Presumptuous persons dream of making themselves eternal by setting fire to the wonders of the world and of the centuries."

Imagine, too, the gain to maunking, if all statesmen could follow this advice, and Gambetta cease to be French in his foibles, or Bismarck German in his manners, or Mr. Gladstone Scotch in his *perfidium ingenium*!—

"Avoid the faults of your nation.—Water shares in the good or bad qualities of the veins through which it passes, and a man in those of the climate in which he is born. There are family faults and faults of position, faults of office and faults of age. If they all meet in one person, and are not opposed by attention, they make an intolerable monster."

And yet granted that advance in statesmen, what would become of representative government! The people would cease to understand their rulers. The great ones of the earth just now, Bismarck first of all, and after him every leader more or less, are forgetting this maxim:—

"Keep ministering spirits.—That is a privilege of the great ones of the earth which far transcends the barbarous taste of Tigranes, who had a fancy for having captive kings as his servants. If, however, you cannot have sages in your service have them for your friends."

And too many of the great, and more journalists, forget also this, "Overcome your antipathies," of all sources of error in modern society,—which day by day becomes more like life on shipboard,—that which most utterly misdirects the judgment. There are few statesmen, Bismarck again being foremost of them, who would not be better for remembering this remonstrance against the smallest, the most common, and the most injurious of the foibles of the great:—

"Work with good instruments.—Some are anxious that the keenness and subtlety of their wits should be conspicuous through the meanness of their instruments—a perilous satisfaction which deserves a punishment from Fate. Fame always holds to the first personage. She never says, 'He had good or he had bad assistants,' but 'he was a good or he was a bad artificer.'"

Midhat forgot this counsel:—

"Have a stomach able to digest great mouthfuls of fortune."

Lord Melbourne never read Gracian, but here is his own philosophy summed up in a sentence, longer, it is true, than the celebrated query in which he embodied his philosophy, and with which he disconcerted officious colleagues:—

"Do not make a business of what is no business.— Many things which were really of some importance have become of none, because they were left alone; and other things which were of no importance

have become grave because people have occupied themselves about them. At the beginning everything can be easily quieted down, but afterwards not. It is frequently the remedy that cause the disease, and not the worst rule of living is to let it alone."

And what might not Lord Derby become, if all his common-sense were shot like silk with this invaluable advice!—

"A grain of boldness in everything is an important requisite of prudence. . . . We should moderate our conceptions of others so as not to think so highly of them as to fear them. The imagination should never over-master the heart. . . . No one overpasses the narrow limits of humanity. All have their imperfections, some in the intellect, some in the disposition."

A few of Gracian's sayings are valuable merely for their wisdom. We have heard the advice to "suffer fools" before, and the following sentence, strange to say, is contained, though in other words, in the new edition of the Ten Commandments advocated by the authors of "Ready-Money Mortiboy."—

"Know how to transplant yourself. . . . Their native land is everywhere stepmotherly towards extraordinary talents,"—though their notion was that England was stepmotherly to poverty; and we fear too few Englishmen need this advice, "Do not become bad out of pure goodness. He is so who never gets angry." But this is new, and is a proof of most curiously attentive observation:—

"Do not listen to yourself. . . . It is a weakness of the great to speak with a grand tone of 'I say something worth hearing,' to the torture of their hearers."

Mr. Grant Duff will, we hope, one day give us the whole of Gracian's sayings, for in the hundred or so he has picked out we have found but one that is poor:—

"Be common in nothing, above all, not in taste.—Oh, what a great wise man he was who was wretched when what he said pleased the multitude!"

But then Gracian lived before penny journals, and the passion for notoriety.

Latest News.

—SIR WILLIAM GREGORY returned to Ceylon from his Australian trip on the 11th instant, and at once resumed the administration of the Government.

—THE Maharajah of Jeypore has received a large number of designs for the proposed Albert Hall at Jeypore.

—THE operation of couching for cataract has been successfully performed on Lord Lawrence by the eminent oculist, Mr. Bowman.

—THE captains and sailors of ships in the Bombay harbour say that the sea already has assumed its monsoon appearance, and that an early monsoon is anticipated. The weather in Bombay is very close and oppressive.

—THE Bombay money market is much easier. Stocks are only a little depressed.

—SIR RICHARD TEMPLE has gone to the South Arcot district. He afterwards proceeds to Bombay.

—IN Cuddapah (Madras) the third of the relief gangs has been inspected by Mr. Cornish, and showed signs of emaciation of the people in the relief houses.

—THE Maharajah of Cashmere is about to establish water-works at Jammu.

—40,000 RUPEES has been subscribed to the Umballa Derby Sweep.

—ON the day after the Viceroy's arrival, Ranikhet was visited by two rather sharp shocks of earthquake.

—A MEETING was held at Lucknow in connection with the Civil Service question. The gentlemen who took part in its proceedings, were mostly Natives of Oudh. It is a significant fact that a member of the Civil Service, Mr. C. McMinn, Assistant Commissioner of Sultanpore, was present at the meeting, and, in a long speech, advised the meeting to leave the question of age alone and to try for the privilege of competitive examinations being held in the principal Indian towns.

—THE new Frontier telegraphic line is complete as far as Dadur, the entrance to the Bolan Pass, and an office is already built there. Quetta is 86 miles further, and the line is being pushed on steadily. If weather and climate are favorable, it will be continued from Quetta to Khelat, another ninety miles.

—MAHARAJAH SCINDIAH has given orders that each *Byraghie* at Wanowrie, near Puna, should have half a pound of flour and one pice a day while the famine lasts. His Highness has also opened charitable asylums for the poor Brahmans at Wai and Alundi, which are to be kept open until the famine in the Bombay Presidency is at an end.

—THE Amir of Cabul is reported to have proclaimed that all his subjects shall carry arms, and in consequence large quantities of arms, which had been hitherto concealed, are now displayed; considerable correspondence is still carried on between the Amir and the Akhund of Swat.

—AN extraordinary rumour is current in Beluchistan that the Amir of Cabul is intriguing with the Commander-in-Chief of the Khelat troops to instigate a mutiny among them, further that the Amir is about to send troops to Gulistan to aid in any rising which may be effected. Candahar traders coming through the Bolan Pass report that the forces in Candahar have been trebled, and that, in consequence, the price of grain and supplies in general, was greatly enhanced. It is believed universally that a Jihad will take place.

—THE Amir of Cabul, it is rumoured, will visit Jellalabad with a view to influence the Frontier tribes to join in a religious war. A rupture between the Amir and the British Government is universally believed to have taken place. Reports of the probability of a reconciliation between the Amir and his son, Yakub Khan still circulate, but are hardly credited.

—THE Portuguese Envoy, accompanied by his Private Secretary, Captain Arey, and attended by Colonel Vantzon of the Bengal Staff Corps, on special duty with His Excellency, arrived at Simla on Thursday last.

—THE soldier O'Reilly, of the 6th Royals, who was lately tried by court-martial for shooting two of his comrades during the Imperial Assemblage, was hanged in the Fort at Delhi on Tuesday, the 10th instant, in execution of the sentence passed on him which was car-

ried out in the presence of the troops at the station.

—ONE J. W. Dillon, an Irishman, described as a clerk and accountant, at Nagpore, stabbed a sepoy employed under the local Municipality for no other reason than that the man had refused to cut off the head of a Native *ghora* walla whom Dillon had seized. Dillon has been pronounced insane by a Bombay Jury.

—ONE David Priestly, an Indo-Briton, a printer in the service of the Nizam, residing at Secunderabad, on returning home drunk early on the morning of the 28th February last, had a quarrel with his wife, a Native woman, who was also in liquor and whom he slapped in the face. She fell down, and as she was lying in the ground, he trampled on her abdomen with his naked feet for some time. She became insensible and was removed to hospital, where she died the same day at noon. There were no external marks of violence upon her person, but on a *post mortem* examination a rupture of the splenic vein was found to be the immediate cause of death. A Bombay Jury have acquitted him of murder, but convicted him of culpable homicide not amounting to murder.

Local.

MR. C. P. L. MACAULAY succeeds Mr. Crawford as Under-Secretary to the Government of Bengal, Mr. H. H. Risley succeeding Mr. Mackenzie as Assistant Secretary.

A LARGE number of wild boars have made their appearance at Natagore, a village adjacent to Sodhpore on the Eastern Bengal Railway.

PROPRIETORS of revenue-paying and revenue-free lands in Calcutta are under the impression that their properties do not require registration under Act VII of 1876. This is a mistake. They must apply for registration under Section 38 of the Act within the 30th instant. Otherwise they will incur the penalties and disabilities provided by the Act. The Government Notification, dated 5th September 1876, should have been published in some of the Calcutta papers, English and Vernacular—*Bengali*.

ACKNOWLEDGMENTS.

Urjun Sing or the Princess Regained. An Indian Drama, setting forth the adventures of a Prince of Rajasthan in the reign of Mogul Emperor Jehangire. By P. V. Ramaswami Raju, B. A., Head Master, Pachappah's Branch School, Conjeveram. Second Edition. Madras. Higginbotham & Co. 1876.

Lord Likey—a Drama. By P. V. Ramaswami Raju, B. A., Head Master, Pachappah's Branch School, Conjeveram. Madras. Higginbotham & Co. 1876.

POSTAL NOTICES.

The next Overland Mail *via* Bombay will close at the General Post Office on Friday, the 27th April 1877.

2. Book post and pattern packets must be posted on the 26th April 1877.

N. B.—The Letter Box will close at 7 P. M. precisely, after which hour Overland letters, fully prepaid and bearing extra postage stamps of two (2) annas on each cover, will be received up to 7.30 P. M., or bearing an extra postage stamp or four (4) annas on each cover, up to 8 P. M.

Law

HIGH COURT. ORIGINAL SIDE. PEREMPTORY CAUSE BOARD

FOR

Monday, the 23rd April, 1877.

BEFORE

The Hon'ble Mr. Justice Macpherson.

UNDEFENDED CASES.

Mooreydhur v. Chotaymull—Remfry and Rogers.

A. T. Osler and ors. v. G. J. B. T. Dalton—Sanderson and Co.

Deonath Poramanick and anr. v. Sreenatha Chunder Roy anr.—Watson.

Sott Soolian Chak. Bhunsale and anr. v. Doorgapersaud Seal—Pittar.

Juggernath Motiparuck v. Gredharrell and anr.—Aushootosh Dhur

Aubindro Bhoosun Chatterjee v. Shoylendronath Tagore—Remfry and Rogers

DEFENDED CASES.

(Settlement of Issues.)

Nittyanundo Nundo and ors. v. Nobokisto Cowar and anr.—Swinhoe and Co.—Dover.

(Final Disposal.)

Sarodapersaud Ghose v. S. A. Ralli and anr.—Gillanders—Berners and Co.

Khetarpaul Steeterutno and anr. v. Radha nath Bose—Remfry—T. N. Roy.

Bhugwan Dutt and anr. v. Roghonaath Doss and anr.—Francis—Hart.

Okhoyoomar Chatterjee v. Tarineytoun Roy and ors.—J. K. Gangooly—W. C. Bonnerjee, Ghose and Bose.

Nogender Chander Ghose v. Doyal Chund Dutt and anr.—Remfry—Beeby and Rutter.

S. M. Chundun Coomaree Dossee v. S. M. Badulcumare Dossee and ors.—Rogers—Dignam and Robinson.

Sarodapersaud Soor v. Shamachurn Coomar and ors.—Remfry—Dover.

J. Clark and ors. v. A. Beer and anr.—Berners and Co.—Chauntrell and Co.

Golab Roy v. Premsook Doss and anr.—Fink—Zorab.

Janokeynath Roy v. A. Carrapiet & anr.—Orr and Harris—2nd Defendant in person.

Choonoolal Seal and ors. v. M. Wigley—Nobin Chand Bural—Pearson.

Bajjinnath Persaud v. Roy Lutchmeput Sing Br.—Nobin Chunder Bural—Beeby and Rutter,

M. N. Holdar.

BEFORE

The Hon'ble Mr. Justice Kennedy,

DEFENDED CASES.

(Final Disposal.)

Joseph Ninderham v. Victoria Adelaide Amelia Ninderham and anr. (r. t. h. d.)—Fink—Carapiet.

Rajah Rajecoomar Roy v. Preenath Mannah—Hart—Shamoldrone Dutt.

Ramdayal and anr. v. Brojogopal Bysack and anr.—Ghose and Bose—N. C. Bural

Kreeparam Khanna v. Ramoll Angurwalla (to be heard together)—Hart—Trotman and Watkins.

Ramoll Angurwallah v. Kreeparam Khanna (to be heard together)—Trotman and Watkins—Hart.

Harran Chunder Chatterji v. S. M. Doyamoyee Dossee—Trotman and Watkins—Smith D. Cowie and ors. v. W. Smith—Chauntrell, and Co.—Leslie.

T. Smith v. M. Dover and anr.—Berners and Co.—Hart.

T. Smith v. C. Dover and anr.—Berners and Co.—Moses.

Chunder Coomar Lahoree and anr. v. Shahazada Mahomed Halimooz Zoonan (claim of Shahazada Mahomed Roheemooden.)—Hechle.

Aushootosh Dhur for claimant.

MONEY MARKET.

SATURDAY, APRIL 21st, 1877.

Government Loans.

4 Per cent., promissory Notes Rs. 96 a 96 8
 4½ Per cent., of 1870 (1885) „ 101 a 101 4

4½ Per cent., of 1871 (1881) „ 100 8 a 100 12
 4½ Per cent., (Transfr.) of 1872 (1879) „ 96 0 a 96 8

5½ Per cent., of 1859-60 (1879) „ 100 8 a 100 12
Government Debentures of 1867.

5 Per cent., for 10 years (1877) Rs. 99 8a 99 12N
 5 Per cent., for 15 years (1882) „ 101 0 a 101 N

Calcutta Municipal Debentures.
 6 Per cent., of 1864 (1884) Rs. 110 0 a 110 4

6 Per cent., of 1865 (1885) „ 111 8 a 112 0
 6 Per cent., of 1866 (1886) „ 112 0 a 112 8

6 Per cent., of 1867 (1887) „ 112 8 a 113 0
 6 Per cent., of 1870 (1890) „ 113 8 a 115 0

6 Per cent., of 1872 (1892) „ 114 8 a 115 0

Tea Company's Shares.

EXCHANGE ON LONDON.

	s.	d.	s.
Bank Bills, at 6 months' sight	1-9½	a	
Ditto ditto, at 3 months' sight	1-9½	a	
Ditto, on demand, above £500 1-9	a		
Credit Bills, (1st class) at 6 nominal months' sight			

Document Bills, (1st class) for Acceptance, at 6 months' sight ... 1-9 7-16 a 1-9½

For payment at 6 months' sight ... 1-9 7-16 a 1-9½

Ditto ditto, at 3 months' sight 1-9 5-16 a

Bank of Bengal Rates.

19th April 1877.

Minimum rate of Interest ... 11 per cent.

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	112	a
Agra Savings Bank	125	a
Allahabad Bank, Ltd.	146	a
Alliance Bank of Simla	103	a
Bank of Bengal	637½	a
Bank of Upper India, Ltd.	123	a
Delhi and London Bank	170	a
Himalaya Bank, Ltd.	100	a
Musorie Bank, Ltd.	100	a
National Bank of India	111	a
Punjab Bank, Ltd.	60	a
Simla Bank Corporation	500	a
Uncov. S. Bank (Agra)	86	a

Commercial Company's Shares, &c

Asiatic Jute Co. Ltd.	80	a
Bally Paper Mills Co.	97	a
Barahansagore Jute Factory...	63	a
Bengal Coal Co. Ltd.	1240	a
Bengal Iron Works Co.	80	a
Bengal Jute Pressing	150	a
Bengal Mills Co. Ltd.	1,150	a
Borded Warehouse	340	a
Bowreah Cotton Mills	92	a
Budge-Budge J. Mills	81	a
Calcutta Hydraulic	13	a
Calcutta Jute Mills Co.	76	a
Carew and Co. Ltd. (Sugar)	124	a
Dumbar Cotton Mills	80	a
Eastern R. Railway Co.	278	a
East Indian Railway	278	a
Equitable Coal Co. Ltd.	125	a
Fort Gloster Manufacture...	45	a
Goswory Cotton Mills	237½	a
Gouripore Co. Ltd.	80	a
Great Eastern Hotel	187½	a
Hewrah Mills Co. Ltd.	83	a
India General S.N.Co. Ltd.	725	a
Landing and Shipping Co.	70	a
Nammyth's Pat. Press	250	a
Nantipore India Co.	13	a
N-w Beerhool Co.	88	a
Oriental Jute Manufactg.	52	a
Oudh and R. Railway	134	a

Rajmahal Stom Co.	100	a	15	pey
Ramki-topore Press	65			
Raneungee Coal Co.	38	a	40	
Riverside Press Co.	nominal.			
Rustumjee Twine & Canvas...	100	a	101	
R.Scott Thomson and Co	227½	a	230	
Scinde, P. & Delhi Ry. Co.	250	a		
Seepore Jute Manufg. etc.	46	a	47	
Strand Bank Press Co.	18	a	20X	
Watson's Patent Press	62	63		
Amiable (Assam)	150	a	155	X
Amuluckie	113	a	114	
Artoutpore (Cachar)	170	a	175	
Assam Company	750			
Balaun (Darjeeling)	95	a		
Baree (Kangra)	90	a		
Bengal (Cachar)	83	a	87	X
Do. contributory	43	a	87	X
Bishnauth (Assam)	400	a	405	X
Do. contributory			205	X
Borsillah (Assam)	95	a		
Burkholah (Cachar)	98	a	100	
Central Cachar	164	a	166	X
Central Terai (Darjeeling)	62	a	63	
Chandypore (Cachar)	705	a		X
Chota Nagpore	90	a		
Colonial (Assam)	120	a		Y
Cooheela (Cachar)	160	a		X
Dehing (Assam)	60	a	62	X
Dehra Doon	84	a	85	X
Dessal & Perbut, (Assam)	150	a		X
Dumung (Assam)	70	a	72	
Eastern Cachar	124	a	135	
East India (Assam & Cachar)	90	a	98	
Gielle (Darjeeling)	90	a		
Gowliatty (Assam)	86	a	87	
Grob (Assam)	320	a	330	
Holta (Kangra)	92	a	93	X
Hoolmaree (Assam)	135	a		
Hoolingore (Assam)	92	a	95	X
Jheeri Ghat (Cachar)	71	a	72	X
Jokai (Assam)	140	a		
Kalacherra (Cachar)	105	a	106	
Kangra Valley	par			
Kunchupore (Cachar)			87	
Kurseong and Darjeeling,	95	a	96	
Kurseong and Terai	40	a	41	
Kuttal (Cachar)	13,500			
Lakatoora (Sylhet)	94	a	96	
Lower Assam	46	a	47	
Luckimpore (Assam)	123	a	125	X
Nagagram (Cachar)	124	a	125	X
Monacherra (Cachar)	77	a	78X	
Do. contributory	67	a	68X	
Mothola (Assam)	105	a	106X	
Do. Contributory	6	a	prem. X	
Mottuck (Assam)	150	a		
Do. contributory	90	a		
New Falodhi (Darjeeling)	75	a	77	
New Gola Ghat Assam	206	a	208	
New Mutual (Cachar)	215	a	220	
Phoenix of Cachar	2	a	prem.	
Punkabaree (Darjeeling)	100	a		
Pattarea (Sylhet)	100	a	101	
Rajabaree (Assam)	105	a	106X	
Sapakati Tea Co.	175	a	N	
Second Mutual Cachar	20	a	prem.	
Singbuli and Murnah	5	a	10 dis.	
Singul (Darjeeling)	110	a	X	
Soom (Darjeeling)	94	a	95	
Springdale (Darjeeling)	102	a	103	
Sungoo River (Chittagong),	115	a	116	
Teendarra Darjeeling,	90	a	92	
Tukwar (Darjeeling)	139	a		
Upper Assam	70	a	71	X

The following transactions were reported :—

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4 Per cents. at Rs. 94-12, 95-0, 95-8 95-12 96-0 and 96-8 closing at about 94.
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IN SHARES :—

Bank of Bengal at Rs. 635 X 690.
 National Bank at Rs. 111.
 Great Eastern Hotel Co. at Rs. 187½.
 Raneungee Coal Co. at Rs. 33.
 R. Scott Thomson and Co. at Rs. 227½.
 Monacherra Tea Co. at Rs. 67½ for contributory shares.

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Gentlemen favouring us with their orders will receive every satisfaction.

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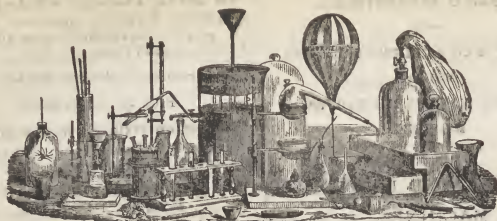
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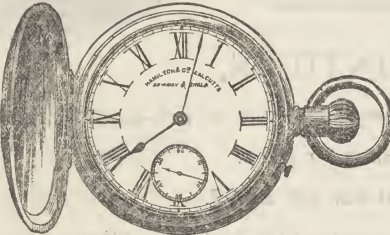
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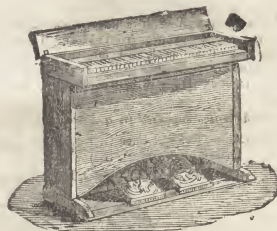
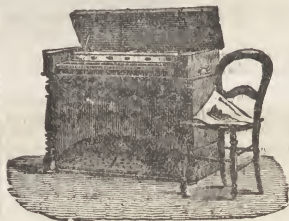
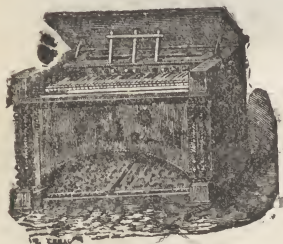
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From this date the price of Tar delivered at the Company's Works Calcutta or Howrah will be reduced to one rupee per maund.

J. BLACKBURN,
MANAGER.

April 21st 1877.

NOTICE is hereby given to the public that Hajee Abdoolah Khan's Duck Ghatee will run as usual from Karrayagolla to Seelgoree and will not be stopped in consequence of the Passenger-train which will run up to Julpeegore at present from 1st May 1877. For Darjeeling passengers.

HAJEE ABDULLAH KHAN,

Merchant at Kissingengore, Purgunnah

Soorjapore, Zillah Purnea

CALCUTTA PUBLIC LIBRARY.

20th April 1877.

The following new books have been received per S. S. "INDUS" and are now available to Members:—

Macdonald (George) Thomas Wingfold Curate, 3 Vols.

A Horrid Girl, 3 Vols.

Barker (Edward B. R.) Syria and Egypt: under the last five Sultans of Turkey. 2 Vols.

Robinson (C. E.) Cruise of the Widgeon Joshua Baggar's Daughter. 3 Vols.

Cook (Dutton) Book of the Play, 2 Vols.

Hogan, M. P., 3 Vols.

French Pictures on English Chalk.

Mackay (Charles) Forty Years' Recollection of Life Literature and Public affairs, 2 Vols.

Trollope (Francis Eleanor) Black Spirits and White, 3 Vols.

Macready's Reminiscences and Selections from his Diaries and Letters, Edited by Sir F. Pollock.

Dixon (W. Hepworth) Diana Lady Lyle, 3 Vols.

Nohl (Ludwig) An Unrequited Love, an Episode in the life of Beethoven.

Black (William) Madcap Violet, 3 Vols.

Shadwell (J. L.) A System of Political Economy.

Younge (Charlotte Mary) Womankind.

Stowe (Harriet Beecher) Footsteps of the master. Cathness (Earl of) Lectures on Popular and Scientific Subjects.

And the usual Magazines and Periodicals for March 1877

Printed and published for the Proprietors by M. M. REKHIT, at the INDIAN MIRROR PRESS, No. 6, College Square.

The Indian Mirror.

SUNDAY EDITION.

..OD 211IM NOTTOO

VOL. XVII.

CALCUTTA, SUNDAY, APRIL, 29, 1877.

REGISTERED AT THE GENERAL POST OFFICE. [No. 109

India General Steam Navigation Company, Ltd.

SCHOONER KILBURN & Co.—Managing Agents

ASSAM LINE.

NOTICE.

Steamers leave Calcutta for Assam every Tuesday. Goolundo every Friday and leave Debrooghur downward every Saturday.

THE Ste. "LUCKNOW" will leave Calcutta for Assam, on Tuesday the 1st May.

Cargo will be received at the Company's Godowns Nimit-Mah Ghat, up till noon of Monday, the 3rd instant.

THE Ste. "AG" A" will leave Goolundo for Assam on Friday, the 4th May.

Cargo will be received at the Company's Godowns No. 4, Fairlie Place, up till noon of Wednesday the 2nd proximo.

Goods forwarded to Goolundo for this vessel will be chargeable with Railway Freight from Calcutta to Goolundo in addition to the regular Freight of this Company.

Passengers should leave for Goolundo by Train on Thursday, the 3rd proximo.

CACHAR LINE NOTICE.

REGULAR FORTNIGHTLY SERVICE

Steamers leave Calcutta for Cachar and Intermediate Stations every alternate Friday, and leave Cachar downward every alternate Sunday.

THE Ste. "CALCUTTA" will leave Calcutta for Cachar on Friday, the 4th May.

Cargo will be received at the Company's Godowns Nimit-Mah Ghat, up till noon of Thursday the 3rd proximo.

For further information regarding rates of Freight or passengers, apply to,

4, PATRICK PLACE. } G. J. SCOTT
Calcutta. 26th April 1877. } Secretary.

Rivers Steam Navigation

Co., "Limited."

The Steamer "ODUH" left Calcutta for Assam on Friday the 27th current.

The Steamer "BENGAL" left Goolundo on the 22nd instant.

The following are the probable dates of her arrival at Stations on the Assam Line.

UPWARDS.

Arrive at Serajunge on Monday,	23rd April
" Kallygunge, Tuesday,	24th "
" Doo bree, Wednesday,	25th "
" Gowlapara, Friday,	27th "
" Gowlahaty, Saturday,	28th "
" Tez pore, Monday,	30th "
" Dimsiri "	
" Mook, Wednesday, 2nd May.	
" Kokela, Thursday, 3rd "	
" Desang, "	
" Mook, Friday, 4th "	
" Debrooghur, Saturday, 5th "	

DOWNWARDS.

Leave Debrooghur on Monday,	7th May.
Arrive at Desang Mook, Tuesday,	8th "
" Mook, do, 8th "	
" Dimsiri, do, 8th "	
" Mook, do, 8th "	
" Tez pore, Wednesday, 9th "	
" Gowlahaty, Friday, 11th "	
" Gowlapara, Saturday, 12th "	
" Doo bree, Sunday, 13th "	
" Kallygunge, Monday, 14th "	
" Serajunge, do, 14th "	
" Goolundo, Tuesday, 15th "	
For Freight or Passage apply to	
J. LYONS' RANGE, } MACNEILL & Co.,	
21st April 1877. }	Agents.

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PROPRIETARY MEDICINES

PREPARED AND SOLD ONLY BY PAUL & CO., DRUGGISTS.

No. 285-13, Bowbazar Street, Calcutta.

Embrocation.

An external application for Rheumatic Affections, Numbness of the Limbs, Pains in the Sides, Back, Chest, or Joints. It is highly efficacious where Anodynes and Counter Irritants are required. Besides, when used with Detergent Mixture, it materially assists the same in speedily allaying the Pains and Swellings attendant on obstinate cases of Rheumatism. Price 1-8 Re. per 4 oz. Bottle.

Hair Preserver.

An agreeable and elegant preparation for the Preservation, Growth, and Restoration of the Hair. It not only prevents it from falling off but, by its gently stimulant properties excites the scalp to a new and healthy action, cleanses it from Scurf and dandruff and promotes the Strength and Growth of the Hair. Price 1 Re. per 4 oz. bottle.

Tooth Powder.

It is a harmless and most agreeable preparation for the Teeth. It cleanses the Teeth, preserves their Enamel, arrests their Decay, eradicates Tartar and all Injurious Secretions, and renders the Teeth sound and useful. Besides, it removes Sponginess, Recession, Tenderness and all Painful Affections of the Gums, gives them Strength and Natural Redness, Disperses the Disagreeable Odour of the Mouth, and imparts a Delightful Fragrance to the Breath. It is an excellent Dentifrice—perfectly free from all injurious ingredients, and eminently calculated to preserve and beautify the Dental Structure. Price 1-8 Re. per 2 1/2 lb Bottle.

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A safe and instantaneous Cure for painful Tooth-ache. Price 8 As. per B. tle.
N.B.—Full directions accompany each Bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charge are promptly attended to.
Best Drugs of the best quality and genuine Patent Medicines are always available at the above address, at the cheapest rate possible.

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Billiard Table Manufacturers.

Houses completely furnished. Furniture designed and made to order.

ESTIMATES given for all kinds of Carpentry, Painting, Polishing, Gilding, and General Repairs; Marble Polished, Moulded, and Cleaned; Picture Frames made.

J. M. EDMOND & Co., in soliciting a continuance of public patronage, beg to say they have ready for sale specimens of Embossed and Gold Oxford style of Fancy Chairs and are prepared to execute orders for other Furniture in the same style.

J. M. EDMOND & Co.'s New Show Room is now replete with New Herablic Style of Dining-room Chairs, and Rustic Chairs, Telescopic Dining Tables, with Patent Table Expanders, and a variety of finished Furniture.—Orders solicited.

Oriental Gas Company

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From this date the price of Gas delivered at the Company's Works Calcutta or Howrah will be reduced to one rupee per manth.

J. BLACKBURN,
MANAGER.

April 21st 1877.

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Fire clay, 35 Rs. per Ton.

Glazed Stone ware, Drainage pipes of all sizes
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CRUSHED FOOD at Rs. 2-2 per maund, exclusive of bags.
CHAFF, at Rs. 1 per maund, ditto.
THOMAS SMITH & Co.

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OF THE
**EMPRESS OF INDIA
COTTON MILLS CO.,**
"LIMITED."

REGISTERED UNDER ACT X. OF 1866.
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Jakaria Mahomed & Co.,
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This Company has been formed for the
purpose of erecting and working near Cal-
cutta, a Cotton Spinning Mill of 20,040 or
more spindles, as may appear expedient (to
be afterwards extended to 40,000 spindles.)

Arrangements are making for acquiring, on
perpetual lease, about 75 bighas of land on
the left bank of the Hugly, about ten miles
below Calcutta, with frontage on the river
and connection with a Government road.

Mr. H. Watson, late Manager of the
Bowbrough Cotton Mills, has been engaged as
Superintending Engineer and Mill Manager
for a term of five years, and will personally
select in England the best procurable Machi-
nery. It is part of the arrangement with
Mr. Watson, that he shall subscribe for,
pay up, and at all times during his engage-
ment with the Company, retain undisposed of,
Shares in the Company to the amount of
Rs. 40,000.

The preparation (for spinning 10s. to 50s.)
will consist of—

- 1 Cryten's Opener.
- 2 Double Scutchers.
- 2 Single Scutchers.
- 58 Single Carding Engines.
- 6 Drawing Frames, 3 Heads, 5 Deli-
veries each.
- 6 Slubbing Frames, 64 Spindles each.
- 9 Intermediate Frames, 100 Spindles
each.
- 18 Roving Frames, 132 Spindles each.
- 30 S. A. Mules, 668 Spindles each.
- 150 80 Hank Cop Reels, and all requisite
machinery to work the 20,040
Spindles.

The Engine will be of power sufficient to
work 40,000 spindles.

Those who are conversant with Spinning
Mills, will at once perceive that the proposed
"preparation" of this Company will be
superior to that of any Cotton Mills in or
near Calcutta.

Messrs. Anderson, Wallace and Co. will
build the Mills, which, it is confidently ex-
pected, will be at work in 12 months' time.

It is estimated that after defraying the
costs of erection of the Mills and Machinery,
and all other costs up to starting the Mills,
there will remain of the Capital at least
Rs. 50,000 for working Capital.

The General Management will be intrust-
ed to Messrs. D. B. Mehta and Co.

Economy in working will be the aim, and
it is hoped, the distinguishing feature of
this Company. Whereas the average cost
of Cotton Mills hitherto erected in India has
been from Rs. 35 to Rs. 42 per spindle, the
estimated cost of this will be from Rs. 27
to Rs. 28 per spindle.

Out of the proposed Capital of Rs. 6,25,000
in 1,250 Shares of Rs. 500 each, about 800
Shares or four lacs of Rupees, have already
been subscribed for, and the balance only of
about Rs. 2,25,000 is available for the pub-
lic.

Persons disposed to subscribe to this en-
terprise are invited to compare the proposed
"preparation" and Capital of this Company
with the known "preparations" and Capitals
of other Cotton Mills.

Applicants for Shares will be expected to
pay on allotment Rs. 166-10-8 on each share
allotted, and it is proposed to call up the
balance as follows: Rs. 166-10-8 about four
or five months from registration of the Com-
pany, and the balance shortly before the
completion of the Mills.

The Memorandum and Articles of Asso-
ciation may be inspected at the Office of
Messrs. D. B. Mehta & Co., or of Messrs.
Trotman and Watkins, at No. 2, Old Post
Office Street.

Forms of application for shares may be
obtained from Messrs. D. B. Mehta and
Co., at whose office also estimates of cost of

starting the Mills and all other information
may be obtained.

BY ORDER OF THE DIRECTORS,
D. B. MEHTA & CO.,
Secretaries, Treasurers and Agents.

CALCUTTA,
20th April 1877.
FORM OF APPLICATION.

TO THE DIRECTORS,
**EMPRESS OF INDIA
COTTON MILLS CO., "LD"**

GENTLEMEN,

I request that you will allot me share
in the Company; and I hereby agree to accept
the said share or any smaller number of shares
which you may allot me and to make the pay-
ment of Rs. 166-10-8 per share upon allotment.

I am,
Gentlemen,

Your Obedient Servant.

Signature.....
Name in full.....
Address in full.....
Profession.....
Date.....

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CALCUTTA

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loss of power of limbs, weakness or loss
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For advice at home Rs. 10 }
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pain of, and prevents bleeding from
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Teeth.

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Will restore grey hair to its original
colour.

It acts directly upon the roots of the
hair, removes dandruff, prevents pre-
mature falling off of the hair, and pro-
motes its growth and strength, giving it
Lustre and Health of youth.

It also produces a cooling and sooth-
ing effect upon the head.

Price, for 4 ounce phial ... Re. 1 0
Postage &c. " 0 10

Copy of Letter received from Rajah
Chundernath Roy Bahadur of Nat-
tore.

Wellesley Street, No. 18, Mott's Lane,
29th March 1874.

MY DEAR HURRISH BABU,—

I shall thank you to send me another
phial of your "Excellent Hair Restorer."
In fact it has done me a great benefit,
and I should like to have more of it.
It has disabused me (young as I am)
of old age.

Yours Sincerely
C. N. of Nattore

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SPECIFIC RELIEF ACT, THE. (Act I. of 1877.) Edited by **J. G. Aker, Esq.**, Barrister-at-Law.

[In preparation.]

LAW OF MORTGAGE (THE) in the **Mofussil.** By **A. G. Macpherson, Esq.**, Fifth Edition.

[Shortly.]

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THE PRINCE OF WALES' TOUR IN INDIA

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Extractions, Stomping, Sealing, &c., Skillfully performed by expert and experienced operators.

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CALCUTTA.

The Indian Mirror

VOL. XVII.]

CALCUTTA, SUNDAY, APRIL 29, 1877.

REGISTERED AT THE
GENERAL POST OFFICE, CALCUTTA, IN
[No. 100]

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NOTICE.

All letters and communications relating to the literary department of the Paper should be addressed to the Editor. All other letters should be addressed to the Manager, to whom all remittances should be made payable.

Subscribers will be good enough to bring to the notice of the Manager any delay or irregularity in the delivery of the Paper.

Editorial Notes.

We hear that the Board of Revenue have been pleased to extend the time for registration of possessory rights in Calcutta till the end of July next.

Hostilities have already commenced in Europe. The Russians attacked the Turkish position at Ardahan and Gumra, and if Reuter is to be believed, were routed with considerable loss, leaving eight hundred men behind them in killed and wounded. How far this account is true will appear very shortly. Of course it is the interest of Turkey to falsify and exaggerate official reports as much as possible.

The new President of the United States, Mr. R. B. Hayes has had a singular career. He is descended from a Scotch family, which emigrated to America in 1682. His grandfather was a blacksmith, and the best features of his character are due to his mother. He is a graduate of the Harvard University, and entered public life as a solicitor. He gradually distinguished himself as a lawyer, he has been twice elected to Congress, and three times held the Governorship of Ohio. When the war broke out he left his profession, joined the Northern army, made his way to the rank

of a Brigadier General, was wounded four times, and by his bravery and—he won the admiration of every one. His artistic tastes are very considerable, and he is known to possess a good gallery of pictures, being known as a Connoisseur. His library also is one of the finest libraries in the United States. As a scholar, artist, soldier, lawyer, and statesman he has been always brilliant, and the independence of his mind and speech is very great. Such is the man into whose hands the interests of the American republic are committed for five years. May his mind be rightly guided in all things.

In this dreadful weather, while the sun is shedding fire and brimstone, it is truly pitiable to see the ill treatment which those ruffians, the carters of Calcutta, are inflicting upon the poor dumb over-tired animals which they drive in the streets. Whether the carts be laden or empty, whether the bullocks go fast or slow, it is the custom of these men periodically to batter the backs and sides of the wretched beasts with the short bamboo clubs they hold in their hands. The animals are barely in a condition to escape the operations of the Society for the Prevention of Cruelty to Animals, that is to say their necks are not horribly sore, their legs are not utterly lame; but so far as under-feeding, over-loading, and exhaustion go they are nearly as bad as they can be. And the men, many times more brutalized than the brutes they drive, keep violently beating them, irritated by the heat, or giving way to the mere force of habit. In any other country this would not be tolerated. The very mobs in the streets would execute summary justice on the heartless monsters, and policemen would warn them or take them to custody. But here we who are "mild Hindus" witness these barbarities, and pass by the other side of the road. Mr. Grant proposes to have an ambulance truck for the relief of animals that sink under pain and exhaustion, we should like very much to know how far his project is near completion. If the community sympathize with him he can do a great deal to relieve the sufferings of poor ill-used animals.

Our late Parsis in Bombay have begun to attend the religious service in the Parthana Somaj. These gentlemen belong to the rising generation. Their attendance has been so regular, and they apparently expressed such enthusiasm when recently Rao Bahadur Bhoja Nath Sarabhoj of Ahmedabad officiated in the Somaj, and got his men all the way from Guzerat to sing the hymns properly, that some sensation has been caused in the Parsi community. The *Rast Goftar* has got a somewhat long article on the subject in which it is said that the lifeless and deficient forms of the Zoroastrian creed have satisfied a great many of the rising generation, and they naturally resort to the place where their religious feelings find fuller exercise and satisfaction. The Editor recommends that the leaders of Parsi society should introduce improvements into their own ritual, such as good hymns in good tunes, so that the younger race of Zoroastrians may be preserved from universal disaffection. Introduce good singing into the Parsi religion by all means, if the marvellous conservatism of that religion will admit it, but we are very much mistaken if the simple principles of the Somaj do not, in spite of that, attract educated and independent minded men. We are glad that the Parsis have commenced to take interest in a national movement which includes so many Indian races.

Even the *Spectator* reproaches the Christianity of Dean Stanley. Recently addressing the students of St. Andrew's University the Dean said that neither to Augustine, nor to Cyril, neither to Thomas Aquinas nor to Hume and Voltaire was unveiled the full meaning of the sacred writings of Christianity, a meaning which modern study and criticism has discovered. We must dive below the surface to understand the true foundations of the Christian faith. "Not to the Synod of Dort," said Dean Stanley, "but to the excommunicated Spinoza was vouchsafed the clearest glimpse of the Divine nature." The *Spectator* considers this to be the least Christian thing it has heard from the Dean. Spinoza was a pantheist, and a Jew besides. To consider his theology to be superior to the orthodox tenets of Christian theology is more than

what even the liberal party represented by the *Spectator* can not tolerate. The Dean did not mean invidious comparisons evidently. The spirit of religion in the character of Spinoza, his heroic moral courage, devout poverty, dreadful self-sacrifice, and marvellous power of contemplation would be better vehicles for the light of true religion under any circumstance, than the doctrinal drybones over which theologians have quarrelled, and mistified each other in all ages.

THERE are certain things tacitly allowed in highly civilized communities that puzzle our less civilized conscience in this corner of the world exceedingly. Take, for instance, the marriage of the British soldier. He cannot marry except by authority, and permission is most difficult to obtain. If every private soldier were allowed to marry, the Government would be encumbered with expenses. As a rule, therefore, the great majority of soldiers must remain unmarried. If they marry without the authority of their superiors, their wives and children are disowned by the State, they get no quarters at the cantonment, they get no medicine in the hospital, and the wives have to shift for themselves when their husbands are away. The other day this happened exactly in the case of the wife of a non-commissioned officer of twelve years' standing, who had been sent away on service somewhere. What these rough unmarried men do with themselves in large towns, is very well known to every Christian and non-Christian. They are silently encouraged in their immorality, and protected from its consequences by our iniquitous Act which sanctions, makes harmless and licenses one of the worst vices under the sun. They can do all this, and be reckoned respectable members of society, but they must not marry. The forced celibacy of soldiers is at the root of half the moral horrors which have taken place in many parts of the world. In India do we not know what these horrors have been?

THE following telegrams reached us as we were going to the press:—

ST. PETERSBURG, APRIL 28.

The Commander-in-Chief of the Russian Army has issued a proclamation disavowing any intention of conquest, Russia's object being the defence of the oppressed Christians. A Russian official despatch concerning the affair at Batoum describes it as an unimportant engagement in which Russian loss was trifling.

CONSTANTINOPLE, APRIL 27.

A despatch from the Commander of the Turkish Army Corps at Batoum announces that the fighting was recommenced on the following morning—Thursday—and that the Russian attacks were again repulsed.

As if the vacillations of the English ministry have not been already enough, Lord Derby in the midst of the present agitation is made to say in the House of Lords.

That the English Government will neither accept nor adopt either the conclusions, or the arguments adduced by Prince Gortschakoff in his circular despatch justifying the proclamation of War.

One should like to know what His Lordship expected Russia to do when every possible means to ensure the life and honor of Turkish Christians, which the united counsels of Europe after months of laborious deliberation could suggest, was haughtily rejected by the Porte. Was any other alternative left to the Czar than the declaration of war? It is curious, however, to find how both the friends and enemies of the Turk denounce the unprecedented indecision of the English Foreign Secretary. Both the parties say he could have averted the war, and he did not find the sense, or the courage to do the right thing at the right moment.

MARRIAGES among some castes in the orthodox Hindu community are every day becoming more and more disastrous to the heads of families who have the misfortune to have daughters to dispose of. The complaint now is that the marriage of daughters means pecuniary ruin. Suppose a Kyastha has an eligible young man for his son studying in the University, say, about eighteen years old. The interesting fact of the existence of such a youth will be reported through the length and breadth of the marriage market, and the fathers of

match-worthy daughters, ranging from ninety twelve years of age, will take note of the phenomenon. Negotiations would commence from many quarters for the young man who will be trotted out in succession before all those who make a bid for him, and his price will rise in proportion to the demand made. The young man's guardian will begin the translation by asking Rs. 8,000 in jewels and plates, besides two or three thousand more in extras. They come after much haggling to settle at Rs. 6,000 in round numbers including everything, which the owner of the girl has to pay. The uglier the girl is the more must her father pay to dispose of her. So if a man is blessed with two or three couple of snub-nosed daughters without any male issue to recoup the loss, he may, after a life of hard work, have to look to the debtor's jail. And if a man can possess half a dozen undergraduate sons, he may make his fortune faster than any owner of the same number of first class race horses. Poor men are obliged to squander the earnings of a whole life-time upon these disgraceful alliances. The evil is at its highest among Sonarbanias and Kyasthas just now, but it has more or less infected every caste. Our orthodox friends must either borrow from the Rajputs the practice of female infanticide, or introduce some reform without loss of time. Cannot educated men combine to put down this thing in their own caste? Is there no incipient Munshi Perti Lal developing in the midst of the Hindu community of Bengal?

PRESSURE AND REACTION.

To make one virtuous by high pressure discipline is a somewhat perilous experiment. Experience has often proved the truth of this assertion in the world's history. How often have the worst vices defiled these religious communities which went through the most rigorous penances and austerities, and tried to sanctify themselves by a most severe system of moral and religious self-denials. We need not call those painful historic episodes to mind, except as a warning. If men

and women by subjecting themselves, from the best of motives, to a series of ascetic austerities for years found themselves at last immersed in impurity and worldliness of the very worst type, we must not look upon their failure with proud rejoicings but must draw lessons from it for our own guidance. It is desirable that each man should know the degree of strain he is capable of enduring. There is a limit to the elasticity of the soul, and if the tension is too great the soul must break. There is such a thing as moral reaction, and if human nature is forcibly carried too far it will go back with a terrible rebound, plunging deeper into its former vices. Let every man, therefore, understand the measure of discipline and self-chastisement he is able to bear. The same measure does not hold good in all cases. Some may bear greater strain than others, by reason of natural poverty or previous habits and circumstances of life. Again, some may undergo the pressure of self-denial in certain departments of life, in which others would appear remarkably backward. When the secret is once ascertained let man practically apply it to all his plans of self-control, taking care never to exceed the measure. Should he neglect the salutary rule, there will surely be a fearful reaction some day. Men often commit the mistake of supposing that the greater the hardship and the bleeding the greater will be the purity of the soul. One may deny and mortify himself to starvation. Will that help his soul? One may abstain from certain pleasures of which he is excessively fond, and he may carry his abstinence to a most painful extent. It is very likely that he will return to his pleasures even with greater zest, and pay the debt of carnality and worldliness with compound interest. There are men who think that because a particular man became a saint by undergoing certain privations and self-denials, therefore he too will walk up to heaven through that very path. The law of discipline, both as regards its quantity and character, differs in different cases. What is good for one may be injurious to another. The quantity which cures one man may kill another. It is a dangerous mistake, therefore, to secure uniformity in this matter. The Great Physician alone knows what kind of pressure, and in what measure will cure the malady from which each man suffers. We should leave our salvation, the means and agencies, the medicine and the measure thereof, in the hands of the Almighty. If we do so we are sure to find He will deal with us differently, according to our temper and circumstances. Where men take their sanctification into their own hands they ought to

proceed cautiously, and not take in too much of severe discipline lest they should break down and suffer from reaction. Where God rules and heals men need only bow to the rod of heaven, and though it may induce excruciating agony it will have a healing effect in the end.

A LESSON FROM HARRIET MARTINEAU.

THE great reputation, and the great powers of Miss Harriet Martineau have excited a wide-spread interest in her autobiography, recently published and reviewed in so many English papers. Not having seen the autobiography itself we must be content with making a few such remarks only as the general discussion of the subject suggests. Not long after the death of this gifted lady we gladly expressed the admiration which we, with so many others, felt for her and her numerous works. Then the autobiography had not appeared, and we had no occasion to speak of the strange vicissitudes, through which her mental and moral nature passed in the course of her long, able, and, on the whole, very useful life. Now, however, what with the assistance of Mrs Chapman, an American lady, into whose hands her autobiography was committed by Miss Martineau, and what with the contents of the treatise itself, the world is placed face to face with a unique feminine character showing the extent to which the development of its latent intelligence may in certain cases be carried, and showing also how positively repulsive and mischievous a woman with undoubted genius may make herself, when she chooses to stifle the genial impulses of her peculiarly constituted nature, and strays into paths which do not primarily belong to her. It is the more necessary to consider this subject as there is a fatal tendency in some of our own countrymen to respect no practical distinction between the character of the one sex and the other, and to set up a standard of education which if followed to its logical consequences, would harden the face of society, and take away half the delights of human life.

In the midst of the numerous occupations which engaged the singular energy of Miss Martineau, her political, journalistic, and philosophical writings may be ranked as the principal. Of the first two we have not much to say. Her theological position is what we are chiefly concerned with. She was a devout Unitarian at first, and some of her aspirations and thoughts on the subject of her early faith are extant, and are beautiful. Being naturally very strong-minded, with an inflexible and powerful will, her relations with her family, when she was young, were not as harmonious

smooth as might be expected. She was exceedingly cool and reserved besides, and having to pass through a considerable amount of bodily suffering, she became suspicious, distrustful, and thought that no one sympathized with her. She had no confidant, no friend; she thought her mother and sister did not understand her at all; with the former she often came in collision, with the latter she had little in common. Only she "idolized her brother James, and did whatever he desired," but even this fraternal friendship was not left her to enjoy long, as we shall presently see. She did not want to marry, and her feelings on the matter are best given in her own words:—

"I am, in truth, very thankful for not having married at all. I have never since been tempted, nor have suffered anything at all in relation to that matter which is held to be all-important to woman, — love and marriage. Nothing, I mean, beyond occasional annoyances, presently disposed of. Every literary woman, no doubt, has plenty of importunity of that sort to deal with; but freedom of mind and coolness of manner dispose of it very easily; and since the time I have been speaking of my mind has been wholly free from all ideas of love-affairs. My subsequent literary life in London was clear, free from all difficulties and embarrassment,—no doubt because I was evidently too busy, and too full of interests of other kinds, to feel any awkwardness,—to say nothing of my being then thirty years of age; an age at which, if ever a woman is certainly qualified to take care of herself. I can easily conceive how I might have been tempted,—how some deep springs in my nature might have been touched, then, as earlier; but, as a matter of fact they never were; and I consider the immunity a great blessing, under the liabilities of a moral condition such as mine was in the olden time. If I had had a husband dependent on me for his happiness, the responsibility would have made me wretched. I had not faith enough in myself to endure avoidable responsibility. If my husband had not depended on me for his happiness, I should have been jealous. So also with children. The care would have so overpowered the joy,—the love would have so exceeded the ordinary chances of life,—the fear on my part would have so impaired the freedom on theirs, that I rejoice not to have been involved in a relation for which I was, or believed myself unfit.

The "work" then in which she found such consolation was brain-work. Her whole nature was eaten up as it were in her absolute devotion to intellectual pursuits. There was hardly any subject on which she did not write, any literary sphere which was unfamiliar to her. From the abstrusest subjects of physical and mental philosophy down to everyday newspaper articles, and the commonest country tales, in history, in political economy, in travels, she was equally at home everywhere. Such ceaseless intellectual absorption, combined with the absence of any definite object of strong, unselfish, personal affection produced in her an imperious self-confidence which wanted to subordinate every thing to itself. Wherever she feared the least obstacle to her independence, felt the smallest hindrance to her purposes, or imagined the remotest slight to her social dignity, she scrupled not to throw up friendships and sunder attachments, and even to manifest great rudeness. Take the following:—

"On my return, I was invited to every kind of party at Lansdowne House,—a concert, a State dinner, a friendly dinner-party, a small evening party, and a ball; and I declined them all. I went nowhere, but where my acquaintance was sought, as a lady,

by ladies. Mr. Hallam told me—what was true enough—that Lady Lansdowne, being one of the Queen's ladies, and Lord Lansdowne, being a Cabinet Minister, could not make calls. If so, it made no difference in my disinclination to go, in a blue-coated way, to a house where I was not really acquainted with anybody. Mr. Hallam, I saw, thought me conceited and saucy, but I felt I must take my own methods of preserving my social independence. Lord Lansdowne would not give the matter up. Finding that General Fox was coming one evening to a soiree of mine, he invited himself to dine with him, in order to accompany him. I thought this somewhat impertinent, while Mr. Hallam regarded it as an honor. I did not see why a nobleman and Cabinet Minister was more entitled than any other gentleman to present himself uninvited, after his own invitations had been declined.

This fatal independence of character gradually led her to disown every kind of authority, and distrust the sanctions of religion. She fell in with the writings of a gentleman of the name of H. G. Atkinson, a gross materialist, "a man of the slenderest intellect, often writing so stupidly and so repulsively that her infatuation for his philosophy is incomprehensible." How an astute intellect like that of Harriet Martineau could unhesitatingly adopt the conclusions of an obscure materialist, whose philosophy was as crude as his literary productions were defective in style and execution, is one of those strange inconsistencies of human nature, when, in the fulness of its self-sufficiency, it tries to dispense with the sober guidance of religion. The innate love of hero-worship latent in woman's nature heightened this inconsistency in Harriet Martineau. She sat to learn like a child at the feet of a man, who was unquestionably her inferior. She began an extensive correspondence with Mr. Atkinson, embraced his destructive views, and threw aside all the little remnants of religious life that must have still remained in her. In 1847 she published the correspondence under the title of "Letters on Man's Nature and Development." This unfortunate publication pained and shocked a large number of Miss Martineau's friends and admirers. The Rev. James Martineau, her brother, "the idolized James" of early days, undertook the criticism of Mr. Atkinson's views, and refuted and exposed them so mercifully that it produced a permanent breach between brother and sister that was never healed. We have no space here to give any details of Harriet Martineau's disagreements with her relations, nor can we recount all the phases of her religious unbelief; all we think we may say is that though she did not in so many words deny the existence of God, she arrived at something very near it. Mr. Atkinson, indeed, did not allow "an Eternal cause," and both he and Miss Martineau held it "absurd and shocking to think of the human being holding sympathizing intercourse with it." Prayer and immortality she indignantly denounced, and she leaves but little for man in anything higher than mere physical and

intellectual life; and the latter is but a function of the brain!

Such was Harriet Martineau. Great in intellect, great in energy, her woman's nature was all but lost in the absorbing unwomanly occupations into the midst of which she threw herself head-long. We know our countrywomen cannot very easily be like her, but Harriet Martineau's great example throws out to lesser natures the warning that amidst the rocks and shoals of unrestrained intellectualism woman's mind will often make a shipwreck, if not moderated and guided by the guardian hand of faith, love, and meekness."

Correspondence.

BABU KESHUB CHUNDER SEN'S LAST LECTURE AT THE TOWN HALL.

To the Editor of the *Indian Mirror*.

DEAR SIR,—Professor Ram Chundra (*Mirror* 8th instant) takes exception to the contemplation of spiritual things, one of the means prescribed by Babu Keshub Chunder Sen in his lecture to make us better, on the ground that "it will never make us incapable of sin like God." Does the Professor know of any means by which we can be made as pure as God? Will Humanity ever be without a blemish? Can any human being be ever free from evil deeds, evil words and evil thoughts? Can even a holy man, at any given moment of his life, lay his hand upon his heart and say that he never failed to devote his time, talents, money, powers and opportunities to the glory of God, and the good of his fellow-creatures? Will he not *always* repent that he was more worldly minded than God-ward bent? In short, can it be said of any man that he was guiltless of the sins of omission and commission and that he was "faithful unto death?" The contemplation of spiritual realities certainly conduces to wean us from the world and incline us towards God. Keshub Babu also tells us to become ascetics and children *spiritually*. As Keshub Babu expressed himself, "if we know our Father and Mother" and commit ourselves to His guidance, then we shall be taught to walk in faith and purity.

The Professor has conceived a very bad notion of a Theist. The Theist, according to the Professor, having no fear of eternal damnation will go on in his sinful pleasures until he finds that sin will not pay, as it were, and then he leaves his vicious habits for sober ones, just as he exchanges his winter garments for those of summer, because he finds the former irksome to him at the latter season. The Professor credits the Theist with a belief in a future state, but that belief, as the Professor thinks, gives the Theist a strange hankering after sin. You will ask, how? Well, if I have understood the Professor it is in this way. The Theist knows that in a few years he will be in the spirit world minus his flesh, so he (poor fellow) wants to make a little hay while the sun shines, and so indulges in, or at least does not care for, his sins. It is a pity that with the

Professor, "Theist" and "debauchee" are convertible terms. So I would beg leave to correct him by defining God as the "Eternal Being who made and governs this Universe," and a Theist as a person who worships God and whose life is simply an effort to do God's will, and whose motto is, love to God, and man, and all created beings. The Professor seems to think that our thoughts and actions will not run into the right groove without a fear of his "damnation." He is evidently in that state of religious life "when Awe is yet stronger than Love, but which assuredly ought soon to give away under the first flood-gate of gratitude and repentance."

May we never be cajoled or frightened into virtue by the "bribe of Heaven or the dread of Hell?" May we do all things for His love, and love alone, and then we shall not go astray.

The Professor says, or rather hints, that the Theist's belief would be shaken by seeing that "the conscience of others does not say that there is a God." Does the Professor require to be told that God is present in every true believer's heart to testify to the truths it cherishes most. He who has not felt God in his heart as proof of his creed will be apt to stagger. As for the many who deny God, their unbelief would but make us flee to our "mountain" with greater speed and cling to the Rock of ages with firmer grasp. Let us hope and pray for them. We know that "God does not force us into His arms as He forces the planets round the Sun" simply that we may freely lay down our liberties at His feet, and of our own accord be bound by His sweet chains. With many of us the heart to come to Him is willing, but the flesh is weak. "The magnet would be true to its pole but for disturbing moral influences; the eagle would soar, but it is chained to the cage of corruption." But God will bide His time with every one of us. In the meantime, if He has "drawn" any of us, let us "run after" Him. It will not do to sit still in the darkness because others have not been chosen.

Yours &c.,

A SEEKER OF GOD

The 25th April 1877.

Devotional

How very hard to be what thou dost wish to make us! For my own ideas how much would I not suffer and sacrifice. In thy name only how little have I ever done. Little do I know, O my father, how different thine purposes are from my own. I have not inquired; I have not taken the trouble to know what thou wouldst wish to make of me. I work it is true, but after whose work am I bent? I have not waited to make sure whether my work draws me near to thee, or draws me away. I make a show of serving my fellow-men, but I would not wait to think whether I do them good or harm. Enlighten me, O Lord, as to thy will, and pour thy spirit into my soul.

If there be men through whom thou hast taught me the true lessons of devotion and faith,

if there be men by whose example thou hast moulded my character and made me what I am, how can I reject their interpretations of thy purposes in regard to thy church? Lord enable me to watch and find out to whom thou hast given thy covenant. My true guides and leaders teach me to find out, and follow.

PEACE I ask of thee, peace with all outward nature, peace with men, peace with myself. I want to be established within thee in peace. Conflicts between good or evil there must be on all sides, and conflicts with circumstances I can not avoid, but my father amidst all this ceaseless war, let me trust in thee, and find exceeding peace. A heart devoid of passion for every earthly object, a conscience clean and carefully guarded, a mind that meekly takes whatever thou givest, grant me this that I may find peace.

THE battle cry has been heard, O God, and hostile nations have already confronted each other, and begun the fierce work of destruction and bloodshed. Who will arrest the evil? Who can? Almighty God, thou alone canst humble nations to the dust and dissuade them from bloody deeds. We humbly look up to thee, and pray that hostilities may cease and peace may prevail once more in Europe.

THE parched heart needs irrigation no less than barren waste lands. I pray and meditate, study good books, seek good company, but in vain. There is not emotion enough to make life fertile, although of good seeds there is abundance. Therefore, I beseech thee, Merciful Father, to irrigate my heart and pour into it streams of tender love and sweet affections, and so soften its hard soil that every heavenly seed that falls upon it may fructify and produce luxuriant harvests. In these days of dry religion my heart cries ever and anon "water, water."

The Brahmo Somaj.

PUNDIR Aurore Nath Gupta is, at present in Hexaribag, whence he intends to proceed to Ranchi. From Ranchi it is his intention to travel to Maunabum where a new Somaj is to be opened.

PUNDIR Bijoy Kissen Gossami will continue to be in his native village of Santipure. His state of health does not permit him to travel much just now.

OUR good contemporary of the *Lucknow Witness* has just taken the opportunity, which he so seldom loses, to discredit both the Somaj and Mr. Dall by the late controversy we have had with that gentleman. He does not say however, in what the latter has put us "in the wrong." We quote the *Witness* :—"Mr. Dall replies with considerable incisiveness to the *Indian Mirror's* disclaimer of him, and succeeds in putting the Brahmos in the wrong without,

however, putting himself in the right. He expresses his fear 'that the Brahmo Samaj cannot thrive except as a creed-bound think-no-further Bengali sect.' He might have added that it is not likely to thrive on its present basis, whether 'creed-bound' or not, but meanwhile what about the free, creedless, think-ever-so-much-further Unitarians whom he represents? Do they thrive? Do they excel the Brahmos sufficiently in earnestness and self-denial to find it a befitting thing to throw stones at them? As between Unitarians of Mr. Dall's kind and the Brahmos, we incline to prefer the latter. The one talks loudly of being a follower of Christ, and at the same time makes it a cardinal point of duty to prove that Christ is not worth following. The other energetically protests that he is not a follower of Christ, and yet constantly betrays his possible unconscious aptitude for drinking in both His spirit and teaching. Both are far enough removed from Him who proclaimed himself the truth, but of the two the radical Unitarian has probably wandered the farther into the region of disbelief and darkness."

MR. MONCKE CONWAY, writing to the *Cincinnati Commercial*, an American newspaper, speaks of the Brahmo Somaj thus :—"Although the Brahmos have tried very hard to cut themselves loose from all the superstitions and prejudices of their countrymen, it will not be wondered that in this their success has been only measurable. Although women are admitted as members on the same terms as men, yet in the churches they sit in a gallery, concealed behind a curtain. They still retain the barbaric drum, without which any church music in India would probably be regarded as profane, and even beat it in Calcutta alongside of the beautiful organ sent out for their Calcutta church by their friends in England. A more remarkable 'survival' still is unconsciously disguised in what is called 'Bairagya,' or 'detachment,' which seems to be a sort of asceticism. It is not improbable that the poverty of some members of their mission has caused them to make a virtue of necessity, and find fasting and loneliness pleasing to God. The extent of this asceticism is, however, unknown. A remarkable and very oriental characteristic of the Brahmos is one which consists in a number of them getting together and passing a week or two on the mountain-tops, conversing on religious subjects and praying—sometimes together, at others, each in solitude. They declare that in the purer air of the summits and amid the grandeur of Nature the soul is nearer to God. The most enthusiastic reports are made of the exaltation experiences of these Hindus who go into the mountains to pray."

A PUBLIC meeting of Brahmos to consider the best means of establishing a Representative Society of the Brahmo Somaj, will be held at the Brahmo Mandir on the 19th of May next, at 4 P. M. The Brahmos of Calcutta and the Mofussil are respectfully invited to attend the meeting.

Literary and Scientific.

MR. LONGFELLOW'S BIRTHDAY.—Mr. Longfellow celebrated his seventieth birthday in Cambridge last week, and received many congratulatory addresses from his numerous personal friends of the neighborhood. We learn that a project had been formed in New York by some of his admirers to give him a testimonial in the shape of a banquet, supplemented by a silver vase, in commemoration of the event. But the author of "Hiawatha," while possessing the rare quality of making friends, is very much opposed to receiving any public demonstration of their kindly feelings. If they will buy his books, he does not covet any other manifestations of their friendship.

THE ARCTIC SEAS.—It appears, with the progress of discovery in the Arctic seas, that the climate was tropical at a much more recent date than has been generally supposed. The flora of the most distant regions is also found to be considerably varied. In the recent expeditions nearly thirty species of flowering plants were collected between latitude 82° and 83°.

ART IN GREECE.—The substance of the matter is that the Greeks went to Nature in a reverent and self-forgetful spirit. And what she gave them they gave again, through art, as an inexorable necessity of their nature; and when it becomes clear to us that this, their motive, must be ours our portrait-statues will be bristling of an individuality, that will tell its own story without the help of foolish symbolism.

VIVISECTION.—Dr. Ferrier is one of the most dreadful vivisectioners in the world. His lecture on the physiological functions of the brain exhibit horrors which send a thrill through the frame. Here is a very mild instance :—"Dr. Ferrier showed to the audience maps of a monkey's brain. The monkey had had his skull sawn open and the brain freely exposed. Professor Ferrier stated, as the object of this experiment, that he could, by applying electricity to the exposed brain, foretell with certainty what involuntary movements the monkey would make. Dr. Ferrier observed that he had operated on a clever monkey which he had kept for a long time. Part of the brain of this animal he cut off and removed, an injury which, although it did not appear to affect the general health of the creature, rendered it perfectly stupid,—perfectly demented. Even while eating, it looked as if it were sound asleep, like Dickens's fat boy. (Laughter!) By touching certain parts of the brain, he could cause an animal to make certain movements with its body; he could make a dog bark, a cat mew, or a dog, a monkey, or a rat to wag its tail; but, added the lecturer, amid considerable amusement (!), he could never get a cat to wag its tail."—(*Lords Times*, March 1, 1874.)

DR. MARTINEAU'S HOURS OF THOUGHT.—The American papers, like the English papers, in general speak highly of this volume. The *Congregationalist* is very laudatory of its "subtlety of thought and warmth of devotion," and says:—"The volume is but slightly tinged with the Unitarian views which Dr. Martineau holds. Christians of all denominations may profit by his wise spiritual suggestions;" while, however, the *Christian Intelligencer* says:—"There is an utter lack of 'the gospel of the grace of God,' and nothing to feed the hungry soul in the glittering generalities and ice-cold morals which make up the author's system of belief."

Poetry.

NOT YET.

Not yet, not yet, the light;
Underground, out of sight,
Like moles, we blindly toil,
On,—though we know not where;
Some day the upper air,
The sun, and all things fair,
We reach through the dark soil.

BEATRIX L. TOLLEMACHE.

Anecdotes and Incidents.

WHY THE BABY CAME.

PILLOWED on flowers, with a half-open bud in his tiny hands, the baby lay, a beautiful image of repose. Nothing could be lovelier than the delicate face, the little lips just parted, the white brow just shaded by soft, silken curls. There was nothing of the repulsion from death, which some people always suffer beside a corpse, to be felt by the most sensitive here. As beautiful now as he ever had been in his brief, sweet life, the darling seemed to be asleep.

But it was a frozen sleep. The strong man, pale with suppressed emotion, was one who had felt the fountains of fatherhood stirred for the first time, when the little one uttered his first feeble cry. The mother, leaning on his strength now, because grief had crushed all her own, had been thrilled with the highest joy of womanhood when this nursing was given her, six months ago. Everything was over now. The little garments must be folded up and put away. There would be no need of walking in the night to take care of baby. Baby was gone.

The minister said tender words, and prayed a prayer of thankfulness and trust. He had been to so many baby funerals in the quarter-century, during which he had led his flock, the words of comfort came readily to his lips, and he meant them every one. He felt that of such as this wee blossom were the flowers fittest for the kingdom of heaven.

By-and-by the last rites were performed. There was one little mound more in the cemetery, and one more desolate house in the town. These bereft parents were elect members of the largest household under the stars, the household of the mourning.

The world is full of sympathetic hearts, but it is full also of hearts that are busied with their own cares and perplexities. There are always

many to have a passing and very sincere sorrow for those who have been afflicted, yet after awhile, when in the opinion of friends there has been time enough for the recovery of cheerfulness, even relatives and friends begin to chide the persistently sad.

"Why did the baby come, if it was so soon to be taken?" Say these.

You may notice that you seldom hear this question from the lips of a mother. She is glad, away down to the profoundest depths of her wounded heart, that she had the child, though it be removed from her arms. She is glad to wear the mother's crown though it be a crown of thorns.

To the inquirer may this answer be made. The baby came for two great reasons. One was that he might broaden and enlarge the whole life-sweep of all who loved him. Their care for him gave them a comprehension of the mystery of childhood, and a feeling of the fatherhood of God, that without him they might never have possessed.

The other was that the little spirit, flying heavenward, might draw by a slender silver thread invisible but never slackening, the hearts of father and mother to land where He dwells, of whom the whole family in heaven and earth is named. The baby came not in vain.—*Illustrated Christian Weekly.*

Miscellaneous.

MARRIAGE REFORM IN UPPER INDIA.—This is how Munshi Peary Lal is reducing marriage expenditure among Hindustanis. The Munshi's general method of operation seems to be to get together as many members as possible of a particular caste or tribal sub-division, and after in fusing them with some of his own enthusiasm—he is said to have an unaffected manner and a simple eloquence that goes straight to the hearts of his hearers—to secure their signatures to a mutual agreement by which they become bound to conform in all marriages to a fixed scale of expenditure. There are different grades of expenditure according to position, family, and means, and in each grade there is a detail of the exact sum which may be spent on each particular item of observance. The largest sum to be expended in Hindu marriage ceremonies is Rs. 2,000. This is the limit, where formerly from two hundred to five hundred thousand rupees were scattered about. And they who before spent Rs. 2,000 will now only spend about Rs. 100, and so on through all the grades, the lowest sum being Rs. 25. Tribe *punchayets* are appointed to advise as to the scale of expenditure applicable in each particular case, to secure adherence to that scale, and to visit its infraction with social punishment, and report to the general Committee.

"No nation," said Niebuhr, "ever died except by suicide"; and the suicidal poison is engendered not so much in the unjust statutes of a Government as in the immoral practices of a people, which the Government is unable to punish or restrain.

VIOLENT PRAYER.—"A sea officer" was prevailed on to accompany a friend to a certain assembly. When he arrived the first thing which struck the son of Neptune was the 'Prayer, in which the minister, with foaming vociferation, and the countenance of a fury, set forth himself and his congregation as the vilest of sinners, and that in such opprobrious terms, as induced the honest tar (convinced, by the earnest manner of the preacher, that all he said was literally true) to whisper to his companion, 'Jack, d'ey hear that scoundrel? Come, let's get off, before the roof comes down upon their heads.'"

Selection.

THE HYPOCRISIES OF NATURE.

It is a curious fact that the severest school of Natural History has confirmed rather than undermined the favorite notion of idealist and mystic schools that in the world of plants and animals there are all sorts of types and anticipations, on a lower plane, of the passions, weaknesses, subterfuges, and craft of men and especially that the cunning and hypocrisy of nature,—practised without any consciousness by the creatures who profit by them,—are much more elaborate and perfect than the cunning and hypocrisy of men. It is very curious, too, that it is in the lower region of animal life that this cunning appears to play the most important part. The writers on "Natural Selection" show us that for one case in which the effects of illusion are used to protect the higher races of animals, there are scores in which those effects are used to protect the lower races. The reptiles and the insects are, as it were, especially under the shield of Nature's most elaborate deceptions. There are insects which live, as it were, by hypocrisy, by getting themselves mistaken—so perfect is their costume and acting—for the withered leaves or dried-up twigs amongst which they habitually feed. There are butterflies, again, inmost themselves of any bitter flavor, which are saved by their happy resemblance to other butterflies so bitter in flavor that all the insect-eating birds avoid them. Then, again, there is another favorite device of nature for protecting reptiles and insects, namely, to dress the sheep in wolves' clothing,—in other words, to make creatures which are quite incapable of doing any other animal a serious mischief, assume an air so alarming that they get all the credit of weapons of offence which they do not possess. Thus there are some perfectly harmless snakes in Central America, described by Mr. Wallace, whose protection consists in a gay collar, closely resembling that of one of the most deadly snakes of the forest. Like Patroclus clad in the armour of Achilles, this harmless creature scares away his enemies by the terror of a false reputation. But the most curious, perhaps, of these protecting illusions, because the most utterly deceptive, is one explained by Sir John Lubbock in another of those many lively studies of natural history with which he instructs and amuses us in these dreary days. It is that which he quotes from Weismann, concerning the fear inspired in small birds by the caterpillar of the sphinx or hawk-moth. The creature is very good food for birds, and quite helpless against them, but it is protected partly by its likeness to a snake, and partly by false eyes upon it, which are merely spots, and nothing else, but which have a very ugly, glaring look when the creature retracts its head, as it does when in danger:—

"Every one must have observed that these large caterpillars have a sort of uncanny, poisonous appearance; that they suggest a small, thick snake or other evil beast, and the eyes do much to increase the deception. Moreover, the argument on which they are placed is swollen, and the insect, when in danger, has the habit of retracting its head and front segments, which gives it an additional resemblance to some small reptile. That small birds are, as a matter of fact, afraid of these caterpillars (which, however, I need not say, are in reality altogether harmless) Weissmann has proved by actual experiment. He put a caterpillar in a tray in which he was accustomed to place seed for birds. Soon a little flock of sparrows and other small birds assembled to feed as usual. One of them lit on the edge of this tray, and was just going to hop in, when she spied the caterpillar. Immediately she began bobbing her head up and down, but was afraid to go nearer. Another joined her, and then another, until at last there was a little company of ten or twelve birds, all looking on in astonishment, but not one ventured into the tray, while one which lit in it unsuspiciously beat a hasty retreat in evident alarm as soon as she perceived the caterpillar. After watching for some time, Weissmann removed the caterpillar, when the birds soon attacked the seeds"—*Journal of the Society of Arts*, February 23, 1877, p. 234.

When Shakespeare said that all the world was a stage, and men and women merely players, he never thought, probably, that the remark might be extended, and that many a good comedy—though a comedy of which there are two frequently no intelligent spectators—is acted in spheres far beneath the human. This hawk-moth caterpillar, with the moth-torso and its mock-eyes, keeping a dozen little birds at bay by merely wriggling beneath its uncomely mask of fear, was surely as remarkable an actor, as skilful a player, or nervous fears, as ever turned the threatenings of tragedy into comedy by an improvised impersonation.

It is somewhat remarkable that these protective illusions though they take effect through the impression they produce on higher organisations, like the organisation of birds, are much seldom found to be protective of such organisations than of the lower organisations of reptiles and insects. It is only while positive resources are wanting that these negative resources for the protection of creatures preyed on by higher animals, are used. The reptile and the insect are protected by their resemblance either to the vegetation they are habitually found amongst, or to other creatures which are more dangerous than they. But the deceived are not protected so elaborately as the deceivers. The sparrows, which were so alarmed by the sphinx caterpillars though they were not acute enough to see through the illusion, were far superior in intelligence to the creature which gained by the illusion; and partly no doubt for that reason, they are not protected from their enemies by the same kind of artifices. These elaborate artifices are the rudest resorts of nature for the protection of life, not the most advanced. As organisation becomes more complex, and resources of all kinds open, the hypocrisy of nature begins to play a less important part, and is, indeed, pretty nearly confined to wrapping otherwise dangerously exposed lives in cloaks of a color so like that of their environment, that they are inconspicuous, and pass without notice,—just as the plumage of certain birds for instance, in bare countries, conforms itself to the summer or winter hue of the ground they frequent.

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Law

HIGH COURT.
ORIGINAL SIDE.
PEREMPTORY CAUSE BOARD

FOR
Monday, the 30th April, 1877.
BEFORE

The Hon'ble Mr. Justice Macpherson.

UNDEFENDED CASES.

Omirtonauth Mitter v. Rajendro Muttylool and anr.—Pitar.

Sreenath Roy v. Koeybullonauth Biswas—N. N. Sen.

Bhuggoban Chunder Roy and ors. v. Brojonath Bysack—N. N. Sen.

DEFENDED CASES.

(Settlement of Issues.)

Suroopnarain Paul—Sreedhur Mundle and anr.—Remfry—Joykissen Gangooly.

Kali Chorun Sen v. Bhagbata Chorun Sen and ors.—Watson.

(Final Disposal.)

M. L. Rutherford v. J. J. Atkinson and ors.—Sanderson and Co.—Hume.

Khetterpaul Sreeteerutno and anr. v. Radhanath Bose—Remfry—T. N. Roy.

Bhugwan Dutt and anr. v. Roghooanath Doss and anr.—Francis—Hart.

Okhoycomar Chatterjee v. Tarineytoney Roy and ors.—J. K. Gangooly—W. C. Bonnerjee, Ghose and Bose.

Nogender Chunder Ghose v. Doyal Chund Dutt and anr.—Remfry—Beeby and Rutter.

S. M. Chundun Coomaree Dossee v. S. M. Baduleumaree Dossee and ors.—Rogers—Dignam and Robinson.

Sarodapersund Soor v. Shamachurn Coomaree and ors.—Remfry—Dover.

J. Clark and ors. v. A. Beer and anr.—Berners and Co.—Chauntrell and Co.

Golab Roy v. Premsook Doss and anr.—Fink—Zorab.

Jayokeypath Roy v. A. Carrapiet and anr.—Orr and Harris—2nd Defendant in person.

Choonceloll Seal and ors. v. M. Wigley—Nobin Chaud Bural—Pearson.

Baijiuath Persaud v. Roy Lutchemput Sing Br.—Nobin Chunder Bural—Beeby and Rutter, M. N. Holdar.

BEFORE

The Hon'ble Mr. Justice Kennedy,

DEFENDED CASES.

(Final Disposal.)
Ramdoynal and anr. v. Brojogopal Bysack and anr. (et al.)—Ghose and Bose—N. C. Bural.

Harian Chunder Chatterji v. S. M. Doy moyee Dossee—Trotman and Watkins—Smith D. Cowie and ors. v. W. Smith—Chauntrell and Co.—Leslie.

T. Smith v. M. Dover and anr.—Berners and Co.—Hart.

T. Smith v. C. J. Doverr.—Berners and Co.—Moses.

Chunder Coomare Lahoree and anr. v. Shahazada Mahomed Halimooze Zoonan (claim of Shahazada Mahomed Roheemooddeen).—Hechle. —Aushootosh Dhur for claimant.

Chunder Coomare Lahoree and anr. v. Shahazada Mahomed Halimooze Zoonan (claim of Shahazada Mahomed Roheemooddeen).—Hechle. —Aushootosh Dhur for claimant.

Gobind Chund Auddy v. Kally Churn Sen—Nobin Chunder Bural—Watson.

Sibdyal v. W. F. Graham—Gillanders—Fink. Chunnammul and anr. v. Dwartnauth Mitter

—W. C. Bonnerjee—P. C. Mookerjee.

Bholanauth Mitter v. S. M. Nohorunginey Dossee—Ghose and Bose—Sen and Farr.

Ramloll Mullick and ors. v. Bulloramdosse Mullick—Ghose and Bose—Swinhoe & Co.

Shipping Intelligence.

SATURDAY, APRIL 23, 1877.

PROCEEDING UP.

SAGORE, Clyde s. v. anchored above last night and proceeded at 6, Defiance s. v. anchored below last night and proceeded at 6-10, Reliance s. v. anchored below last night and proceeded at 6-15, Night Hawk from Madras in tow Bull Dog s. v. anchored below last night and proceeded at 7, Court Hey s. v. anchored below last night and proceeded at 7. Pharo from Madras anchored below last night and proceeded in tow Columbus s. v. at 7-20, Roma s. v. from Genoa anchored abreast last night and proceeded at 8-25. Ooria s. v. at 5-50 Sirius s. v. from Liverpool at 8-20, Kinshan s. v. from abreast at 8-20, Africa s. v. from Bombay at 8-40.

MUD POINT.—Benares s. v. from Channe Creek at 7-5, Ooria s. v. at 7-10, A Barque (shewed K. R. S. M.) in tow Bombay s. v. from below at 7-15, Defiance s. v. at 7-35, Reliance s. v. at 7-40, Clyde s. v. at 7-45, Court Hey s. v. at 7-50, Night Hawk in tow Bull Dog s. v. at 9, Pharo in tow Columbus s. v. at 9-5, Kinshan s. v. at 9-25, Sirius s. v. at 9-50, Roma s. v. at 9-67, Africa s. v. at 10-35.

DIAMOND HARBOUR.—No. 3 s. v. anchored last night in the Creek and proceeded at 7-40, Ooria s. v. at 8-40 Providence in two Bombay s. v. at 9-10, Defiance s. v. at 9-17, Court Hey s. v. at 9-27, 2 Flats in tow Benares s. v. at 9-30, Reliance s. v. at 9-33, Clyde s. v. at 10-5, Night Hawk in tow Bull Dog s. v. at 10-55, Pharo in tow Columbus s. v. at 10-58, Kinshan s. v. at 11-8, Sirius s. v. at 11-40, Roma s. v. at 11-45, Africa s. v. at 12-20.

HOOGHLY POINT.—Ooria s. v. at 9-25, No. 3, small Govt. s. v. at 9-25, Sirius s. v. at 12-35, Roma s. v. at 12-40, Africa s. v. at 12-42, Defiance s. v. at 10-5, Providence in tow Bombay s. v. at 10-8, Court Hey s. v. at 10-11.

Reliance s. v. at 10-12, 2 Flats in tow Benares
v. at 10-14, Clyde s. v. at 10-40, Kinshan s. v.
at 11-45, Pharo in tow Columbus s. v. at 11-46
Night Hawk in tow Bull Dog s. v. at 11-47.

ATCHEEPFORE.—Kinshan s. v. at 13-5, Pharo
in tow Columbus s. v. at 13-30, Night Hawk in
tow Bull Dog s. v. at 13-45, Sirius s. v. at 14-10,
Roma s. v. at 14-30, Africa s. v. at 14-35, Ooryia
s. v. at 14-20, No. 3 small Government s. v. at
11-6, Defiance s. v. at 11-7, Court Hey s. v. at
11-8, Provence in tow Bombay s. v. 11-9, Re-
liance s. v. at 11-35, Clyde s. v. at 12-30, 2 Flats
in tow Benares s. v. at 12-30.

PROCEEDING DOWN.

ATCHEEPFORE.—Almora s. v. at 10-25, Duke of
Lancaster s. v. at 10-30, Timshah s. v. at 11-5.

HOOGHELY POINT.—Almora s. v. at 13-5, Duke
of Lancaster s. v. at 13-10.

DIAMOND HARBOUR.—Rattler s. v. from abreast
at 7-30, Almora s. v. at 14, Duke of Lancaster
s. v. at 14-30.

MUD POINT.—Duke of Edinburgh in tow
Hudson s. v. at 10-55, Ruttler s. v. at 11.

SAUGOR.—Electric s. v. from abreast at 5-25,
Victoria in tow Alexandra s. v. from abreast at
Duke of Edinburgh in tow Hudson s. v. at
13-50, Rattler s. v. anchored abreast at 13-10.

POSTAL NOTICES.

Mails for Madras and Ceylon, for transmission
per P. & O. Steamer *Indus*, will be closed
at the General Post Office on Monday, the 30th
April, at 7 P. M.

Mails for Persian Gulf, for transmission per
Steamer from Bombay, will be closed at the
General Post Office on Monday, the 30th April,
at 7 P. M.

Mails for Rangoon, Mouhmein and the Straits,
for transmission per Steamer *Penang*, will be
closed at the General Post Office on Sunday, the
29th April, at 7 P. M.

Mails for Chittagong, Akyab and Kyuk
Phyu, for transmission per Steamer *Mahratta*,
will be closed at the General Post Office on Sun-
day, the 29th April, at 7 P. M.

Mails for Madras Ceylon and the Intermediate
Ports, Mauritius, Batavia, Singapore and
China for transmission per French Steamer
Manam, will be closed at the General Post Office
on Saturday, the 5th May 1877, at 7 P. M.

Mails for Madras, Ceylon and the Intermediate
Ports, for transmission per Steamer *Africa*,
will be closed at the General Post Office on
Wednesday, the 2nd May 1877, at 7 P. M.

The next Overland Mail via Bombay will
close at the General Post Office on Friday, the
4th May 1877, by which mails for Mauritius, St.
Denis, Réunion, Zanzibar, Mozambique, Delagoa
Bay, Natal, Cape of Good Hope, the Comoro
Islands and Madagascar can be forwarded.

2 Book post and pattern packet, must be
posted on the 3rd May 1877.

N.B.—The Letter Box will close at 7 P. M.
precisely, after which hour Overland letter-
fully prepaid and bearing an extra postage stamp
of two (2) annas on each cover, will be receive
up to 7-30 P. M., or bearing an extra postage
stamp of four (4) annas on each cover, up to
8 P. M.

MONEY MARKET.

SATURDAY, APRIL 28th, 1877.

Government Loans.

4 Per cent. promissory Notes Rs. 95 12 a 96 0	
4 1/2 Per cent. of 1870 (1885) " 101 a 101 4	
4 1/2 Per cent. of 1871 (1881) " 100 8 a 100 12	
4 1/2 Per cent. (Transfr.) of 1872 (1879) " 95 14 a 96 0	
5 1/2 Per cent. of 1859-60 (1879) " 100 8 a 100 12	

Government Debentures of 1867.

5 Per cent., for 10 years (1877) Rs. 99 8a99 124N	
5 Per cent., for 15 years (1882) " 101 0 a 101 N	

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884) Rs. 110 0 a 110 4	
6 Per cent., of 1865 (1885) " 111 8 a 112 0	
6 Per cent., of 1866 (1886) " 112 0 a 112 8	
6 Per cent., of 1867 (1887) " 112 8 a 113 0	
6 Per cent., of 1870 (1890) " 113 8 a 115 0	
6 Per cent., of 1872 (1892) " 114 8 a 115 0	

Tea Company's Shares.

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight 1-9 1-16 a	
Ditto ditto, at 3 months' sight 1-8 15-16a	
Ditto, on demand, above £500 1-8 13-16a	
Credit Bills, (1st class) at 6 1-9 1-4	
months' sight	
Document Bills, (1st class) for	
Acceptance, at 6 months' sight	1-9 5-16 a
For payment at 6 months' sight	1-9 5-16 a
Ditto ditto, at 3 months' sight 1-9 3-16 a	

Bank of Bengal Rates.

19th April 1877.

Minimum rate of Interest ... 11 per cent.

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd. ... 112 a	
Agra Savings' Bank ... 125 a	
Allahabad Bank, Ltd. ... 146 a	
Alliance Bank of Simla ... 103 a 105	
Bank of Bengal ... 692 1/2 a 695	
Bank of Upper India, Ltd. ... 123 a 125	
Delhi and London Bank ... 170 a 175	
Himalaya Bank, Ltd. ... 100 a 105	
Musoorie Bank, Ltd. ... 100 a 105	
National Bank of India ... 100 a 105	
Punjab Bank, Ltd. ... 60 a 65	
Simla Bank Corporation ... 500 a 510	
Unconv. S. Bank (Agra) ... 66 a 88	

Commercial Company's Shares, &c

Asiatic Jute Co. Ltd. ... 20 a	
Bally Paper Mills Co. ... 100 a 101	
Baranahagore Jute Factory ... 60 a 62	
Bengal Coal Co. Ltd. ... 1240 a 1250 N.	
Bengal Iron Works Co. ... 80 a	
Bengal Jute Pressing ... 150 a 152 1/2	
Bengal Mills Co. Ltd. ... 1,150 a 342	
Birded Warehouse ... 340 a	
Bowraah Cotton Mills ... 90 a 91	
Budge-Budge J. Mills ... 79 a	
Calcutta Hydraulic ... 13 a 14	
Calcutta Jute Mills Co. ... 124 a 77	
Carew and Co. Ltd. (Sugar) ... 80 a 81	
Damber Cotton Mills ... 278 a 280	
Eastern B. Railway Co. ... 278 a 280	
East Indian Railway ... 125 a 150	
Equitable Coal Co. Ltd. ... 45 a 50	
Fort Gloster Manufacture ... 237 1/2 a	
Goochery Cotton Mills ... 80 a 85	
Haripur Co. Ltd. ... 182 1/2 a	
Haripur Hotel ... 81 a 82	
Haripur Mills Co. Ltd. ... 720 a 750 X	
Haripur General S.N.Co.Ltd. ... 70 a 71	
Haripur and Shipping Co. ... 250 a 260	
Haripur's Pat Press ... 13 a 14	
Haripur India Co. ... 88 a	
Haripur Beerhoom Coal ... 53 a 55	
Haripur Jute Manufactg. ... 134 a 136	
Haripur and B. Railway ... 100 a 15 pecy	
Banknipoote Press ... 65	
Ranageunge Coal Co. ... 38 a 40	
Riverside Press Co. ... nominal.	
Rustumjee Twine & Canvas ... 100 a 101	
R.Scott Thomson and Co. ... 227 1/2 a 230	
Scinde, P. & Delhi Ry. Co. ... 250 a	
Seepore Jute Manufg. ... 45 a 46	
Strand Bank Press Co. ... 18 a 20X	
Watson's Patent Press ... 62 63	
Amicable (Assam) ... 150 a 155 X	
Amuluckie ... 113 a 114	
Artcupitree (Cachar) ... 175 a 190	
Assam Company ... 750	
Balasan (Darjeeling) ... 95 a	
Baree (Kangra) ... 90 a	
Bengal (Cachar) ... 83 a 87 X	
Do. contributory ... 43 a 67 X	
Bishnahar (Assam) ... 400 a 405 X	
Do. contributory ... 205 X	
Borsillah (Assam) ... 95 a	
Burkhola (Cachar) ... 98 to 100	
Central achar ... 169 a 164 X	
Central Terai (Darjeeling) ... 62 a 63	
Chandypore (Cachar) ... 705 a X	
Chota Nagpore ... 90 a	
Colonial (Assam) ... 120 a X	
Coolcheela (Cachar) ... 160 a X	
Dehing (Assam) ... 60 a X	
Dehra Doon ... 84 a 85 X	
Dessai & Perbut. (Assam) ... 150 a X	
Durrung (Assam) ... 70 a	
Eastern Cachar ... 134 a 135	
East India (Assam & Cachar) ... 72 a	
Gielle (Darjeeling) ... 90 a 98	
Gowhattry (Assam) ... 86 a 87	
Grob (Assam) ... 320 a 330	
Holta (Kangra) ... 132 a 93 X	
Hoolnaree (Assam) ... 135	
Hoolungorie (Assam) ... 92 a 93 X	
Jheeri Ghat (Cachar) ... 71 a 72 X	
Jokai (Assam) ... 140 a	
Kalacherra (Cachar) ... 105 a 106	
Kangra Valley ... par	
Kunchunpore (Cachar) ... 87	
Kurseong and Darjeeling ... 90 a 92	
Kurseong and Terai ... 40 a 41	
Kutal (Cachar) ... 13,500	
Lakatoora (Syhet) ... 94 a 96	
Lower Assam ... 46 a 47	
Luckimpore (Assam) ... 125 a 127	
Majagram (Cachar) ... 124 a 125 X	
Monacherra (Cachar) ... 77 a 78 X	
Do. contributory ... 67 a 68 X	
Mothola (Assam) ... 105 106X	
Do. Contributory ... 6 a prem. X	
Mutuck (Assam) ... 150 a	
Do. contributory ... 90 a	
New Falloohi (Darjeeling) ... 75 a 77	
New Gola Ghat Assam ... 206 a 208	
New Mutual (Cachar) ... 215 a 220	
Phoenix of Cachar ... 2 prem.	
Punkabaree (Darjeeling) ... 100 a	
Puttarea (Syhet) ... 100 a 101	
Rajabaree (Assam) ... 105 a 106X	
Sapakuti Tea Co. ... 175 a X	
Second Mutual Cachar ... 20 prem.	
Singbulli and Murniah ... 5 a 10 dis.	
Stigell (Darjeeling) ... 109 a X	
Soom (Darjeeling) ... 94 a 95	
Springdale (Darjeeling) ... 102 a 103	
Sungoo River (Chittagong) ... 115 a 116	
Teendaree (Darjeeling) ... 90 a 92	
Tukvar (Darjeeling) ... 129 a	
Upper Assam ... 70 a 71 X	

Rajmahal Stom Co. ... 100 a 15 pecy	
Banknipoote Press ... 65	
Ranageunge Coal Co. ... 38 a 40	
Riverside Press Co. ... nominal.	
Rustumjee Twine & Canvas ... 100 a 101	
R.Scott Thomson and Co. ... 227 1/2 a 230	
Scinde, P. & Delhi Ry. Co. ... 250 a	
Seepore Jute Manufg. ... 45 a 46	
Strand Bank Press Co. ... 18 a 20X	
Watson's Patent Press ... 62 63	
Amicable (Assam) ... 150 a 155 X	
Amuluckie ... 113 a 114	
Artcupitree (Cachar) ... 175 a 190	
Assam Company ... 750	
Balasan (Darjeeling) ... 95 a	
Baree (Kangra) ... 90 a	
Bengal (Cachar) ... 83 a 87 X	
Do. contributory ... 43 a 67 X	
Bishnahar (Assam) ... 400 a 405 X	
Do. contributory ... 205 X	
Borsillah (Assam) ... 95 a	
Burkhola (Cachar) ... 98 to 100	
Central achar ... 169 a 164 X	
Central Terai (Darjeeling) ... 62 a 63	
Chandypore (Cachar) ... 705 a X	
Chota Nagpore ... 90 a	
Colonial (Assam) ... 120 a X	
Coolcheela (Cachar) ... 160 a X	
Dehing (Assam) ... 60 a X	
Dehra Doon ... 84 a 85 X	
Dessai & Perbut. (Assam) ... 150 a X	
Durrung (Assam) ... 70 a	
Eastern Cachar ... 134 a 135	
East India (Assam & Cachar) ... 72 a	
Gielle (Darjeeling) ... 90 a 98	
Gowhattry (Assam) ... 86 a 87	
Grob (Assam) ... 320 a 330	
Holta (Kangra) ... 132 a 93 X	
Hoolnaree (Assam) ... 135	
Hoolungorie (Assam) ... 92 a 93 X	
Jheeri Ghat (Cachar) ... 71 a 72 X	
Jokai (Assam) ... 140 a	
Kalacherra (Cachar) ... 105 a 106	
Kangra Valley ... par	
Kunchunpore (Cachar) ... 87	
Kurseong and Darjeeling ... 90 a 92	
Kurseong and Terai ... 40 a 41	
Kutal (Cachar) ... 13,500	
Lakatoora (Syhet) ... 94 a 96	
Lower Assam ... 46 a 47	
Luckimpore (Assam) ... 125 a 127	
Majagram (Cachar) ... 124 a 125 X	
Monacherra (Cachar) ... 77 a 78 X	
Do. contributory ... 67 a 68 X	
Mothola (Assam) ... 105 106X	
Do. Contributory ... 6 a prem. X	
Mutuck (Assam) ... 150 a	
Do. contributory ... 90 a	
New Falloohi (Darjeeling) ... 75 a 77	
New Gola Ghat Assam ... 206 a 208	
New Mutual (Cachar) ... 215 a 220	
Phoenix of Cachar ... 2 prem.	
Punkabaree (Darjeeling) ... 100 a	
Puttarea (Syhet) ... 100 a 101	
Rajabaree (Assam) ... 105 a 106X	
Sapakuti Tea Co. ... 175 a X	
Second Mutual Cachar ... 20 prem.	
Singbulli and Murniah ... 5 a 10 dis.	
Stigell (Darjeeling) ... 109 a X	
Soom (Darjeeling) ... 94 a 95	
Springdale (Darjeeling) ... 102 a 103	
Sungoo River (Chittagong) ... 115 a 116	
Teendaree (Darjeeling) ... 90 a 92	
Tukvar (Darjeeling) ... 129 a	
Upper Assam ... 70 a 71 X	

PLACE & SIDDONS, Bill and Stock Brokers,
5, Bankshall Street.

Calcutta, Saturday, April 28th, 1877.

The following transactions were reported :—

IN GOVERNMENT SECURITIES :—

4 per cents, at Rs. 95-12 and 95-14.

4 1/2 per cents, at Rs. 96-0.

IN SHARES :—

Bank of Bengal at Rs. 695.

Bengal Coal Co., at Rs. 1,250.

Budge Budge Jute Mills Co., at Rs. 79.

Howrah Mills Co., at Rs. 81.

Seepore Jute Mills Co., at Rs. 45 and 45 1/2 for delivery in 10 days time.

Telegraphic Intelligence.

Reuter's Telegrams.

DETERMINATION OF THE SULTAN.

CONSTANTINOPLE, APRIL 27.

The Sultan has issued an address to the Turkish army in which he states that the Russian aggression is responsible for the war and that he will defend the independence and integrity of the Porte to the uttermost, and that if necessary he will take the sacred banner and lead the army himself.

Latest News.

—THE Bussi Khely section of the Pass Afridis is giving trouble again, and has been debarred intercourse with our territory in consequence.

—THE *Pioneer* assures us that the despatch of an Envoy by Turkey to Cabul, has no bearing on the relations between Shere Ali and the Indian Government.

—DR. G. W. LEITNER of Lahore goes up to Simla shortly to assist in the deliberations of an educational text-book revision committee presided over by Sir Clive Bayley.

—SIR PHILIP WODEHOUSE, the Governor of Bombay, in a valedictory speech alluded to the friendships formed in Bombay. He referred to the public buildings and institutions which conferred consequence upon the city. Though Calcutta is the capital, Bombay, he said, is the first city in India. He believes the extension of the Rajputana Railway would improve the future of Bombay. Alluding to the famine policy he said that though criticised it had proved sound. Sir Richard Temple confessed himself unworthy to follow such an exemplar, and enlorged the efforts of the district officers.

—A SPECIAL telegram from Madras to the *Englishman* says:—"The Madras Government have ordered a systematic sanitary inspection of the famine districts as necessary to ascertain the physical condition of the people. The Government expresses its regret at the depth of Cotton, Caldwell, and Haining, Bengal Public Works Officers, and pay passages to Calcutta of their widows and children and further allowance to Mrs. Cadwell to enable her to reach Darjiling. The Governor will not leave Madras before the month of July."

—THE Persian Embassy to the King of Burmah arrived at Rangoon a few days ago, and was to have left in a couple of days for Mandalay in one of the King of Burmah's own steamers. The mission is said to be one of mere courtesy, in return for the one sent to the Shah about two years ago.

—THE railway to Promie is to be opened to the public on the 2nd of May.

—DR. SKEEN is expected to return from furlough about the 3rd proximo, to take up his duties as medical adviser to H. H. the Maharajah of Puttialah.

—MR. BERNARD, C. S., Secretary to Sir Richard Temple as Famine Delegate, left Puna for Nagpore on Monday last to resume his permanent appointment there.

—THE Government of India have decided, with the several Consulting Engineers for Railways, and the Agents and Managers of the several Railway Companies, to grant a month's pay as bonus to the Railway subordinates who may be nominated for the reward, in consideration of the efficient services rendered by them, in connection with the recent Imperial Assemblage at Delhi.

—CHOLERA is raging fearfully at Patna and Bankipore.

Local.

HIS HONOR the Lieutenant-Governor will hold an "At Home" at Belvedere.

THE Military Department of the Government of India have published maps of European and Asiatic Turkey. They will be published by Messrs. Newman and Co.

THE last number of the *Charivari* contains an album portrait of the Hon'ble R. S. Ellis, C. B., late of the Madras Civil Service, and now a member of the India Council, London.

MR. JUSTICE KENNEDY will deliver his judgment in the divorce case of Niderham vs. Niderham to-morrow. Two of our daily contemporaries, who publish a report of the case, should have, in the interests of morality, not given publicity to such disgusting details as they seem to have done.

THE *Statesman* hints at some of the malpractices now going on, at the Collector's Office, in connection with the registration of possessing rights, under Act VII. of 1876 (B. C.). Similar reports as those alluded to by our contemporary have reached us too. His Honor the Lieutenant-Governor should make an enquiry into the matter; and, as sufficient notice has not been given to the public of the registration of possessing rights in Calcutta, the time for such registration should be extended by all means.

ACKNOWLEDGMENT.

Selections from the Records of the Government of India, Home Department, No. CXXIII. Reports on Publications issued and registered in the several provinces of British India, during the year 1874. Published by authority, Calcutta.

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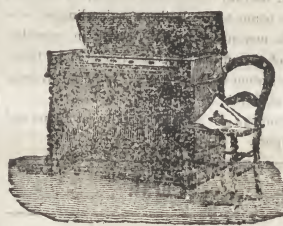
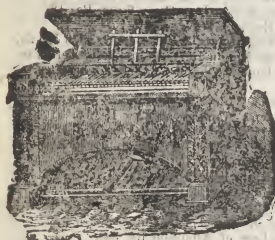
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Illustrated London News, July 19th, 1872.

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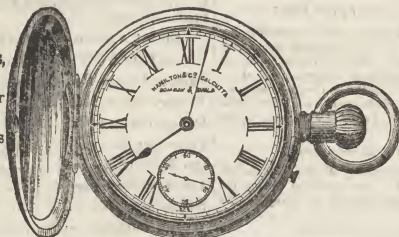
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Editorial Notes.

WE have received a copy of the *American socialist*, a paper "devoted to the enlargement and perfection of home." It advocates Social Science.

REFERRING to our remarks on the moral evils resulting from the forced celibacy of European soldiers the *Indo-European Correspondence* says :—"There is not one word of the above which is exaggerated. The action of the military authorities on this point is scarcely worthy of a Christian nation, and is a real reproach to us Europeans."

GO-A-HEAD America has gone so far as to publish a weekly Journal under the name of the *Evolution*. It thus explains its policy and principles :—"That wing of the instructed classes which is thoroughly emancipated in religion and politics is the only really earnest, faithful, constructive, hopeful, thankful portion of modern society. It is for its members that we propose to publish the *Evolution*."

WE would always like to hear of Dr. Newman, the elder brother of Francis William Newman, of whom our readers know a great deal. We have sometimes described him, and now the facile pen of Mr. Gladstone describes him. Father Newman is admittedly one of the greatest intellects which England has produced in the present century. He is simple and strict in his habits, his conscience is powerful and imperious and still his heart is full of the tenderest sympathies. Mr. Gladstone speaks of him thus :—

Dr. Newman, Mr. Gladstone described as reading monotonously, "with not very much change, in the inflection of his voice; action there was none; his

sermons were read, and his eyes were always on his book." Nevertheless, "there was a stamp and seal upon the man; there was a solemnitude and sweetness in the tone; there was a completeness in the figure, taken together with tone and with the manner," which made even that the delivery an expression of a most unique and powerful personality.

A LARGE majority of the Englishmen are determined never to say anything that can in any way be construed into advocacy of the claims of the Roman Catholic Church. But there is no doubt that as at one time the authority of the Pope obstructed the unity and welfare of Italy, so now the high-handed proceedings of the Government of Italy is trying to oppose and put down the just claims of the Pope. There is at present a Bill in the Italian legislature on Clerical Abuses which enacts that "the minister of religion who abuses his office, so as to offend against the institutions or laws of the State, and perturb the public conscience, or the peace of families, shall be liable to imprisonment for a term ranging from four months to two years, with a fine which may extend to 1,000 lire." Now the range of the offence is made so extensive that it can include almost anything, that is anything which an emissary of the Government may construe as disturbance to domestic peace, and public conscience. The freedom of the church cannot exist under such circumstances.

MR. CHAMBERLAIN, the able member for Birmingham, proposes a new method of checking the evil of intemperate drinking in England. The Permissive Bill of Sir Wilfrid Lawson being repeatedly rejected by Parliament, Mr. Chamberlain proposes "that it is desirable to empower the Town Councils of boroughs under the Municipal Corporation Acts, to acquire compulsorily, on payment of fair compensation, the existing interests in the retail sale of intoxicating drinks within their respective districts; and thereafter, if they see fit, to carry on the trade for the convenience of the inhabitants but so that no individual shall have any interest in, or derive any profit from the sale." The personal interest of those who retail intoxicating liquors in persuading poor ignorant men to drink away their money is one of the most objectionable traits of the liquor

traffic. And if that interest is bought over by the municipality, some instalment of reform on the temperance question is conceded. But the English Government, and the English public are inexorable. Mr. Chamberlain's Bill was thrown out and the opinion of the *Times* is that the best means of getting men out of the hands of a temptation is to throw them into the midst of the temptation and then let them get out as best as they may.

WE in this country very seldom pass through serious bodily accidents, and if we fall in their midst we do not survive them to detail our experiences. The physical daring of some Englishmen in and out of season appears wonderful to us. Here is a gentleman, a marine painter, who details :—

"MY BODILY ACCIDENTS FROM MY YOUTH.

1. Once all but drowned in a muddy pool—swallowed lots of tadpoles.

2. More nearly drowned in a deep river; but went to bathe the same afternoon in the sea, but soon ran out again, the cold salt-water not at all agreeing with the fresh.

3. Fell up against a fish-woman in the slippery street and sprained my ankle, both down, she scolding, I roaring with pain. Nine weeks in bed therefore.

4. Fell over the head of my horse (both of us down), on my way from Inverness to Perth.

5. Fractured my knee-pan by hitting it with my bat instead of the ball.

6. Run over by carriage-brake; the wheel across my legs, my hat among the horses' legs, therefore no protection from it.

7. Upset in a boat at Oxford during a gale.

8. Tumbled over a slack-rope in the dusk, and dislocated my collar-bone.

9. Broke the same collar-bone on board the *Victory*. Two months in bed for that.

10. Fell over another rope in the dark on board the *Resolution* yacht, and hurt my knee-pan—the consequence, "a kick in my gallop for life."

11. Upset in an open carriage, myself under it and the horse kicking all the time.

12. Run away with in a carriage going to Melton, by which I injured a joint of my fore-finger on the left hand, which obstructs my playing on the violin—self.

13. Fractured the small bone of the unfortunate right leg in getting on board the *Resolution*.

14. Jumped through a window (unavoidably) at Syston, and suffered much from loss of blood and two deep cuts on my head and face."

PUNDIT DYANUND SARASWATI has proceeded to the Punjab. The Pundit everywhere commands his old success, though, the charm of novelty having worn out, he does not create the same sensation which he used to do before. As he has never been to the Punjab before, we think he will witness and excite great enthusiasm there. The position of Pundit Dyanund is this. He is a Theist; his

creed and that of the Brahmo Somaj are in their general principles the same, and there is great practical sympathy, also, between him and the leaders of our movement, both in the towns and the provinces. The great difference is this. Pundit Dyanund says that his Theism is inculcated in the *Veda*, and that we must accept the authority of these scriptures as infallible in trying to worship the one true God. With this view he has been known to give forced interpretations to many passages of the *Veda*, so as to polish off all fetishism, and pantheism out of them. We disagree with him most distinctly on this point. Another point of disagreement is the Pundit's belief in the transmigration of souls. His is, we believe, the orthodox doctrine that men according to their actions, good or bad, are born in this world again to reap reward or endure punishment for what they have done. Here also we differ from the Pundit *in toto*. Future life according to us is spiritual, and men who depart from the earth have no occasion to be reborn in it, either for the purpose of punishment or of reward.

A CHARACTERISTIC contrast between two eminent women Miss Harriet Martineau and Miss Florence Nightingale, is presented in two letters written by these ladies respectively. Miss Martineau writing thirteen days before her death in full anticipation of her approaching end says:—"I have no cares or troubles beyond bodily uneasiness. I cannot think of any future as at all probable, except the 'annihilation' from which some people recoil with so much horror. I find myself here in the universe—I know not how, whence, or why. I see everything in the universe go out and disappear, and I see no reason for supposing that it is not an actual and entire death. And for my part I have no objection to such an extinction." Such a death-bed confession, says the *Christian World*, so explicit and unwavering, written down and sent in a letter to a friend, is surely almost, if not entirely, unique. Even John Stuart Mill, in one of his last utterances on the subject of a life beyond, was fain to confess that although "nothing had been proved, yet everything was possible." Turning over the pages of correspondence that ensued when the end had come, it is pleasant to light upon a note from Florence Nightingale in response to one telling of the death of her friend:—"Oh, I feel how delightful the surprise to her! How much she must know now! how much she must have enjoyed already! I know what her opinions were, and for a long time I have thought how great will be the surprise to her—a glorious surprise. She served the Right, that is, God. All her life. How few of those who cry

'Lord, Lord,' served the Lord so well and so wisely!"

Mr. Conway's estimate of the progress made by the Brahmo Somaj, published last Sunday, is not very flattering. The survival of superstition and prejudice in our midst is evidenced, according to Mr. Conway, by the screen partition which is put up between the male and the female portions of our Church congregation. Mr. Conway who is an American, and a real radical, both in the religious and social sense, would have all existing distinctions abolished, and as a proof of this in his chapel at South-place, Finsbury, not only is there no segregation of the sexes, but gentlemen and ladies get up occasional dancing parties, and comic songs are sung to enliven the drooping spirits of the public. Of course we are not enlightened to such an extent, and perhaps don't mean to be. As for the screen partition, we must ask Mr. Conway whether or not there is a partition of the similar description in St. Paul's Cathedral, London, and whether or not the principle of the segregation of the sexes is carried out in the House of Commons, where the ladies are seated behind a lattice. If we, who after centuries of female seclusion, are just beginning to introduce our women to society, and find that the right sentiment to be cherished towards the other sex is far from being created in the minds of our men, if we are careful and somewhat conservative in our proceedings now and then, we have the sanction of English society and English institutions on our side, and are orthodox in very good company.

We like certainly that needy Brahmos should find brotherly help from their well-to-do and influential co-religionists. When we are in social difficulty also, our friends should come to our rescue as much as possible. This is a first principle, and if this fundamental charity has not been practised before, we Brahmos have to be ashamed of ourselves, that is all. But let us at the same time say that we do not believe in the establishment of a relief society upon whose bounty all needy Brahmos will, whenever they choose, make appeals for financial and social redress whenever they find themselves in difficult circumstances. The Brahmo community is still a small community, and the wants and sufferings of individuals ought to be ascertained and relieved by modest private charity. And then again we cannot say that we Brahmos have to suffer any persecution worthy the name, or that there are not open for us

those channels which are open to others similarly circumstanced as ourselves, to get out of difficulty when difficulty comes. In becoming Brahmos men are prepared for, and invite a certain amount of inconvenience and suffering, and it does them good by teaching them resignation, faith, humility, and dependence upon God. The measure of this inconvenience must vary according to circumstances, and if it does take the shape of real distress, we would have such distress relieved by the secret religious sense and benevolence of pious Brahmos rather than by public subscription and organized committees. These are good in certain cases, but their time has not yet arrived in the Brahmo Somaj. The opening of a charity fund will invite many more people to profess Brahmoism than would care to do under the usual state of things.

UNITARIAN preaching is dry and metaphysical, and the preaching in the orthodox churches is more inspiring and wholesome. This is a general complaint, and a Unitarian paper says that not long ago a distinguished Unitarian, whose name is received with respect by all sections of our Church, told us that he was ceasing to find spiritual aid in the services of our pulpits. In the teachings of Dean Stanley he found a religious and spiritual love and purpose, which kindled in the hearer spirituality and religion. In our own pulpits he found the topics of the metaphysical class-room the main subject of attention; questions incessantly mooted to which no sufficient consideration could then and there be given, and the hearer's mind vexed with controversies which teased without instructing him. Our friend's experience was recalled to us the other day on reading the wise counsels which Lord Coleridge gave last month to a clergyman, who consulted him on the subject of preaching. "I certainly agree," says the Lord Chief Justice, "in what you say of the great importance of the clergy fitting themselves to grapple with the great scientific and philosophical questions, with which the whole subject of Christianity, as it has been hitherto understood, is now surrounded. But, in order to do real good, they must thoroughly understand the subject and deal with it on its own ground. Sermons or speeches which are not thorough, and in which imperfect argument is eked out with feeling and devotion, do more harm than good. Whereas a man by leaving the whole matter alone, and insisting on the spiritual needs of man and the spiritual help which the Christian religion gives him, can, at least, do no harm, and with many natures may do infinite good."

WHEN the fidelity and truthfulness of a Government are assailed, all loyal subjects should take up the challenge, and fly to the rescue of the ruling power. At the present moment the good faith and veracity of the Government of the country are questioned by an influential body of our people in connection with the imposition of additional land-taxes with the object of carrying out certain works of public utility. That the Government must scrupulously respect the contracts it has made with its subjects is a plain axiom, the confidence of the subject races being of as much, if not more, value than the revenue which such contracts may in the end be found to sacrifice. But on the other hand it is equally true that those who have gained from the land by the indulgent settlement of State claims, ought to volunteer their aid towards the improvement of the land which has been the source of their wealth. If the Zemindars, who in influence, in wealth, in education, and we might say, in public spirit also occupy the most prominent position in the land, really think that the permanent settlement was only wrung out from a reluctant Government in the midst of its bankruptcy, weakness and fears of foreign invasion; and that they owe very little to their rulers for having obtained it (this is unfortunately the purport of their latest memorial to the Government of Bengal) we must cease to argue with them. But if on the other hand they admit that Lord Cornwallis's settlement has been to them a blessing unprecedented in the history of British rule, that they are indebted to it for their honor, wealth, enlightenment and most of the other social and political advantages they enjoy, they should in their instinct of self-preservation, if for no higher reason, cease to disoblige and displease the Government whose protection means to them the perpetuity of their rights and prosperous condition. Taxation there must be, as long as additional requirements for the preservation and improvement of the land present themselves, and the burdens of that taxation must fall on those best able to bear them. The landed aristocracy undoubtedly forms the latter class, and economy and justice necessarily first point to them as those who can most conveniently come to the rescue of the State. If this view, however, involves the violation of legal and moral contracts, let the question be argued out by lawyers before a competent Court of Justice and both the Government and the Zemindars abide by the issue. Let this lifelong quarrel be decided once for all. But so far as the abstract merits of the case go, we can but quote the maxim—"To

whom much is given, from him much is expected." This is sound principle not only according to religion and morality, but also justice in the ordinary affairs of life.

LONG SERVICE.

Is it necessary that congregational service should extend over two hours? Or is it desirable to restrict it to twenty minutes' duration? These are practical questions, which we propose to discuss with regard to the wants and necessities of human nature and with the light of our own experience. If men must pray, their prayers ought to be long enough to serve the purpose for which they are offered. However warm our advocacy of compressed devotion, and however deep our aversion to long and hollow prayers, we believe there is a limit to brevity. To finish when we have hardly begun argues indifference and want of appreciation of the importance of prayer. A hasty flight through a dozen stereotyped words, indicates not the solemnity of real devotion in the presence of a God whose company is sought and loved, but rather a desire to send away, as soon as possible, an unwelcome intruder. The hymn and adoration, the silent meditation and prayer, all these must be allowed to leave the heart one after the other, so as to enter into its very depths. This slow percolation is the essence of devotion. As we utter the words of prayer or listen to them, the spirit gradually filters downwards. We must think and feel as we pray. This percolation, which reaches and influences the very depths of consciousness, is and must be a slow process, and to be effective and thorough it requires time. Hence a too hasty service is unnatural and ineffectual. A prolonged service is at once natural and fruitful. But its duration must vary in different men. It must be adapted to the temper and habits of each individual man. One who is unaccustomed to meditation ought not to be forced to undergo what must be to him an infliction by keeping his eyes closed for half an hour. Some may enjoy prayer, and so may hold on much longer than others who look upon prayer as a mere solemn entreaty and supplication. Some would perhaps, prefer hymns to the rest of the service, and would not feel tired if there were even so many as a dozen hymns. There are different tastes in different men; their previous training and education are different. And then again, there is not the same measure of patience in all. It would, therefore, seem advantageous to all if the service in our Temples were so arranged as to suit the different classes of the congregation. Why not have a shorter service, say, for an

hour and half, for the general public, with more music, less meditation and more instruction? When this part of the service is over the congregation breaks up, while those who wish may stay behind and take part in the remaining portion of the service for half an hour or an hour, with more meditation and communion. This will, of course, be a small and select circle of worshippers, more devout and fond of prayer, though not necessarily more pious or righteous. Let there be no invidious distinction. Nor should there be any severe pressure or stringent discipline. It should be perfectly optional with those who form the congregation, to stay or go away after the first part of the service is over. Some such arrangement seems desirable in the present state of things, though of course we are averse to it as a permanent system, on higher grounds. All new-comers must be expected to move slowly. But experience tells us there are some older Brahmins in the congregation who are moving on; and whose growing thirst for deeper and longer service must be satisfied.

THE PULPIT AND THE PEW.

THE claims of the congregation upon the minister are not to be lightly set aside. The pew must speak to the pulpit, and say what it wants distinctly. The congregation that do not know their own wants, that come week after week mechanically, and sit out listlessly the whole time of service, and do not know what they have gained when they go home, do injustice to themselves, and to the minister whom they listen to. Such a congregation cannot increase, cannot last. The congregation that has no voice to make itself heard, that cannot forcibly and successfully set forth its demands upon the moral and spiritual exertion of its pastor, that cannot point him his errors when he is wrong, reprove him when he is lukewarm, warn him when he is idle or indiscreet, and refuse to give him rest until he has fulfilled the object for which he was called to the ministry, does not deserve to be called the household of God. The pulpit and the pew constitute one integral whole,—they are not two, they are one. If the stream that descends from the pulpit, does not flow through the channels of the pew, and does not fertilize them, what is the good of having a temple of public worship? The people must say what kind of preaching they want from their minister, whether the instructions they get supply their souls with the required kind of food, and whether they grow upon it sufficiently. If there are any doctrines and principles which have not been taken up by the preacher, and the people we

to have these explained; or if there are others taken up which they think are unsuitable to their present condition, the congregation must let their minister understand as they feel. They must view the church service to be their own concern as much as the ministers', and they must not allow themselves to stop until thorough sympathy between them and him is established. When the pew is indifferent, the pulpit is dull; when the pew is inappreciative, the pulpit becomes useless. The pew looks to be educated by the pulpit, and the pulpit must be also educated by the pew. The people by their sympathy, moral earnestness, desire of spiritual growth, and hearty struggles for all manner of religious and practical excellence should draw out the highest capacities of their minister, and encourage him to put forth his best efforts to serve them, and seek light from above. The minister has every right to expect that the congregation should as much possible try to lessen the difference between them and him by thought, and labor, and culture in the same direction as that taken by himself. The development of character, the bent and direction of spirituality, the flow of aspirations, hopes, fears, desires, and struggles must all proceed in the same line, and towards the cause object, as otherwise much of what the minister says will be unintelligible to those who hear him. The congregation upon whom the living words of an eloquent and godly minister fall flat, who would not reform their lives after the models set forth before them, and have determined not to follow the example of their preceptor, demoralize the pew and the pulpit alike. It is not enough to be able to admire good sermons and fervent prayers, it is even not enough to be able to enjoy them. Unless serious represent the experiences of those who speak them and those who hear, and prayers furnish the true and practical standard's and aspirations of daily life, sermons and prayers must be put a stop to. Unless the minister feels the highest sources of inspiration opened out in his heart as soon as he casts his eye upon his congregation, and unless his words fall like the rain and sunshine of Heaven, calling out what is highest and noblest in the hearts of the congregation, the congregation and the minister cannot respect each other very long. Why should not the minister be the dearest friend of his people, and why should not the latter seek his guidance in the everyday trials and temptations of their existence? It is impossible for the minister to drag on the congregation week after week, unless there is enthusiasm in the people themselves to add to his fire. It was remarked to us the other day that the success

of Messrs. Moody and Sankey is very much owing to the enthusiasm with which people come to hear them. That enthusiasm opens out the great Methodists' heart, and the mutual action and reaction go on producing many of the wonderful effects of the revival meetings. Mr. Moody is said to learn and teach at the same time, continually acquiring experiences and continually giving them out. Let our own ministers and congregations learn and teach in the same way; let them be enthusiastic, let them have more spirit, more earnestness, more faith, and struggle to prove worthy of their cause, and of each other; and with the enthusiasm and spirit of our ministers, our public services will be many times more effectual than they are at the present time.

Correspondence.

BABU K. C. SEN'S LECTURE.

A HIGHLY INTELLIGENT young gentleman has furnished us with the following criticism of our minister's lecture:—

I have read Mr. Sen's "Anniversary Lecture" very carefully. I doubt if any other Brahmo read it with equal attention, and weighed every line of it with equal care. Now Mr. Sen has given us another lecture. I have read short abstracts of it as published in the daily papers, and I am now reading the full report of it in the *Indian Mirror*. I have read both of them so carefully in order to know definitely and clearly what Keshub Babu's opinions are on the subjects of which they treat—in order to be able to sympathize with and appreciate him; to make his thoughts and sentiments as far as possible mine, and to set aside those which are unfounded or wrong. From this point of view while I find in his anniversary lecture there is much valuable record of genuine spiritual experience, I do not think that his Theory of the Remedy is justified by his Theory of the Disease. The Disease is the weakness of the Will; and the remedy must be that which strengthens the Will; but how little does the lecturer keep to this course of thought or line of investigation and how much, on the contrary, he diverges from it and passes on to subjects and courses of thought that are only remotely connected with the strengthening of the Will. What one could expect would be, firstly, to find an exhaustive list of the ways and means by which the Will may be and is strengthened, and secondly, to see a few among them most prominently pointed out and emphatically insisted upon. What I most miss in the whole lecture is that no reference whatever is made to (1) the strength of the Will and (2) the processes—thoughts, acts, meditations or other—which strengthen the Will, and as to how they do so. In *Asceticism* Keshub Babu finds everything that is spiritually good, noble, and lofty; but I am afraid he can do so only by giving a new meaning to that term—or rather by applying it to the combination or aggregate of all spiritually good things.

So Keshub Babu has become a convert to the Theory of Evolution in his last lecture! *Divinity* is evolved from *manhood*, *manhood* from *animality*; and this last from *Inorganic Matter*. So that Divinity is ultimately developed from inorganic matter. Now, the great question is,—Where was divinity, where manhood, and where animality before each of them was successively developed from, or out of, inorganic matter? If contained in it, how so? If super-added to it afterwards, how so? When? At what age? But, then, there would be no evolution or development but simply growth by super-addition. Do divinity, manhood, animality and inorganic matter remain intermixed with one another? Are the first three *potentially* con-

tained in the last, and developed where the inner and outer conditions (of development) are brought about, fulfilled or realized? And in that case, what is the meaning of being *potentially* contained? or do those four factors always remain in *patent* contact, i. e., in contact as regards space, but distinct and separate as regards their essence or content? Are these four factors or elements to be found only in the inorganic matter of the human embryo, or, also in that of the embryo of the lower animals, or, further and more generally, also, in all inorganic matter: in dust, in sand, in clay &c. &c.? If not in the last two, or if not in the last, why not? If the human embryo is simply inorganic or material but still contains in it or evolves out of it, animality, manhood, and divinity, why should not *all matter* be capable of developing the same three things? You see what this leads to, materialism and Pantheism, the former maintaining man and what people call God, are contained in, or developed out of, primitive and eternal matter, and the latter maintaining man and what people call *matter* are contained in, and developed out of, God eternal, impersonal, nay, even, unconscious. I have pushed the doctrine as stated by Keshub Babu to its logical consequences in order to show how a philosophic and scientific doctrine, when inadequately and unguardedly stated, may be liable to misunderstanding, and give rise to misconceptions and errors.

I am very glad to see that Mr. Sen in his last lecture stands so firmly for all three, Souls, Cosmos and God, and gives each a distinct reality and existence. You know you, also, thought from his sermons on Dhyān in the Mandir that he was probably tending towards the Berkelian doctrine of God and soul only.

Yours &c.,
P.

A BRAHMO RELIEF FUND.

To the Editor of the *Indian Mirror*.

SIR,—There is now on foot a movement in the Brahmo Somaj to establish a representative association for the community at large. How far the step is in the right direction I am not in a position to decide. That is the duty of men in whose hands the interests of the Somaj have been entrusted. But that it is a desideratum has been candidly admitted by all. The *Sunday Mirror* and the *Dharmaratna* have confessed its want and necessity. Taking for granted that such an association would, in the course of time, be a *fait accompli*, I would suggest one or two of the principal uses it could be made to come to. At the meeting held in the Albert Hall just on the day after our last anniversary, one of the oldest members of the Somaj complained of the difficulties, from a social point of view, of course, that have beset him, now that he has once enlisted himself into the ranks of Brahmoism. Indeed, his present situation is very difficult, even so as would drive strictly conscientious men to confusion and embarrassment. He came to the Brahmo Somaj some twenty years ago and has all along been faithfully attached to it. But what would he do now that he has been reduced to very straitened circumstances, and he has got two or three children. Both these considerations involve very great difficulty for him. His circumstances are reduced with no hope left to him of getting a whiff of sympathy from his neighbours. On the contrary, they would rejoice at his humiliation. The girls in the meantime have come of age, and must be given away in marriage. No Hindu bridegroom would take their hands. This shows how greatly necessary it has now become, in the Brahmo Somaj, to have a constituted body to look after such hard circumstances of its members. Does it not look immeasurably unkind of the Brahmo Somaj, proud as it is, of having enlisted almost all the *dile* of India, to overlook the interests of its humbler members? But, however, that is not the true fact of the matter. Many well-to-do men of our fraternity, I am quite sure, would gladly come forward to help their poorer brethren. Only there has not been opened a proper channel to manage the thing. There is no such body as would feel it a duty imposed on them to enquire into the situation

of their poor co-religionists. There has been instituted no Fund through which the bounteous can relieve their needy brethren. Then, again, one other department of duty for this association might be to devise means and adopt measures to disentangle the difficulties of a Brahmo father in getting his daughters married.

In fine, such a body with such a Fund at their disposal would be a great boon to our community. The Fund if once opened, would court the sympathy of all Theists in India as well as in England. People would be glad to subscribe to it. Even enlightened men, out of the pale of our fraternity, having at heart to change the deplorable condition of Hindu society, would sympathise with such a movement. How many miserable widows, living lives of pain, and fastened down with trammels of Hindu customs and superstitions, would run forth to take shelter in an asylum that might be formed out of such a Fund.

The 23rd April.

Yours &c.,

KRISNA CHANDRA BANERJI.

Devotional

LET me reflect upon the last twenty years of my life. What has preserved me, what has made me grow except heart-felt prayers to thee O Lord! Let me not forsake prayer, therefore. Let me daily come to thy door with the voice of supplication, and in the spirit of the suppliant. My inmost wants let me lay before thy feet. My deepest aspirations let me lay before thy feet. Let me only pray for such things as I am truly in need of.

If the utmost zeal for practical activity is not combined with the deepest devotion in my life, how can I keep the spirit of thy religion in me always? When I commune with thee, let me feel that I am destined to nothing, but thy contemplation and company. And when I act in the world by thy command, let me feel that I have been sent to the world for nothing but thy active service and the good of my fellow-men. So bless me that the same principle of faithfulness to thee may manifest itself at different times in devotion, and in practical work.

HE who is pure, is pure in all relations of life. My God, art thou not equally holy at all times? But behold how holiness and unholiness alternate in my heart, and how towards some I try to remain pure while to others I am very impure. In all circumstances, and in all relations of life, make my soul like a blazing fire. Lord, the poor suppliant wants that sanctity which is uniform in all places and times, before all men and women. Give unto me many-sided sanctity, many-colored sanctity, the holiness which possesses a hundred kinds of fragrance. Show me the thousand kinds of sanctity which pervade the world, in the varied walks of existence. Father, let me grow from holiness to holiness, until becoming pure in heart I behold the light and glory of thy sanctity.

The Brahmo Somaj.

THE American Independent thus speaks of the Brahmo Somaj:—"The Brahmos are comparatively a small force; but they are doing some effective work in the elevation and education of women, in the advocacy of the temperance cause and in their warfare against the idolatry of Brahminism. It is to the interest of the Christian world that they should increase and exert a larger influence in a country which all the missionary force the churches of Christendom can put in the field cannot hope to redeem from paganism for many, many years to come."

In noticing our last anniversary the *Christian Life* observes:—"The one speciality this year at these interesting meetings held in Calcutta, on January, 1877, was the prominence given to meetings of the ladies. We are more and more persuaded that the elevation of the women of India is next in importance to faith in, and the worship of, the One True God.

THE following is a translation of the Bengali report submitted by the Special Committee appointed by the General Conference of the Brahmo Somaj to take into consideration the advisability of forming a Representative Council of the Brahmos. The report is taken from the *Dharmatattva*:-

At the public meeting of the Brahmos held in the Brahma Mandir on the 8th *Magh*, a requisition signed by 35 persons was read. The requisition contained a proposal to the effect that it was desirable to form a Brahmo representative society composed of representatives from all the Somajes in India. The duty of discussing and duly reporting on the subject was entrusted to us. We also feel the necessity of such a society. It is superfluous to remark, that instead of acting severally, were all the Brahmo Somajes to combine and through their representatives to try to further their general good the whole body of Brahmos would be immensely benefited. The following are some of the points that we have thought fit to suggest for the consideration of the Brahmo public.

I. The objects of this society are to establish among the Somajes a bond of unity to propagate Brahmoism by united effort and to further the general good.

Such measures alone should be devised by this society as would in no way interfere with the present operations or agencies of any particular Somaj either in or outside Calcutta.

II. This society shall seek to further these objects by various means, some of which may be mentioned below:-

(a.) By collecting statistics and reports of the modes of working adopted by all the Somajes.

(b.) By publishing books and tracts illustrating the principles of Brahmoism.

(c.) By raising funds for the propagation of Brahmoism.

(d.) By deciding upon, and prescribing the ceremonial to be followed by the members of the Brahmo Somaj.

(e.) By raising funds for the help and support of helpless and indigent Brahmos or Brahmo families.

III. It shall be competent for any Brahmo Somaj that has not less than five acknowledged members, and that meets at least once a month for public worship, to return a representative. Elections shall be decided by the votes of the majority.

IV. A representative should in no case be less than twenty years of age and he must be required to believe in the fundamental principles of Brahmoism.

V. No one shall be allowed to represent more than three Somajes at the same time.

VI. This society shall meet on the second Sunday of *Magh*, *Jaistha* and *Ashvin*. In special emergencies the Secretary shall have the power to alter the day of meeting in accordance with the wishes of the executive committee, provided a notice to that effect be given at least a week before the day of meeting.

VII. In the month of *Magh* the annual meeting of the society shall be held for the election of office-bearers. Among whom shall be present a Secretary, an Assistant Secretary and 12 members to form the executive committee.

VIII. The Secretary shall convene a general meeting on a requisition sent by any ten members.

IX. It shall be competent for this society to appoint special committees for special purposes. In conclusion we beg to give notice that a general meeting of Brahmos will be held in the Brahma Mandir on the 7th *Jaistha* (B. E.) and 19th May, 1877, at 4 P. M., to consider the points suggested above, when with the consent of the Majority the proposed society might be duly organized and the other details regarding decided upon.

Keshub Chunder Sen
Shib Chunder Deb
Durga Mohan Das
Brotan Chunder Mazumdar
Ananda Mohan Bose
Prasanna Kumar Ray
Sivanath Bhattacharji
Nagendra Nath Chatterji

Literary and Scientific.

THE *Indian Church Gazette*, published in Calcutta, will henceforth be edited by the Rev. B. T. Atlay, the gentleman who has hitherto conducted it, the Rev. A. N. Spens being posted to Sealkote.

MR. ROBERT KNIGHT, it is said, will take up the *Delhi Gazette* on the 1st proximo, and try to infuse life into it. It is also stated that he is trying to buy up the *Sindian* and *Sind News* of Kurachi and have them amalgamated into one paper. Mr. Knight, it appears, is determined to have the sole control of Indian Journalism in future.

J. S. MILL WHEN A BOY.—We have read, says a contemporary, that wonderful letter, just discovered, of the boy John Stuart Mill, written when thirteen years and three months old. It is addressed to his father's friend, Sir Samuel Bentham, and gives an account of his studies for the preceding four years. It proves him to have been just such a scholar as would have delighted the heart of John Milton, if we can judge from his epistle to Master Hartlib. During these four years he read in Greek Thucydides, Anacreon, Theocritus, the Odyssey, the most of Æschines and Demosthenes, a large part of Æschylus, Sophocles, Euripides, and Aristophanes, Aristotle's Rhetoric and part of his Organon, several of Plato's Dialogues, and portions of Pindar, Polybius, and Xenophon. In Latin he read several of Cicero's Orations, Ovid, Horace, Virgil, five books of Livy and nearly all Tacitus, Juvenal, and Quintilian. We have made some omissions. In mathematics he begun with algebra and geometry, and continued with a thorough course of conic sections, spherics trigonometry, and a treatise on fluxions, including the solving of a great many problems. During the last year he read logic in Greek, Latin, and English authors, political economy and chemistry, and wrote a history of the United Provinces from the time of their rebellion against Philip II to that of the accession of William III to the throne of England, and had begun a history of the Roman Government. All this before he was thirteen years and six months old. And his health was not undermined. The fear of forcing children may be carried too far.

THE BLUE GLASS CURE.—The Blue Glass excitement is not dying out. On the contrary, having withstood the opposition that at first beset it, the treatment has grown in favor and is being largely recommended by physicians. Every day we hear of remarkable cures. One in particular, which we will relate, where, it is asserted, the patient, a lady, was severely stricken with paralysis which affected one side of the body entirely. The Blue ray was recommended by a friend, in fact, insisted upon; and under its magnetic influence in less than three weeks the lady was so far recovered as to be able to walk unassisted out of doors. The same treatment, it is also said, has restored the hearing of her son.

The real Mazarine Blue is the glass to be used in all medicinal cases, and can be tested very simply by burning a match under it. If a bright violet tint is apparent it is then the article recommended in Gen. Plesanton's book, and this should be obtained always.

... In Germany, France, Italy, Austria, Switzerland, and Holland there are 850 papers which defend the Roman Catholic faith; Germany having the largest number, or 253.

Anecdotes.

WASHINGTON'S DINNER.

TWENTY to twenty-five years ago it was our pleasure to visit at times an old homestead in Rhode Island, where lived in the household an old lady, since passed away at the ripe age of nearly 100 years. She took great pleasure in relating events in the early history of this country. Her father kept for many years a country tavern in Rhode Island. At one time word

came to them that Gen. Washington and his officers would arrive there on a given day and dine with them. They began immediately to make preparations to receive their distinguished visitors, and all were determined that the dinner should be the very best which could be provided. Game and delicacies in great variety were obtained, without regard to trouble or expense. The day arrived, and Washington and his officers reached the tavern at the expected time. At the appointed hour for dinner the distinguished guests were invited into the dining-room, where their eyes fell upon tables loaded down and presenting as the family all confidently felt, a most appetizing appearance. Washington and his officers were seated, members of the family were in attendance to wait upon them in the most polite and attentive manner. But great was their disappointment when Washington turned his head and spoke to her mother, and asked the question: "Have you plenty of milk in the house?" Upon receiving an affirmative answer, he then said: "If you can, I wish you would give me a bowl of hasty-pudding and milk." The hasty-pudding and milk were furnished, and of these he made his entire dinner. After dinner was over, one of the family, in their disappointment, said to Washington: "Your work is so hard, we should suppose you would need something more hearty than hasty-pudding and milk for your dinner." Immediately placing his hand upon his head, he replied: "Here is my work."—*Boston Transcript.*

Miscellaneous.

THE THORNEYCROFT.—The most recent engine of destruction of which we read in the newspapers is a torpedo-craft named the *Thornycroft*. Of the 'Thornycroft' very little is visible above water; on the surface you just see a little greyish body, easily confused with the sea, but there are rooms below for the officers and men who steam and manage her, while she is armed with a torpedo, projecting from her bow. Two great disabled vessels were tugged out to sea in succession, the 'Thornycroft,' with a lieutenant and two men, on board of her, pursuing each in turn. The 'Thornycroft' with her engine and sails, made nineteen knots an hour, overtook each disabled vessel, drove the torpedo right against it, recoiled herself, spun round and round for a few seconds, and then steered off to the fleet, leaving no trace of the vessel attacked, which was in each case rent by the great shock, and immediately went down. The 'Thornycroft' only costs the fiftieth-part of a man-of-war, so that fifty 'Thornycrofts' might be made, to attack an enemy's fleet on all sides, for the expense of one man-of-war. Clearly, unless the larger ships can protect themselves in dusk or dark by some wire fence against such onsets, a great navy might be blown into the air by this pettiest Naval Power on earth.

A HYPOCRITE PAINTED.—An old English painter put upon canvas the deadly sin of hypocrisy as a friar in canonicals. View the painting at a distance, says Dr. Laird Collier, and you would think the friar to be in a praying attitude. His hands are clasped together and held horizontally to his breast; his eyes meekly demitted like those of the publican in the Gospel; and the good man appears to be quite absorbed in humble adoration and devout recollection. But take a nearer survey, and the deception vanishes. The book which seemed to be before him is discovered to be a punch-bowl into which the wretch is all the while, in reality, only squeezing a lemon!

Selection.

THE PRAYERLESS WORLD:

A DREAM.

I stood before a throne of awful grandeur, and saw the decree issued by the King, forbidding any prayer

whenever to be offered, henceforth, for ever! And while I gazed in wonder and incipient alarm, straightway the throne and the king seemed strange, to blend into one, and then to grow and expand on all sides; and still vastening, and ever more vastening it presently rose from the earth selfmoved, tremulous with life in every part, huge, dreadful, with deep rifts and chasms, and gulfs of darkness. And there flashed therefrom a thousand lightnings, which, darting and glancing everywhere like serpents, presently became fixed in thick dark air, like veins of white in a block of black marble. Then, from the rifts and chasms of darkness, which I saw to be merely the skin-wrinkles and hollows of the living cloud-horror, there crawled forth all hideous and unclean things, huge monstrous; after them all the wild, untamed creatures of the universe, whose home is among the blanks of space, and in the like of which this little planet, the earth, never saw even the most wild, chaotic time, before the advent of man.

And noises, horrible and full of terror, were every where; unearthly noises, to which the howlings of the midnight forest, and the wildest yells of the sea, and the fiercest cries of the blood-drinking revolutionary mobs were but as the welcome sounds of blessed childhood.

Then all ceased! A silence, more awful than the noises, fell heavily on the earth. And the lightning serpent-forms disappeared, and the spectro-forms crept back into the rifts and chasms of darkness in the living terror; and after them the unclean things, huge, monstrous, crawled in again, and in every part the horror was tremulous with life; and yet a while the silence lasted. Not a sound was heard! All was as still as the grave.

Then a voice close behind me, already terror-stricken and dumb, said, "Mortal, this is the throne of God. Hearken!" And as I shrank and cowered, a voice from the dreadful throne, clear and articulate, though louder than a thousand thunders, said, "PRAY NO MORE! MORTALS SHALL PRAY NEVER MORE!" And the sound went sounding and echoing everywhere! "Pray no more—never more—never more!" And the blood ran thick, as stagnated, in my veins; and an icy cold, colder than that of Arctic winters, breathed upon me, and I became a pillar of ice, frost-rooted to the ground; only consciousness remained, but frozen in, and the brain was on fire, and the heart still beat.

Then I saw the angels of God summoned to the foot of the throne. And they came; forms of light, radiant, glorious as suns, and clothed in rainbow-vesture; and they received commandment to go down to earth, and cause all prayer everywhere forthwith to cease. And at the command they all waxed deadly pale, and the radiance grew dim, and each one became in aspect like a mortal corpse; and there rainbowed away, while every eyelid drooped with heavy tears, which, as they flowed over, fell, and in falling turned into blood, and rained down on the prayer-forbidden earth a red rain. Then they fell upon their faces before the throne, beseeching to be spared from such an errand. But when they looked upward to see how their prayer-spell they were seeking to undo, they saw and they fled wildly away from before the awful brow, whose frown-wrinkles were the rifts and chasms, and gulfs of blackness—away! away! away! and fled; and still they fled till they had left the farthest world; and faintest embryo of a world, behind them, and stood trembling and aguish on the utmost verge of creation.

Then ten thousand times ten thousand demons stood before the throne, and eagerly prayed to be the ministers of that dreadful will; and forthwith came down to earth. And, as they came, every star dropped tears of sorrow over this miserable world, and, wailing, glimmered for a while like a dying star, and then went out in the blackness of darkness for ever. And as they came near all things felt their presence. The leaves of all trees turned black, and shrivelled up, as when fierce heat has followed fast upon hoar frost. Every blade of grass withered, and every flower lost its scent and color, and everywhere on the ground there were evidences for stones, and the dust of the earth, was ashes.

And the demons spread themselves aboard over land and sea on their eager errand. Some of them entered into human beings, prepared for such possession, who forthwith went into the houses and cast out the devils, and dragging every secret chamber of the house—the old man in his solitary chamber, the child lisping its evening prayer at its mother's knee—made them listen and look upward, as the decree kept still reverberating through the world. Some clothed themselves in shapes such as only the frenzied heretofore had seen; while

others became a hateful Presence visible only to spiritual eyes. The daughter kneeling beside her dying mother felt a strange, unearthly touch—heard—looked up—shrieked—and died! The young mother, pressing her first-born to her bosom, as it pined and moaned in sickness, bent over it in purest prayer for the precious life; but as she prayed, and almost believed her prayer was beginning to be answered, she felt a cold, clammy hand upon her mouth, sealing her lips from prayer, as though a tooth had crept there, keeping ally guard; and her babe fell from her convulsed arms, and was choked with ashes.

The father, wrestling in prayer for a wicked son, had the breath of prayer sucked up from his lips, and stifled; and tearing his thin white hair, in the terrible revulsion of hope turned into despair, sought death by his own hand.

A storm raged over the sea. A sailor-boy thought of his far-off home, and how his mother prayed, and with convulsive gasp clung to the mast-head, whither he had been ordered; and prayed to his mother's God. But there, too, the irresistible decree wrought, for one howled into his ear; and, starting in sudden fright, he fell, and was swallowed in the heaving billows, while seals of laughter encompassed the lonely ship, and shook the shrouds, and the sailors covered together, and dared not move, for every wave seemed ridden by the hags of might.

The prayer-stiflers hurried to a deep, dark cell, where the walls green and slimy, were dripping with the damp of ages, and where a chained and fettered patriot had found in long years of his captivity one only solace—in crying to his God. And they turned the name into a curse, and breathed it reversed upon his brow, and left him, manacled as he was, a raving maniac; in his cell below the waters.

In their subterranean halls of judgment, hung round with black inquisitors in robes of doom, watched a victim on the rack of agony. Their countenances coldly how he bore the successive turns of the torture-engine. But he bore all in brave, uncomplaining silence; for inwardly he was calling on God, and prayer gave courage to his heart, and made his will like iron—a hero, with none to admire, none to know, save God, and God sufficed him. Suddenly blank despair fell upon him. The power of prayer was gone! And with it the power to endure. He shrieked so that his cries and shrieks frightened away the slaves that did the bidding of the heavy Judges, frightened away the heavy Judges, and he was left on the tensely-stretched rack to shriek alone to the midnight hours.

A saint of ninety years, but still vigorous and ruddy from the temperance and piety of a lifetime, was summoned as well as saint, prayed as he had been wont to pray through all his years of honorable toil; and when by an Eastern despot prohibited from prayer, still prayed on. A hundred hands forth with protruded from invisible or shapeless forms. He was caught up and hurried away towards a wild beast's den down in the bowels of the earth; and as he lay mocked and spat at, his white hairs streaming in the wind, still he prayed. But ere he reached the pit, he saw the Horror; he heard the dismal wail, a knell to fill the soul. He dared not, might not, could not pray. The blessed hope of ninety years was gone! He struggled with the iron claws that gripped him, but in vain; and almost dead with fear, fell moaning into the midst of the savage beasts.

But presently there was a still drearier sight. There was one in whom all nobleness, all majesty was summed. His step was more than royal. He looked an uncrowned King. And he went forth, as of right, to stay the miseries that were breaking and eating the heart of the world, and crumbling it back into chaos. He strode onward to a secret place, where prayer was thrice as four times hallowed. A grove of olive-trees begird it, and the full moon sent its yellow light quivering through the grey branches. And kneeling there, the generous intercessor for a world fast perishing in its corruption, and coveting to bear alone, if that might be, the deluge of wrath for the people whom in love he claimed as his own, he was striving to make the Strong One cease from his intercession, the Strong One strove with them—the one against the all. But they had come from the living throne of power, and were armed with the inexorable decree. And thereat his brow became pale with fear, his eyes lost their living glory, his knees shook and trembled. He tried still to pray; but a triple paralysis seized him. His tongue could not articulate the once id-

Name. The lips could no longer utter it. The heart no longer prompted it. And with a cry which shook the throne-robe above him—a cry such as he in his agony might give—he died! And his death-place was the everlasting grave of the world's hope for now, beyond all hope of reversal, was its doom sealed—a prayerless world!—The Christian World.

MONEY MARKET.

Government Loans.

4	Per cent., promissory Notes Rs. 96	6 a	96 8
4 1/2	Per cent., of 1870 (1885)	" 101	a 101 4
4 1/2	Per cent., of 1871 (1881)	" 100 8	a 100 12
4 1/2	Per cent., (Transfr.) of 1872 (1879)	" 96 6 a	96 8
5 1/2	Per cent., of 1859-60 (1879)	" 101	a 101 2

Government Debentures of 1867.

5	Per cent., for 10 years (1877) Rs. 99	8 a	99 12
5	Per cent., for 15 years (1892)	" 101 0	a 101

Calcutta Municipal Debentures.

6	Per cent., of 1864 (1884) Rs. 110	0 a	110 4
6	Per cent., of 1865 (1885)	" 111 8	a 112 0
6	Per cent., of 1866 (1886)	" 112 0	a 112 8
6	Per cent., of 1867 (1887)	" 112 8	a 113 0
6	Per cent., of 1870 (1890)	" 113 8	a 115 0
6	Per cent., of 1872 (1892)	" 114 8	a 115 0

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1 9 1/2
Ditto ditto, at 3 months' sight	1 8 1/2-16
Ditto, on demand,	1 8 1/2

Bank of Bengal Rates.

Minimum rate of Interest	... 11 per cent.
Ditto Discount	... 12 "

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	... 112	a
Agra Savings' Bank	... 125	a
Allahabad Bank, Ltd.	... 146	a
Alliance Bank of Simla	... 103	a 105
Bank of Bengal	... 700	
Bank of Upper India, Ltd.	... 123	a 125
Delhi and London Bank	... 100	a 105
Himalaya Bank, Ltd.	... 100	a 105
Musorie Bank, Ltd.	... 102	a
National Bank of India	... 60	a 65
Punjab Bank, Ltd.	... 500	a
Simla Bank Corporation	... 86	a 88
Unconv. S. Bank (Agra)	... 86	a 88

Commercial Companies.

Asiatic Jute Co. Ltd.	... 20	a
Bally Paper Mills Co.	... 100	a 101
Baranagore Jute Factory	... 62	a
Bengal Coal Co. Ltd.	... 1240	a 1250
Bengal Iron Works Co.	... 80	a 80
Bengal Jute Pressing	... 150	a 152 1/2
Bengal Mills Co. Ltd.	... 1,150	a
Borded Warehouse	... 340	a 342
Bowreah Cotton Mills	... 91	a 92
Budge-Budge J. Mills	... 80	a
Calcutta Hydraulic	... 13	a 14
Calcutta Jute Mills Co.	... 76	a 77
Carew and Co. Ltd. (Sugar)	... 124	a
Dunbar Cotton Mills	... 80	a 81
Eastern R. Railway Co.	... 278	a 280
East Indian Railway	... 278	a 280
Equitable Coal Co. Ltd.	... 125	a 130
Fort Gloster Manufacture	... 50	a
Goswary Cotton Mills	... 237 1/2	a
Gorripore Co. Ltd.	... 80	a 85
Great Eastern Hotel	... 182 1/2	a
Hewrah Mills Co. Ltd.	... 82	a 83
India General S.N.Co.-Ltd.	... 800	a 810
Landing and Shipping Co.	... 69	a 70
Nasmyth's Pat Press	... 250	a 260
Nanthpore Indigo Co.	... 13	a 14
N.W. Beerholm Coal	... 88	a
Oriental Jute Manufactg.	... 50	a
Oudh and R. Railway	... 134	a 135
Raniktopore Press	... 65	a 65
Raneegunge Coal Co.	... 100	a 101
Rustumjee Twine & Canvas	... 227 1/2	a 230
R.Scott Thomson and Co.	... 227 1/2	a 230

Scinde, P. & Delhi Ry. Co. ...	250	a
Seeburg Jute Manufg. ...	45	a 46
Strand Bank Press Co. ...	18	a 20
Watson's Patent Press	... 56	a 60

Tea Companies.

Amicable (Assam)	... 150	a 155
Anuluckie	... 110	a
Aroutipore (Cachar)	... 175	a 190
Assam Company	... 750	
Balsam (Darjeeling)	... 95	a 100
Bare (Kangra)	... 90	a
Bunge (Cachar)	... 83	a 85
Do. contributory	... 63	a
Bishuath (Assam)	... 400	a 405
Do. contributory	... 205	
Borsillah (Assam)	... 95	a
Burkhola (Cachar)	... 98	a
Central Cachar	... 163	a 165
Central Terai (Darjeeling)	... 62	a 63
Chandypore (Cachar)	... 715	a
Chota Nagpore	... 90	a
Colonial (Assam)	... 120	a
Coocheela (Cachar)	... 160	a
Dehing (Assam)	... 68	a
Dehra Doon	... 84	a 85
Desai & Perbut. (Assam)	... 150	a
Durrung (Assam)	... 70	a
Eastern Cachar	... 134	a 135
East India (Assam & Cachar)	... 70	a 71
Gielle (Darjeeling)	... 90	a 98
Gowhaty (Assam)	... 86	a 87
Grob (Assam)	... 320	a 330
Holta (Kangra)	... 92	a 93
Hoolmaree (Assam)	... 135	
Hoolungorie (Assam)	... 92	a 93
Jheeri Ghat (Cachar)	... 68	a 70
Jokai (Assam)	... 140	a
Kalacherra (Cachar)	... 105	a 106
Kangra Valley	... par	
Kunchunpore (Cachar)	... 85	a 86
Kurseong and Darjeeling	... 90	a 92
Kurseong and Terai	... 40	a 41
Kuttal (Cachar)	... 13,500	
Lakatoora (Sylhet)	... 94	a 96
Lower Assam	... 46	a 47
Luckimpore (Assam)	... 125	a 130
Majagora (Cachar)	... 124	a 125
Monacherra (Cachar)	... 77	a 78
Do. contributory	... 67	a 68
Mothola (Assam)	... 105	a 106
Do. Contributory	... 6	prem.
Muttuck (Assam)	... 150	a
Do. contributory	... 90	a
New Falloodhi (Darjeeling)	... 75	a 77
New Gola Ghat Assam	... 206	a 208
New Mutual (Cachar)	... 215	a 220
Phoenix of Cachar	... 3	prem.
Punkabaree (Darjeeling)	... 95	a 100
Puttarea (Sylhet)	... 100	a 101
Rajabaree (Assam)	... 105	a 106
Sapakati Tea Co.	... 175	a
Second Mutual Cachar	... 20	prem.
Singbulli and Murnab	... 5	a 10 dis.
Singell (Darjeeling)	... 108	a 109
Soom (Darjeeling)	... 94	a 95
Springside (Darjeeling)	... 102	a 103
Sungrover (Chittagong)	... 115	a 116
Takdarra Darjeeling	... 90	a 92
Tekur (Darjeeling)	... 140	
Upper Assam	... 70	a 71

LAW

HIGH COURT.

ORIGINAL SIDE. PEREMPTORY CAUSE BOARD

FOR
Monday, the 7th May, 1877.

BEFORE
The Hon'ble Mr. Justice Macpherson.

UNDEFENDED CASES.

M. L. Rutherford v. J. J. Atkinson and ors.—Berners and Co.—Hume.
Koonjobehary Dhur v. Nursing Chunder Day—Aushootosh Dhur—Carruthers.
C. S. Madge v. J. L. Madge—Carapiet.
E. G. Hickie v. B. Smith—Sanderson & Co.
Pertab Chund Johurry v. Shaik Saudat Alli and anr.—Fink.

DEFENDED CASES.

(Settlement of Issue.)
Suroopnarain Paul v. Sreedhur Mundul & ors.—Remfray—Joykissen Gangooly.
(Final Disposal.)

Nogender Chunder Ghose v. Doyal Chund Dutt and anr. (pt. hd.)—Remfray—Beeby and Rutter.
S. M. Chundun Coomaree Dossee v. S. M. Badulomaree Dossee and ors.—Rogers—Dignam and Robinson.
Sarodapersaud Soor v. Shamachurn Coomar and ors.—Remfray—Dover.
J. Clark and ors. v. A. Beer and anr.—Berners and Co.—Chauntrell and Co.
Golab Roy v. Premsook Doss and anr.—Fink—Zorab.
Jauokethnay Roy v. A. Carrapiet Jr. and anr.—Orr and Harris—2nd Defendant in person.
Choonello Seal and ors. v. M. Wigley—Nobin Chund Bural—Pearson.
Sreenauth Doss v. S. M. Bhobunnessory Dossee and anr.—G. C. Chunder—Rutter.
Moddosoosun Shadkhan v. Bholanauth Sadkhan and anr.—Sen and Farr—G. C. Chunder, T. N. Roy.
S. M. Juggutessory Dossee v. S. M. Bhoboodossonery Dossee and ors.—G. C. Chunder—N. N. Sen.
J. H. Atkinson v. H. A. Coggan and another—Leslie—Fink.
H. C. Love v. Dwarkanath Khettry and anr.—Kally Nath Mitter—Goodall 2nd defendant in person.

BEFORE.

The Hon'ble Mr. Justice Kennedy.

DEFENDED CASES.

(For Judgment.)
Harran Chunder Chatterjee v. S. M. Doyamoyee Dossee—Trotman and Watkins—Smith.
(Final Disposal.)
T. Smith v. M. Dover and anr. (pt. hd.)—Berners and Co.—Hart.
T. Smith v. C. Dover—Berners and Co.—Moses.
Chunder Coomar Lahoorce and anr. v. Shahazada Mahomed Halimoozoman (claim of Shahazada Mahomed Roheemooden)—Hechle—Aushootosh Dhur for claimant.
Chunder Coomar Lahoorce and anr. v. Shahazada Mahomed Halimoozoman (claim of Shahazada Mahomed Roheemooden)—Hechle—Aushootosh Dhur for claimant.
Gobind Chund Auddy v. Kally Churn Sen—Nobin Chunder Bural—Watson.
Sibdyal v. W. Forbes Graham—Gillanders—Fink.
Chunnamull and anr. v. Dwarkanauth Mitter—W. C. Bonnerjee—P. C. Mookerjee.
Raja Brijedronarain Roy v. Raja Nursing Chunder Roy and the other causes—Gillanders—Rogers and Remfray.
Bholanauth Mitter v. S. M. Noborunginey Dossee—Ghose and Bose—Sen and Farr.
Tumloil Mullick and others v. Bulloramdoss Mullick—Ghose and Bose—Swinhoe and Co.
S. M. Kadumbeeny Dossee v. S. M. Koylashkameeny Dossee (not to be heard before the 9th instant)—Remfray—Wheller, Pitar.
S. M. Nundolli Dabee v. Goorodose Lahuri and or.—Swinhoe and Co.—Goodall.
Roopoll Mullick v. Kisto Chunder Chowdry and anr.—W. C. Bonnerji—B. M. Doss.

TO CORRESPONDENTS.

A MEMBER OF THE SIRAJGUNGJE BRAHMO SOMAJ.—We are sorry your letter is too long for our columns. Please write shorter notes, and avoid controversy.

AYSIBL.—Declined with thanks.
CORRESPONDENTS desiring their communications for the Sunday edition of the *Indian Mirror* will kindly direct their letters to No. 13, Mirzapur Street.

Telegraphic Intelligence.

Reuter's Telegrams.

LONDON, MAY 4.
Numerous Liberal Meetings have been held to support Mr. Gladstone.

ST. PETERSBURG, MAY 4.

The Russian Army in Roumania is detained by bad weather. Meanwhile the Turks remained on the defensive.

CONSTANTINOPLE, MAY 4.

The Ottoman Government has proclaimed the blockade of the Russian littoral on the Black Sea.

VIENNA, MAY 4.

In the Austrian Chamber of Deputies the minister of the interior in replying to a question as to what policy Austria intended adopting in the Turco-Russian war said that Austria would observe neutrality reserving to herself liberty of action to protect Austrian interests at Constantinople.

Official Turkish despatches of the 4th, state that the Russians are advancing towards Kars and that Ahmed Mukhtar Pacha has left Kars to prevent the Russians cutting off all communication between Kars and Erzeroum.

The committee of the council of delegates of the Egyptian Parliament responding to an appeal from the Khedive have decided on an extra war tax of £480,000 sterling. The Khedive has informed the Sultan that the Egyptian contingent in Turkey will be increased to 13,000 men and that the remainder of the contingent will stay behind to protect the Suez Canal.

Latest News.

—THE Duke of Buckingham—a great Duke as he is—has been giving large parties at Madras. We read that on Saturday, at the usual public breakfast, given by His Grace at the Banqueting Hall, no less than two and three hundred gentlemen were present; of course the guests did justice to the good things laid before them. We hope to see Sir Richard Temple, though he may not be a Duke yet, following in the same wake.

—MR. KISSEN SING, Assistant Accountant General, Madras, retired from the service on the 1st instant. The Madrasia make good accountants, and Mr. Kissen Sing's reputation is well-known; the place vacated by him, however, is, it is stated, not to be filled up by any body. Thus a high office, for which Natives are eligible, is going to be abolished. This is how Natives are dealt with.

—SIR RICHARD AND LADY TEMPLE have returned to Bombay from Mohabaleswar.

—THE *Times of India* says that sea-sorting of letters is to be abolished in July, except for Bombay; the change will delay the Calcutta and Madras delivery by twelve hours.

—A contemporary regrets to learn from Bombay that Lady Temple's state of health renders it necessary for her to proceed at once to England.

—It is stated "that the Secretary of State for India concurs with the Government of India in praising the Government of Bombay for the able and expeditious preparation of the taluqa reports, and their general success in meeting the famine." And yet, while a *Gazette of India Extraordinary* is issued in praise of Sir Richard Temple, the Government of India does not say a word in approval of Sir Philip Wodehouse's administration of Bombay on his retirement.

—THE *Delhi Gazette* & Calcutta news-writer says:—"The Kashgar Government will send troops and money to Constantinople; the others want only the signal of war: so a war with Turkey is not to be local, which many misconceive; but a conflagration over all Mahomedan kingdoms. Although the nation is ill-armed and ill-disciplined, yet their zeal and number are not despicable. The Russians should not consider themselves safe in Central Asia, while war is being waged with Turkey. It will soon cast off the political visor, and show the real features of a religious war, which all m. n. women and children will voluntarily join, encouraged by many traditions, predictions and fables of heavenly assistance and favors."

—It is said that the Amir of Cabul has sent 500 muskets with other arms to the Hakins for

Bejour, and the same number to each of the Busti Khyal, Kaka Khyal, and Bakar Khyal tribes, and directed them to incite their kinsmen in British territory to perpetrate crimes, and enrich themselves by plunder, as he has abandoned the alliance of that nation.

—THE air is now full of rumours of war. A threatened outbreak of disturbances is reported from the Cashmere frontier. The *Pioneer* writes:—"The Governor of Gilgit has sent an urgent request to Cashmere for reinforcements in anticipation of a threatened attack on his province by the combined frontier tribes of Chilas, Yasin, Hunza, Darell, Tangir and Nuggur. No reason is assigned for this unexpected menace, but rumour not unnaturally ascribes it to Afghan intrigue. The alarm may, of course, prove either unfounded or premature, but that it is credited by the Maharajah is certain from the fact of four regiments of infantry with some irregulars having been ordered to Gilgit immediately—a measure which the British Resident has followed up by recalling all visitors from Astor and stopping intending tourists. Even a skirmish in that region would have some important interest for our Government, and it appears to us that if in possession of information corresponding with our own, the importance of obtaining authentic news of the progress of events should recommend the temporary location of a European officer at Gilgit without loss of time."

—A SUBORDINATE Judge will be posted to Patna on a salary of Rs. 600 a month.

—THE Rangoon Municipality, it is said, will open loans in Calcutta, Madras and Bombay. But will these loans have any prospects in those cities?

—ALLAHABAD will be the place where the Railway Conference will meet. The Secretary's Office is still open in Calcutta to receive papers connected with the Indian Railways.

—SIR WILLIAM GREGORY will leave Ceylon for good on the 10th instant. Before his departure, he will be deluged, we notice, with addresses. A public dinner will be given him by the East Indian and Native community of Ceylon.

—THE Bombay Government has published a comprehensive review of the famine proceedings, showing that in consequence of the stringent but just regulations regarding the relief works, the saving already effected amounted to a quarter of a million sterling. The last famine statement shows 276,700 people on the relief works. A slight decrease appears in consequence of the rains inducing people to return to their homes, 1,500 deaths have occurred from cholera.

—KURACHI was visited by a strong gale of wind on Wednesday last followed by a sprinkling of rain.

—ARRANGEMENTS, we hear, have been made by the traffic officials of the principal Indian Railways to provide space in a car attached to every mail train for a refreshment stall, from which it is proposed to supply passengers with ice, oil or erated waters.

—THE *Pioneer* hears from Nepal that "all parties there now seem disposed to accept the new regime without question."

—THE *Satya Mitra* of Sunday last says rather significantly:—"Sir Philip Wodehouse now retires from office without receiving any token of respect and esteem from our Native citizens, and without which, to the best of our knowledge, none of his predecessors ever left the shores of Bombay."

—It is proposed to establish a society for the Prevention of Cruelty to animals in the city of Madras.

—THE Colombo Municipality will procure a portrait of Sir William Gregory for the local Town Hall. His Excellency has been requested to favor the London Stereoscopic Company with a sitting for the purpose.

—A WAR with Afghanistan appears to be inevitable, according to the Simla correspondent of the *Bombay Gazette*. This correspondent concludes his letter thus:—"I will conclude this letter by briefly summing up the present position thus: English interests are threatened in Turkey; the occupation of Afghanistan is imminent; trouble in the Persian Gulf is not unlikely; and the men both at home and in India

—who have to face these difficulties lack self-reliance, energy, ability and a little of the *fortiter in re*; and I believe, that in days to come—if Dr. Cumming and Major Baker prove false prophets, as they ought—the crisis which now threatens English interests will be recalled as the most serious into which our nation of warrior shopkeepers has ever yet fallen."

—THE *Pioneer* says:—"War in Europe has already affected the export trade of Upper India. The prices of saltpetre, wheat and linseed, rose in London as soon as it became manifest that war was inevitable, but excitement reached its height before the final news was telegraphed, after which prices actually declined. An immediate and unhappy effect of the outbreak of war on the mercantile community of the North-West and Punjab Provinces will be the inability of up-country Native merchants to meet their engagements, made according to the too common and speculative practise of 'time bargains' or 'forward sales' which bind them to deliver a certain quantity of produce on a certain date at a certain price. Not a few serious failures are anticipated among the Native houses of business in the centres of trade of Upper India, where large forward contracts have been made with Calcutta houses. Meanwhile the local price of wheat, kept up partly by the famine demand for grain, is too high to admit of purchases for Europe, and unless the home price advances, no progress in wheat export is anticipated."

—WE hear from Jabalpure that a number of Khatolis, numbering about fifty, including women, have lately arrived there and been carrying on a good deal of rogergy some time since. The Police instead of arresting them have in many instances winked at their misdeeds for bodily fear, inasmuch as the Khatolis are rather a rough lot. These *budmashas* have become a terror to the poor people of Jabalpure.

—FROM a letter received from Simla we learn that the Governor of Goa is now there. He has taken up his quarters at "Belvedere" in Luken Bazar, Simla.

—WE hear that Babu Bhudev Mukerji, Inspector of Schools, is going to be transferred to Hughly. Mr. Rodgers of the Hughly College is transferred to the Patna College.

—WE deeply regret to hear from Bankipore of the death of Babu Durga Narain Banerji Roy Bahadur from cholera on Wednesday last. The Babu was lately appointed Inspecting Post Master of the Patna Division.

Local.

A YOUNG man, named Umbicannund Biswas, who is going through the Insolvency Court, has, it appears, given a woman of the town upwards of half a lac of rupees, though his debts amount to Rs. 75,300. On his coming of age, we gather, he came into possession of large property, yielding a monthly income of about Rs. 14,000 a month. He ran through his fortune within a short time, and while he gave only Rs. 5,000 to his wife, had no scruples to make a gift of Rs. 41,000 to a harlot. The woman in the keeping of the young Babu, as well as her daughter were examined at great length in the Insolvency Court. Besides making presents of large sums and jewellery, it seems he used to give her an allowance of Rs. 300 a month. When pressed by his creditors, Umbicannund Biswas sought refuge in the French Settlement of Chaulerlingore, and though disappointing his other creditors, was too ready to give away Rs. 41,000 to the woman. It came out in evidence that young Umbicannund had paved the floor of the woman's house with marble, "which his father had piously brought from Benares for a religious endowment." According to a report in the *Indian Daily News*, "Surno Bai (the woman) contended that the money (Rs. 41,000) was, in the first instance, a free gift to her by the insolvent, and that when she had afterwards consented to receive it in satisfaction of her just claims, she did so out of compassion and not out of avarice. Being eventually ruled against by the lengthy and expensive litigation, she enquired of the Court if there was any law to compell her to disgorge

what she had received." We are glad to read that Mr. Justice Kennedy has ordered a rule to issue calling on Surjo Bai to show cause why she should not hand the money over to the Official Assignee. As the matter is still under investigation, we have no wish to make any comments on it at present, but shall watch the result of the rule most anxiously. We only hope the enquiry will be a most searching one, and strict justice meted out to all parties concerned.

THERE was a pleasant Garden Party at Belvedere on Wednesday last. This was the first party given by Mr. Eden. His Honor was kind and courteous to all his guests, European and Native alike. The Native gentlemen invited, were treated to refreshments; and in this hot weather, ice was abundantly served out to them. Besides Native gentlemen, the number of European ladies and gentlemen present was pretty large. This was unlike the parties, given by Sir Richard Temple who intended some of them purely for Natives, and others purely for Europeans—an arrangement not quite desirable, we think.

THE Bishop of Calcutta will not leave this city on his visitation tour to Burmah and Chittagong till the 14th instant.

THE Scholch Memorial Fund amounts to Rs. 7,500. We are glad that a movement is on foot to do honor to Mr. Scholch. He should have been by this time at the head of the Bengal Government. But his claims have always been ignored.

HIS HONOR the Lieutenant-Governor, and Staff will leave Calcutta for Darjiling to-day at 6 P.M.

THE Roman Catholic community of Calcutta is going to send an address, accompanied by several handsome gifts, to the Pope on His Holiness' completion of his 51st year in the Episcopacy. Mr. W. M. Bonke of the Calcutta Bar, leaves Bombay with the address and gifts for Rome to-morrow.

THERE was a heavy shower of rain in Calcutta, accompanied by a storm, on Friday night last.

MESSRS. NICHOLLS & COMPANY'S FINANCIAL CIRCULAR FOR APRIL 1877.

THE MONEY MARKET.

DURING the past month the market has felt acutely all the ill effects of sudden and severe monetary pressure. The Bank Directors have raised the minimum rate from 9 to 12 per cent, and increased the margin on Loans on Government Paper. This combined with other influences has affected prices seriously, four per cents, which opened at Rs. 97-8-0 having fallen so low as 8 per cent discount.

In ordinary times the fluctuations in the Bank's available cash balances to the extent noticed during the past four weeks would not be regarded as an important contingency, but in the present condition of affairs the aspect of the Bank Accounts possesses a distinct significance, considered in connection with the present perturbation in commercial circles. The special causes which have brought about the severe stringency in the money market have been mainly attributable to the famine, and the condition of affairs in Europe. In the bazar nothing short of excitement prevailed; loans were suddenly called up to meet incessant demands from other sources. The inability of Contractors to fulfil their engagements by the rapid rise in the price of food grains, was in itself a most serious element of disturbance, and money could only with difficulty be obtained at 15 to 18 per cent. The complications on the Continent, the subsequent declaration of war between Russia and Turkey, and the probability of a disastrous frontier campaign have overthrown completely the ordinary rules of commercial intercourse. Should the war be of

lasting duration, and England maintain a strict neutrality, which seems improbable, the trade of the country must suffer, although positive advantages may be reaped by exporters of Indian produce: sound legitimate business enterprise will assuredly be affected adversely seeing that the cost of all that is necessary to enterprise will be proportionately high.

On the other hand, it must be admitted that the excitement which prevailed a week or two ago has to some extent been allayed, and although the pressure remains, and the price of Government stocks are still heavily depressed, symptoms of a return to greater ease are slowly manifesting themselves. The fact that specie to a heavy amount is on its way to India, added to the heavy sales of the Secretary of State's Bills on India, amounting to 26½ lacs weekly is important. The Share Market remains firm, but business has been necessarily restricted. In times of storm capitalists have long since learned that to take in sail is the wisest course, and inaction in such periods of excitement and uncertainty commends itself to all investors, and holders of stock known to be intrinsically sound. In Government Paper large sales were reported for forward delivery, and as these time bargains mature Contractors find themselves in perplexity, holders resolutely refusing to part with stocks at the reduced quotations. The rally in prices is in fact largely due to the speculation operations of the "bears" and so soon as these engagements run out it is probable that a further fall in Government Securities will ensue. This must be regarded as inevitable so long as confidence is wanting in the financial policy of the Government which has certainly not been remarkable for sagacious foresight. The evil is greatly and keenly felt in exceptional times such as the present, it tends to disconcert commerce, creates and prolongs a feeling of uncertainty and distrust, overthrows plans formed upon confidence in the permanence of the Government policy, and in general throws the entire monetary system of the country in all its ramifications out of gear.

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India General Steam Navigation Company, Ltd.

SHORNE KILBURN & Co.—Managing Agents

ASSAM LINE.

NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Goalundo every Friday and leave Debrooghur downward every Saturday.



THE Str. "CHUNAR" will leave Calcutta for Assam, on Tuesday the 8th instant.



Cargo will be received at the Company's Godowns Nittollah Ghat, up till noon of Monday, the 7th.



THE Str. "PATNA" will leave Calcutta for Assam on Friday, the 11th instant.



Cargo will be received at the Company's Godowns No. 4, Fairlie Place, up till noon of Wednesday the 9th.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday, the 10th.

CACHAR LINE NOTICE.

REGULAR FORTNIGHTLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every alternate Friday, and leave Cachar downward every alternate Sunday.



THE Str. "BENARES" will leave Calcutta for Cachar on Friday, the 18th instant.

Cargo will be received at the Company's Godowns Nittollah Ghat, up till noon of Thursday, the 17th.

For further information regarding rates of Freight or passengerage, apply to,

4, FAIRLIE PLACE, Calcutta, 3rd May 1877. } G. J. SCOTT Secretary.

Rivers Steam Navigation Co., "Limited."



The Steamer "OUDH" left Calcutta for Assam on Friday, the 27th current.



The Steamer "BENGAL" left Goalundo on the 22nd instant.

The following are the probable dates of her arrival at Stations on the Assam Line.—

UPWARDS.

Arrive at Serajpore	on Monday,	23rd April.
" Kallygunge "	Tuesday,	24th "
" Doobree "	Wednesday,	25th "
" Gowlapara "	Friday,	27th "
" Gowhaty "	Saturday,	28th "
" Tezporo "	Monday,	30th "
" Dunsiri "	Wednesday,	2nd May.
" Kokela "	Thursday,	3rd "
" Desang "	Friday,	4th "
" Debrooghur "	Saturday,	5th "

DOWNWARDS.

Leave Debrooghur	on Monday,	7th May.
Arrive at Desang	Tuesday	8th "
" Kokela "	do.	8th "
" Dunsiri "	do.	8th "
" Tezporo "	Wednesday,	9th "
" Gowhaty "	Friday,	11th "
" Gowlapara "	Saturday,	12th "
" Doobree "	Sunday,	13th "
" Kallygunge "	Monday,	14th "
" Serajpore "	do.	14th "
" Goalundo "	Tuesday,	15th "

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21st April 1877. } Agents.

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J. M. EDMOND & Co., in soliciting a continuance of public patronage, beg to say they have ready for sale specimens of Ebonyized and Gold Oxford style of Fancy Chairs, and are prepared to execute orders for other Furniture in the same style.

J. M. EDMOND & Co.'s New Show Room is now replete with New Heraldic Style of Dining-room Chairs, and Rustic Chairs, Telescopic Dining Tables, with Patent Table Expanders, and a variety of finished Furniture.—Orders solicited.

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For the Gout or Rheumatism.

The most severe pain of Gout or Rheumatism, a single dose subdues in a few hours, but in long-standing or very obstinate rheumatic cases, where the parts are enflamed by long continuance of pain and inflammation, a second or third dose may be required to completely carry off the symptoms, recover the strength and free use of the limbs, and restore the sufferer to perfect ease and health.

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For Coughs and Colds.

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E. F. Langdale's Prize Amyl Hair Dye.
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Illustrated London News, July 19th, 1872.

ONE APPLICATION ONLY!

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Langdale's Cantharidine and Ethyl.

Removes the Dandruff and Scurf, preserves that silky softness so characteristic of health, and renders the Hair luxuriant and clean, and leaves a beautiful sensation; it is so certain in its effect that a very short trial will convince the most sceptical of its surprising and wonderful chemical properties.

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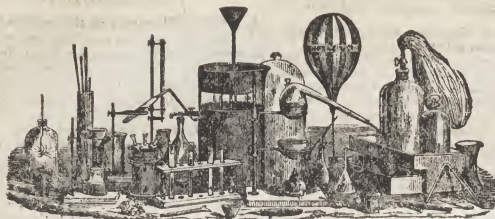
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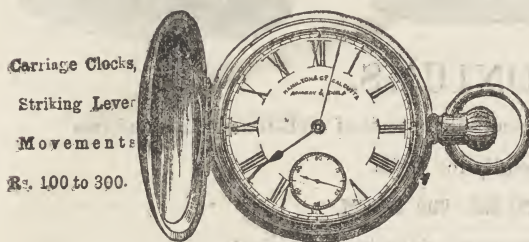
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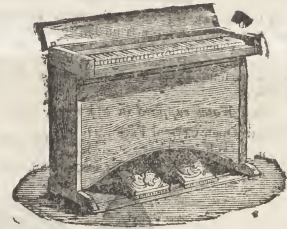
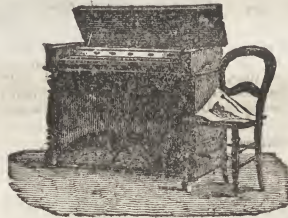
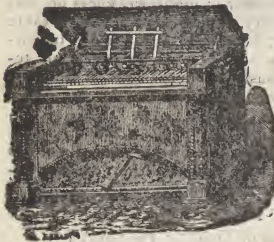
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perpetual lease, about 75 bighas of land on
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below Calcutta, with frontage on the river
and connection with a Government road.

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Bowreah Cotton Mills, has been engaged as
Superintending Engineer and Mill Manager
for a term of five years; and will personally
select in England the best procurable Machi-
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Mr. Watson, that he shall subscribe for,
pay up, and at all times during his engage-
ment with the Company, retain undisposed of
Shares in the Company to the amount of
Rs. 40,000.

The preparation (for spinning 10s. to 50s.)
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- 2 Double Scutchers.
- 2 Single Scutchers.
- 58 Single Carding Engines.
- 6 Drawing Frames, 3 Heads, 5 Deli-
veries each.
- 6 Slubbing Frames, 64 Spindles each.
- 9 Intermediate Frames, 100 Spindles
each.
- 18 Roving Frames, 132 Spindles each.
- 30 S. A. Mules, 668 Spindles each.
- 150 30 Hank Cop Reels, and all requisite
machinery to work the 20,040
Spindles.

The Engine will be of power sufficient to
work 40,000 spindles.

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"preparation", of this Company will be
superior to that of any Cotton Mills in or
near Calcutta.

Messrs. Anderson, Wallace and Co. will
build the Mills, which, it is confidently ex-
pected, will be at work in 12 months' time.

It is estimated that after defraying the
costs of erection of the Mills and Machinery,
and all other costs up to starting the Mills,
there will remain of the Capital at least
Rs 50,000 for working Capital.

The General Management will be intrusted
to Messrs. D. B. Mehta and Co.

Economy in working will be the aim, and
it is hoped, the distinguishing feature of
this Company. Whereas the average cost
of Cotton Mills hitherto erected in India has
been from Rs. 35 to Rs. 42 per spindle, the
estimated cost of this will be from Rs. 27
to Rs. 28 per spindle.

Out of the proposed Capital of Rs. 6,25,000
in 1,250 Shares of Rs. 500 each, about 800
Shares or four lacs of Rupees, have already
been subscribed for, and the balance only of
about Rs. 2,25,000 is available for the pub-
lic.

Persons disposed to subscribe to this en-
terprise are invited to compare the proposed
"preparation" and Capital of this Company
with the known "preparations" and Capitals
of other Cotton Mills.

Applicants for Shares will be expected to
pay on allotment Rs. 166-10-8 on each share
allotted, and it is proposed to call up the
balance as follows: Rs 166-10-8 about four
or five months from registration of the Com-
pany, and the balance shortly before the
completion of the Mills.

The Memorandum and Articles of Associa-
tion may be inspected at the Office of
Messrs. D. B. Mehta & Co., or of Messrs.
Trotman and Watkins, at No. 2, Old Post
Office Street.

Forms of application for shares may be
obtained from Messrs. D. B. Mehta and
Co., at whose office also estimates of cost of
starting the Mills and all other information
may be obtained.

BY ORDER OF THE DIRECTORS.

D. B. MEHTA & CO.,

Secretaries, Treasurers and Agents.

CALCUTTA.

20th April 1877.

FORM OF APPLICATION.

TO THE DIRECTORS,

**EMPRESS OF INDIA
COTTON MILLS CO., "LD"**

GENTLEMEN,

I request that you will allot me _____ share
in the Company; and I hereby agree to accept
the said share or any smaller number of shares
which you may allot me and to make the pay-
ment of Rs. 166-10-8 per share upon allotment.

I am,

Gentlemen,
Your Obedient Servant.

Signature.....
Name in full.....
Address in full.....
Profession.....
Date.....

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SUNDAY EDITION.

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Editorial Notes

THE public anxiously await the results of yesterday's meeting of the Faculty of Arts with the object of framing rules for the admission of Native ladies to the University examinations. The future of female education in this country will depend considerably upon the formation of these rules.

We read in an English paper that a little boy who had received an injury was recently taken into an hospital in the North of England. A gentleman in the habit of visiting the hospital to administer consolation to the patients, put to the boy the oft-repeated question, "Do you love Jesus?" The little fellow replied, "I believe I do; I once saw him in a picture, and I thought he looked very nice."

THE following appears in the *Christian Life*:—"To us it is a very hopeful sign of the perpetuity and usefulness of the Brahmo Somaj of India to see constant and impressive references made by the president of the movement to the spirit, and life, and teaching of Jesus Christ. In his last discourse, while refuting the doctrine of natural depravity, he said:—Man is not naturally a sinner. He is not born in sin. If it be otherwise, why did Jesus Christ vindicate little children? Why did he, pointing to little children, say 'Suffer them to come unto me, for of such is the Kingdom of Heaven?'"

THE *Lancet*, an English contemporary says, has received what may be presumed to be an accurate account of the Pope's health. A few days ago, after he had complained for some time of weakness, His Holiness was seized with pain in the right

leg, sharp enough to make him cry out. The pain lasted, and was followed by one of the epileptic fits to which the Pope is subject, and by protracted sleeplessness. His physicians advised restoratives, and a free use of claret, and after sixty hours passed in bed the Pope rose and transacted business. "The sleeplessness and languor have not, however, been overcome," and the closest attention is paid to any symptom which might indicate a failure of vitality, and be followed by collapse. The Pope, in fact, it is evident, in spite of official statements about a slight cold, is exceedingly ill.

THE English, and in fact most European nations, idolize physical courage. They consider it to be one of the highest virtues in man. And as the Turk possesses this virtue in an eminent degree, Mr. Ward Hunt, an English Cabinet Minister, thinks that all Englishmen admire the Turk. Now physical courage is just one of those qualities which the inferior animals share with man, and the more ferocious a brute is, the more courageous he is. To say that a man is admirable simply because he possesses a large amount of physical daring is to overlook the distinctions between human and brutal nature, and applaud men only because, when occasion demands, they can make brutes of themselves, as the Turks have done. To what lengths of vicious argument will the advocates of an unrighteous cause sometimes proceed.

A Mormon Bishop by name John Lee has been shot to death by order of the United States Government. So far back as 1857 a body of emigrants was proceeding to Utah. Somehow or other the Mormon leaders did not like the emigrants to settle in their territories, and therefore issued orders for their destruction. Bishop Lee was entrusted with the duty of seeing the massacre executed, and he made up a party of Indians and Whites for that terrible purpose. Bishop Lee who is by the way the husband of eighteen wives and about fifty-four children, faithfully carried out his orders, himself killing the wounded and the sick, while the Indians shot down the women, and the other Mormons killed the men. The whole body of emigrants were thus slaughtered in cold

blood, and Lee rewarded by the Mormon Church, three more wives being added to his harem. Lee fully confessed his guilt, and preferred death by shooting on the scene of his atrocious crime. This is the first time that the Government of the United States directly interferes with the administration and internal economy of Mormonism. Such horrible guilt and atrocity cannot be too severely dealt with.

CHRISTIAN missionaries do not at all appear to like the criticisms which we find it our duty to make now and then on their use of the Bengali language. We are sorry that what we say is unpleasant to them. We mean no offence, and say what we say with the only object of removing a very serious drawback from the success of Christian Missionary work. The truth of our criticisms is amply proved by the unexpected concurrence of the *Indian Christian Herald* in the justice of our remarks, though our contemporary considers them to be too sweeping. For aught we know Christian missionaries may be able to master the vernaculars of other parts of the country, our own knowledge of them is not very complete. But so far as Bengali is concerned we have never yet found a missionary who can speak for five minutes consecutively without making painful mistakes. In the first place, the pronunciation is never mastered; and in the second place, the arrangement and sense of the words used are purely European, and sound as very imperfect translation of some heavy English book, which even in the original will not be clearly intelligible. We do not mean to cavil, and the only advice we can give our missionary friends is to mix with Bengali gentlemen of other denominations than their own, and talk with them in the vernacular, submitting to the inconvenience of having their occasional mistakes pointed out now and then, and corrected.

ALL the papers in connection with the Fuller case have been published. No blame can any longer be fastened on the conduct of the Viceroy. In the first place he did not institute the proceedings, it was his predecessor

nor who had done so; in the second place, His Excellency only censured that part of the decision in which the Magistrate could have exercised his discretion in punishing Mr. Fuller so as to discourage the offence of which he was guilty; in the third place, the Governor-General while censuring the weakness of the Magistrate's decision, praises his general ability and energy. In the fourth place, the Secretary of State broadly hints that the Viceroy, as the Queen's representative, may dismiss a High Court Judge, subject to Her Majesty's approval, and can interfere even with purely judicial functions when extreme necessity arises. We hope Government will now have the courage to enforce better discretion, and greater regard for justice, on Magistrates who try similar cases as that of Mr. Fuller, so that the interests of the public may be upheld where the strong oppress the weak. Such cases are happening most frequently, and the recent agitation does not seem to have done much towards checking the violence in which certain Anglo-Indians have been used to indulge habitually. Now that the Home Government and the Government of India are determined to have humanity and justice, it is to be hoped that the Judicial Officers of the country prove true to such determination, and discourage with wholesome severity all kinds of lawlessness and oppression in this direction.

THE charitable organizations of Calcutta are not many. Our people do not understand organized charity. Alms-giving in the old indiscriminate way exhausts almost all the available charity in the hearts of our townsmen. Unhappily alms-taking has become, and is tending to become, more and more a profession. We can assure our readers that pleading one's poverty in the streets is often as profitable, if not more so, than pleading the law in our courts, where the pleaders outnumber the suitors so enormously, and would perhaps, if they could, plead their want of money much more eloquently and readily, than the claims of their clients, just to excite compassion in a hard-hearted world. But our beggars, male and female, infantile, juvenile, and senile; Moslem, Aryan, and Hebrew, who make our streets vocal with their incessant music, drive a thriving trade, and, if they will but combine, can keep a newspaper organ of their own, retaining probably the services of an experienced Anglo-Indian Editor, who will lustily abuse the heartless stinginess of the other classes of the community, and pick holes in the characters and antecedents of their obscure ancestors. Poverty and theatricality are apparently incongruous virtues, but our

mendicant brethren represent both in their persons, and season the whole not unoften with the spice of falsehood and cunning so strikingly that the revelations of street beggary in Calcutta would by no means be an unsensational book if written. When we behold the number and variety of our begging population, we sometimes wonder how they are fed.

THE most recent introduction in the department of model farming in free and liberal America is the culture of cats! Many years ago, says the *Prairie-Farmer*, a speculative individual stocked an island in the Ohio River with cats. Cat-skins having a commercial value and the crop being a moderately sure one, the projector of the enterprise saw in his bright idea a short cut to an independent fortune. The crop exceeded even the most sanguine hopes of the speculator, and one night he and his family left the island, and the cats suddenly and unexpectedly. The ferocious felines, deprived of their sustenance, fell upon one another; and, following the inevitable law of the survival of the fittest, the stock rapidly disappeared, until but one remained, and the survivor, tradition says, died of surfeit. Now history has begun to repeat itself. An enterprising man has purchased Mansfield Island, in Lake Erie, and proposes to adopt feline farming and cat culture as his business. This opens a new field for energetic workers. The furry envelope of puss's anatomy is an equivalent for money, and her internal economy, when agitated by the hair of the horse, provokes a concourse of sweet sounds, and soothes the savage breast. Long time ago the vine was introduced upon the Erie islands, and now the fame of their wine is a household word. How long will it be before Mansfield Island cats will stand equally high with the vinous product of Kelly Island? As a sure crop, and one of easy cultivation the cat is pre-eminent. Left to their own devices, they multiply rapidly. Give them a little aid in the way of eligibly-situated shed-roofs, show them a little attention by an impartial distribution of boot-jacks, and, should the season of the moon's visits be unrevoked by clouds, fifty and even a hundred-fold will be returned.

A SIGNIFICANT sign of the times is the number of meetings got up principally by our young men for the purpose of making and hearing speeches. These speeches or lectures as they are called, are of various descriptions, and of late they show a tendency to become political in their character. But generally speaking they are on social subjects, and sometimes religious. A number of educated young gentlemen possess and exercise the power

of public speaking for their own improvement, and for the improvement of their countrymen, and they are daily gaining in influence and distinction among the rising generation. May we ask them to do one thing, to teach good manners and politeness to their youthful hearers? There are other things to speak of, we may venture to suggest to the lecturers, besides our Aryan Forefathers, and the Iniquities of the British rule, and they may, for the present, more profitably engage themselves in discussing the subject of the commonplace courtesies of life. The young men of our colleges and schools, who mostly patronize the oratorical exhibitions of the day, apparently think it a glory to create every manner of disorder wherever they go, to insult those who may for the moment fail to tickle or stir them, and altogether consider rudeness to be the soul of wit. They hiss, they pelt, and they call out like cats, jackals, crows, with the greatest facility, they seldom pay heed to the position and precedents of the man they ill-treat, and the more effectively they can insult one whom they dislike, the more spirited seems their conduct in their own estimation. Will our young men be persuaded to believe that they cannot in every instance constitute themselves to be the judges of real merit, and that there is no harm in being modest and quiet! Let our popular speakers minister less to the tastes and tendencies of their juvenile audiences, try to be less ambitious of applause, more mindful of the moral growth and seemliness of the persons who flock to hear them.

THE city is demoralized when those who are responsible for its health and good management show unconcern and indifference to the comforts of the citizens. Now the town of Calcutta is most imperfectly drained, and on the most unjust principles. Comparing the European with the Native quarters of the town, the latter will be found in a condition anything but conducive to health, comfort, and length of life. In addition to this the present conservancy difficulty in the want of *mehters*, combined with the awful heat of the weather, makes the Native town four-fold worse in every respect. Historically we possess a Health Officer who is supposed to be anxious to preserve us from disease. But few of our Hindu fellow-townsmen are blessed with the sight of his face, or have received any demonstration of his existence in flesh and blood. He moves in the clouds like *Indra*, and collects, and puts together figures to prove that the practice of infanticide obtains in every Hindu household of Calcutta, because there are such imperfect lying-in arrangements

for the women. We shall be very willing to accept his philosophy when he has made our households free from the horrible exhalation of unremoved filth, when he has taken measure to close up the yawning drains in the most respectable neighbourhoods, and done something to remove the causes of cholera and small-pox. We are told troops of *mehters* have arrived from the Upper provinces, but they must be applied for. Do they come when applied for? Are they cheap enough for the poor and the working classes, who can spare so little from their wages? Who is responsible to answer these questions?

THE MAN OF STONE.

We sometimes feel as if a millstone is tied round our necks, everything is so heavy and dull. We feel as if we are made of stone, there is so little feeling and animation. The weight of our flesh it is difficult to carry, and the heart without sensibility adds to that weight. When men are sick, or sorry, or old, when their nerves get slackened, and their blood flows slowly, this sense of oppression and inertness bows them down more and more. They feel as if they are made of nothing except clay and straw. They complain of the want of energy and enthusiasm, they perceive a flatness, a coldness, deadness in things generally. It is the foretaste of death. It does not take many words to point out that such inertness is one of the greatest enemies of religious life. This dullness is the parent of many grievous sins, because it suggests the need of artificial stimulation. This heaviness lies at the root of more than the despair and deadness of heart which characterize such long intervals of every religious life. "The slough of despond" into which every pilgrim to the celestial kingdom must tumble sometime or other, lies in our own mind when the weariness and heaviness of the flesh overtake us in the midst of the laborious walking of the heavenward path. We must beware, therefore, of the heavy stone which lies at the threshold of our door, and roll it away early, or all heavenly life will be stifled in, and crushed out of us.

The explanation of this difficulty may be thus given. One part, and an important part, of human nature consists of inert and lifeless matter. So long as we are in perfect health, and the functions of the body and mind are regularly discharged, we do not feel the weight of the clay and stubble of which we are physically made. But as soon as there is any disturbance to the ordinary and due course and conduct of this inert mass, and the forces carrying it forward are impaired in their speed, whenever difficulties,

and adverse circumstances, and reactions, and vexations intervene we are obliged to feel the oppression of the inertia wherewith we are laden. The weakness of the flesh is sure to overcome the will of the spirit, and we fade, sink, and grow old, and cry out for help. It is in the very nature of the flesh and blood to feel the weight of the stone grinding it down.

What must we do then? We must be supplied with forces which are other and higher than the forces which regulate the inert weight of flesh and blood which encloses our better nature. When the motive power of the body is supplanted by another motive power of greater might, power that is not subject to the conditions which govern the course of the former, the decay of matter is easily replaced by the activity of the spirit. If the enthusiasm of the spirit, and the higher energies of the soul are imparted by prayer and inspiration into the inner nature, and the flesh is entirely subordinated to the divine spark within then when the stone presses heavily upon the heart, it will be rolled away by the unseen Hand from heaven.

THE CREED OF THE COMTIST.

POSITIVISM is really a wonderful thing. No one can say what it is, and what it is not. If we say Positivism is another name for atheism we are at once taken to task, and pointed to the Religion of Humanity. If again, on the other hand, we affirm that the Comtists believe in God and Providence, we are again censured for our ignorance. God, we are reminded, is a metaphysical conception which has no place in the hierarchy of positive knowledge. Theology is impossible, and to try to revive it will be to bring back the world to that age of superstition and unscientific abstractions from which humanity has after many struggles, just emerged. The idea of a personal God is held to be absurd and shocking. There is no future for the individual man. Annihilation is contemplated by the dying Comtist with a serene philosophical calmness of which a prominent instance is furnished by the extract we gave last week from the letter which Miss Harriet Martineau wrote thirteen days before her death. Yet even she speaks of "the special destination of my race" being "infinitely nobler than the highest proposed under a scheme of Divine government." Now, here is another instance of the language made use of by a Comtist writer. Mr. Fiske in his "Outlines of Cosmic Philosophy," has the following passage:—"Every temptation that is resisted, every sympathetic impulse that is discreetly yielded to, every noble aspiration that is encouraged, every sinful

thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of the great movement which is bearing humanity onwards towards a richer life and higher character. Out of individual rectitude come the rectitude and happiness of the community; so that the ultimate salvation of mankind is to be wrought out solely by that obedience to the religious instinct which urges the individual, irrespective of Utilitarian considerations, to live in conformity with nature's requirements. 'Nearer my God, to thee,' is the prayer dictated by the religious faith of past ages, to which the deepest scientific analysis of the future may add new meanings, but of which it can never impair the primary significance." But this is not all, Mr. Harrison, a prominent Comtist, in an article in the *Nineteenth Century* thus speaks of the relative merits of morality and religion. "Morality will never suffice for life; and every attempt to base our existence on morality alone, or to crown our existence with morality alone, must certainly fail. For this is to fling away the most powerful motives of human nature. To reach these is the privilege of Religion alone. And those who trust that the Future can ever be built on Science and Civilization, without Religion, are attempting to build a pyramid of bricks without straw. The solution, we believe, is a non-theological religion. There are some who amuse themselves by repeating that this is a contradiction in terms, that religion implies theology. Yet no one refuses the name of religion to the systems of Confucius and Buddha, though neither has a trace of theology. But disputes about a name are idle. If they could debar us from the name of Religion, no one could disinherit us of the thing. We mean by religion a scheme which shall explain to us the relations of the faculties of the human soul within, of man to his fellow-men beside him, to the world and its order around him; next that which brings him face to face with a Power to which he must bow, with a Providence which he must love and serve, with a Being which he must adore, that which, in fine, gives man a doctrine to believe, a discipline to live by, and an object to worship. This is the ancient meaning of religion, and the fact of religion all over the world in every age." Now, could a theist speak in more explicit and impressive style? Could not even a liberal and spiritually inclined orthodox Christian descendant in the same language? But nevertheless the fatal characteristic of Comtism underlies this pious and tempting array of words. Mr. Harrison having impressed his audience comes out with apparently a slight qualification. What is new,

in his scheme is that he discards entirely such negative conceptions as Infinite, Absolute, Immaterial from the composition of his Providence. His object of worship is *relative*, one that can be shown by *experience*, in fact "plainly, frankly human." What this "frankly humane" object is unless it be a bundle of abstract laws, facts, and sequences, or unless it be some man or woman who represents according to the Comtist ideal, the highest type of human development, we are at a loss to understand. We hope some of our Comtist friends here will explain to us this difficulty. It strikes us that, to use the words of a thoughtful contemporary, what is new in the Positivist's scheme is that it proposes to foster feelings of love and devotion in man towards an object which it does not even pretend to exhibit as possessing any of those characteristics fitted to inspire such feelings. One thing we must do—we must caution men as to how they accept a deceptive phraseology which embodies all the forms and expressions of religion, shows forth all the feelings and attitudes of a devout heart, but omits the Reality without which they mean simply nothing. Positivism would create the hopeless impossibility of having a religion without a God.

Correspondence.

PROFESSOR RAM CHUNDRA.

To the Editor of the *Indian Mirror*.

DEAR SIR,—Your correspondent, "A Seeker of God," justly remarks in your to-day's issue that Professor Ram Chundra thinks a Theist's belief to be so weak and ill-founded, that it is ready to crumble, when the poor Theist sees other men's conscience say to him "there is no God," while his own conscience says, "there is." Well, by this the Professor seems to imply that our belief is founded on conscience, but a Christian's faith is not founded on that weak ground. If he holds such an opinion, I do not know on what is the Christian's belief founded. He may say, "on the Bible." But why does he believe the Bible? Because he believes it to be the Word of God. Very well; but if he believes that there is such a thing in the world as the inspired Word of God, he must first have faith in the existence of such a being as God. And whence comes that faith? On what is that faith founded? Surely it is on conscience or intuition.

Hoping the above will have insertion in the *Indian Mirror* on next Sunday.

Yours &c.,
A THEIST.

The 29th April 1877.

THE COMING MEETING OF THE 19TH.

To the Editor of the *Indian Mirror*.

DEAR SIR,—There is a paragraph in the "*Brahmo Samaj*" Column of your Sunday

Edition giving notice that "a public meeting of Brahmos" will be held in the Brahmo Mandir on the 19th instant at 4 p.m., to consider the best means of establishing a Representative Society of the Brahmo Samaj, and the Calcutta and Mofussil Brahmos are invited to attend it. The object is good, but do the promoters of the meeting really mean that we Mofussilites should take part in the meeting? If so, how do they think that Brahmos from Punjab, N. W. Provinces and Eastern Bengal can find money and time to go down to Calcutta and return to their respective stations? If the promoters are in earnest and wish to have a public meeting held at Calcutta they must issue a prospectus setting forth clearly their reasons for the establishment of the proposed society and invite opinions from the Mofussil Brahmos, or wait till the next anniversary. At all events they should not have fixed the day of the meeting before consulting the Mofussil Brahmos.

Yours &c.,
A MOFUSSILITE.

TO CORRESPONDENTS.

MR. DALL will now let us drop the controversy of his Brahmoship. Enough has been said on both sides.

INDICUS.—Your extracts from the Book of Joseph, the High Priest, about the birth of Christ, will, we apprehend, not interest our readers.

Devotional

It seems, O my God, that I have been in this world very long. I have seen many events, and many men; much increase, decrease, rise and fall; growth, change and decay. And still I sit before thee, my head resting on my hand. Say, say, O thou all-knowing God, what will be the end of all this? Where are thy children to be in the dim future? Thou didst bid us live together in the same house more affectionately than brothers and sisters. But we have not been able to agree. Give unto us the good will and the wisdom to see what course we are to follow henceforth. If we feel that from the necessities of our condition we must part, let us at least bear in mind how much we have enjoyed in thy household. Let us not find fault with the hundred benefits that have flowed to us in a stream, if we sever ourselves from all this happiness now, and proceed alone into the uncertain future to shift for ourselves. Give us the guidance of good sense and faith in the course that now awaits us.

I LEAN on thee, tottering, lead me along, Kind Guide. I lean on thee blind-folded, lead me in the way that leads to thy door. In utter ignorance, in utter wretchedness, in utter perplexity, I lean on thee with the whole weight of my soul. Cause me to forget every thing except this, that I lean on thee. Behold I am clad in the ragged meanness of my nature; there is a sore here, there is a sore there in my body; I bear the load of my past sins, and present suffering on my head; nobody shows me the way, and I know

not the way myself. Father, let me lean on thee, let me lean on thee wholly and solely.

THE wheel of thy activity is moving on. Thou dost work at thy dispensations ceaselessly and endlessly. Because we have stopped, and idled by the way, thou hast not stopped. Why do we think thy work to be dead and gone when it is not dead, but ever-living and ever-active? Lord, thou workest not for one, not for two, but for all mankind. Thousands will come and benefit by what thou doest; generations will be saved by it. If we come and join thy dispensation in right earnest, we, too, will be saved. But whether we come or not, O Lord, do thou carry out thy purposes for the salvation and regeneration of the world.

O THOU Being, pure presence, all-filling existence, whose only attribute that we know is thou art, many are thine colors, many thine beauties, many thine manifestations. We cannot hope to see thine whole nature, and all thine attributes. Vouchsafe unto us to see one among thy many beauties, each day. According to the state of our minds, according to thy grace, suffer us to see as much or as little of thee, day after day, as thou thinkest is good for us. In thus beholding thee in varying measures and degrees, we may at last behold thee as the pure and blessed God, in the wholeness and perfection of thy light.

The Brahmo Samaj.

PUNDIT GOUR GOVIND RAY is in Sylhet just now. The local Brahmos show a considerable amount of enthusiasm and appreciation.

BABU GRISH CHUNDER SEN has finished his Persian studies in Lucknow, and may be very shortly expected back in Calcutta.

THE *Lucknow Witness* in witnessing the article on Religion of the Brahmo Samaj in the last number of the *Calcutta Review* says:—"By far the best description of the Brahmo doctrines which has yet appeared is contained in an article of the last *Calcutta Review*, evidently from the pen of one of the leaders of the movement. It is an excellent setting forth, in the best light, of the best points that can be made in favor of this new form of faith, this fresh phase of Theism. The objections that are usually brought against it are parried with considerable skill, and as much made of the good features as they will bear, in fact, rather more according to our thinking." Even a qualified compliment from such a source is compliment indeed.

THE annual day-break service took place in the Bharat Asram yesterday, the last day of the Bengali month.

PUNDIT AUGHORE NATH GUPTA has proceeded to Ranchi.

THE minister of the Brahmo Mandir has left town temporarily and retired to the *Sudhan Kuran*.

BABU HARANATH BHATTACHARJEE, the late minister of the Cuttack Brahmo Somaj, on account of ill-health has left Orissa permanently, and taken up an appointment in Calcutta. His loss will be severely felt in Cuttack. Babu Chaturbhaj Putnaik, an Oriah gentleman, is officiating as minister. Service is conducted in Bengali and Oriah.

THE PUBLIC MEETING OF BRAHMOS.

ADVT.—A public meeting of Brahmans will be held in the Brahmo Mandir, on Saturday next, the 19th of May at 4 P. M., to consider the best means of establishing a Brahmo Representative Society for the promotion of the general good of the Brahmo Somaj. All the Brahmo Somajes in India are requested to send their representatives to the Meeting, or to communicate by letter their views on the subject.

ANUNDA MOHUN ROSE.

Secretary to the Provisional Committee.

11, South Circular Road, Calcutta.

Literary and Scientific.

MISS MARTINEAU AND MR. CARLYLE.—We learn from Miss Martineau's "Memoirs," which have been pronounced as entertaining as Boswell's biography of Johnson, that Mr. Carlyle has always been troubled about his literary style, and that he has never been pleased with the manner of anything that he has written. But so good a critic might have found something to admire even in his own writings. If he did not like his own style, there are plenty of people whose greatest ambition is to write just like him. There is no other living author who has had so many imitators.

HOW THE BAMBOO GROWS.—When we imagine rapidity of growth we are apt to think of the lowest orders of vegetation, and to say of anything that it springs up like a mushroom is meant to be expressive of the most worthless rapidity. There are, however, some very useful plants of the higher types that grow very fast, and of these the bamboo is an illustration. How very useful the bamboo is was seen in the Japanese department of the Centennial. Japan would hardly be the Japan we know without it. By some experiments recently made in Algeria, one species (*Bambusa verticillata*) has been found to grow over sixteen feet in six weeks. This is over four inches and a half a day, and beats our maize even in the warmest and most favorable weather. It is to be wondered at that bamboo culture is not attempted in the South. The bamboo would probably thrive anywhere south of the Potomac, and would be far more valuable than the Eucalyptus, which is very impatient of the slightest frost.

THE NINETEENTH CENTURY.—The second number of the *Nineteenth Century* will contain, says the *Athenaeum*, amongst other articles, further instalments of the papers which appeared in the first number by Cardinal Manning and Mr. Grant Duff; a contribution, by Dr. Carpenter,

"On the Radiometer and its Lessons," a review, by Sir J. Fitzjames Stephen, of Mr. Gladstone's article "On Authority in Matters of Opinion;" and the first of a series of "Shakespearian Notes" by Mr. Henry Irving. A feature of this number will be "A Modern Symposium," in which Sir J. Fitzjames Stephen, Lord Selborne, Dr. Martineau, Mr. F. Harrison, the Dean of St Paul's, the Duke of Argyll, and Prof. Clifford will discuss "The Influence of a Decline in Religious Belief upon Morality."

TENNYSON'S HOUSE.—Tennyson's house is described in the *World* thus: "The house is modern Gothic, designed in admirable taste, with wide-mullioned windows, many-angled oriels in shadowy recesses, and dormers whose gables and pinnacles break the sky-line picturesquely. Within, everything is ordered with a quiet, refined elegance, that has in it, perhaps, just a soupçon of an affectation of aestheticism not quite in keeping with the spirit either of modern or medieval life. The hall, in spite of its richly-tessellated pavement, has a delightful sense of coolness in its soft half-light. The lofty rooms have broad, high windows, the light from which is tempered by delicately-colored hangings; walls of the negative tints, in which modern decorators delight, dowered with dull gold; and paneled sealings of dark-stained wood, with moulded ribs and beams. High-backed chairs, of ancient and uncompromising stiffness, flank the table, typifying the poet's sterner moods; while in cosy corners are comfortable lounges, that indicate a tendency to yield sometimes to the seductions of soft dreams and inspirations. Nowhere is the spirit vexed by garish ornament or the eye by glaring color. A few good etchings and paintings hang on the walls, among them an excellent copy of the 'Peter Martyr,' which is doubly valuable since the destruction of the original. But there is one room in which all that is most interesting in this house centres. The door opens noiselessly and the tread of your feet is muffled as you enter a dim corridor, divided from the room by a high screen. The air is heavy with the odor of an incense not unfamiliar to men of letters; and, if you could doubt whence it arose, your doubts would be speedily dissolved, as the occupant of the chamber comes forward to meet you, the inseparable pipe still between his teeth."

The full account of Dr. Buhler's discoveries in Rajputana and Cashmere is likely, says the *Athenaeum*, soon to be given to the public. The antiquities discovered, chiefly in the form of very ancient tablets, are said to be most interesting. Many of them, which have been seen by archaeologists, are pronounced unique of their kind, especially those inscriptions or *mantras* which Dr. Buhler discovered in the least known parts of Rajputana. This is another step in the direction of original and unaided archaeological research in India.

MR. HUGHES, of the Bombay Unconventured Service, has written an interesting book on Beluchistan, which gives much valuable information about Kelat.

LORD BROUGHAM is described by Miss Harriet Martineau in her autobiography with peculiar acerbity. "Not an inch of white was there to relieve the combined gloom of his dress and complexion. He was curiously afraid of my trumpet and managed generally to make me hear without. He talked excessively fast, and ate fast and prodigiously, stretching out his long arms for anything he had a mind to, and getting hold of the largest spoons, which would dispatch the most work in the shortest time. He watched me intently and incessantly when I was conversing with anybody else. For my part, I liked to watch him when he was conversing with gentlemen and his mind and its manifold festinations really came out. This was never the case, as far as my observation went, when he talked with ladies. I believe I have never met with more than three men, in the whole course of my experience, who talked with women in a perfectly natural manner—that is, precisely as they talked with men; but the difference in Brougham's case was so great as to be disagreeable. He knew many cultivated and intellectual women; but this seemed to be of no effect. If not able to assume with them, his ordinary manner toward silly women, he was awkward and at a loss. This was by no means agreeable; though the sin of his bad manners must be laid at the door of the vain women who discarded their ladyhood for his sake, went miles to see him, were early on the platform where he was to be, and admitted him to very broad flirtations. He had pretty nearly settled his own business, in regard to conversation with ladies, before two more years were over. His swearing became so incessant and the occasional indecency so insufferable that I have seen even coquettes and adorners turn pale, and the lady of the house tell her husband that she could not undergo another dinner-party with Lord Brougham for a guest. I, for my part, determined to decline quietly henceforth any small party where he was expected; and this simply because there was no pleasure in a visit where everybody was on thorns as to what any one guest might say and do next."

Temperance

WE make the following extract from the report of the benevolent persons employed in Saloon-visiting in Bowbazar and Radhabazar.—

"It is, perhaps, six weeks ago that we found two men in a Native grog-shop, and gave each a ticket for the tea to be held the next evening. One of them, named Henry Goringe, came according to his promise, and at the close of the meeting, in answer to an appeal made by Colonel Haig, kept his seat for conversation. He was deeply convicted of sin, and that evening found peace in the Saviour. He thenceforth came regularly to the Coffee-room, and attended services at the chapel, showing by his whole appearance that he was changed in heart and life. When we met for the last time, he spoke warmly of the blessing he had received in Calcutta.

"Calling at the Coffee-room on Friday evening, September 15th, we saw, amongst a number of others, a man who came up with a smiling countenance to speak to us, and said he wished to call before leaving the city. On being asked how he knew us, he said his name was Wilson, and that he had just returned from the Mauritius, but that four months ago we had met him in Flag Street, given him a tract, and taken him to the Coffee-room. He went to chapel the same evening and decided for Christ, and has been ever since happy in serving the Lord. He spoke of the joy which he felt, and how he had been inducing others to go with him to the house of God. On the following Wednesday his ship sailed for Boston.

"One other instance may be noticed. On July 21st, a soldier of the 40th Regiment, stationed at Dum-Dum, asked if we remembered seeing him in Flag Street in January. He was then mate of a ship, having left a very respectable home, and was that afternoon strolling about with several companions. It seems we spoke to them, induced them to go to God's house, and invited them to tea given to the men of the *Serapis* at Lalbazar Chapel. A young Scotchman who was with him, has, as he said, 'begun a different life from that day, and has returned home to live with his parents in Edinburgh.' Our informant, since he entered the army also seems to have given his heart to live a Christian life in the barrack-room."

Miscellaneous.

BUTTER SUBSTITUTED.—In addition to our heavy exports of live cattle, a very lively export trade has steadily grown up in the article of beef tallow made to resemble butter. One of our city papers gives an authentic account that butter is being substituted by oleomargarine which is made of cow's fat.

SPIRITUALISM RUN MAD.—The number of insane people in the United States made so by spiritualism is greatly exaggerated. A statement attributed to Dr. Forbes Winslow, of London, makes the number ten thousand. There are, however, not over thirty thousand insane in all the asylums of the country, and their records attribute the cause to spiritualism in less than one hundred cases, as shown by *The Religious-Philosophical Journal*. Other forms of religious excitement have produced about five hundred cases. But we have not regarded spiritualism as so much a craze as an idioey.

THE PRINCE'S CHILDREN.—The English papers say that the Prince of Wales has decided to place his two eldest sons on the ship-of-war *Britannia*, in order that they may be subject to naval discipline. The Prince thinks, we presume, that, if *Britannia* rules the waves, she will also be able to rule his unruly offspring.

THE BISHOP AND THE PARSI.—A late learned bishop was very anxious to convert a Parsi,

who was making some stay in London, and, meeting him on an occasion favorable to private conversation, he opened an attack upon his peculiar tenets. "I cannot think," he said, "how any man of intelligence and education, whose mind has been enlarged by travel and association with men of different opinions, can worship a created object, such as the sun." "Oh! my lord bishop," returned the Parsi, who had not been fortunate in the weather since his arrival in that country, "you should see it. You have no idea what a glorious thing it is."

WOMEN'S EDUCATION IN INDIA.—Professor Fawcett, M. P., presided yesterday afternoon at a meeting held at the Langham Hotel, Regent-street, when Lady Anna Gore-Langton read a paper on "The Social Condition of Women in India." In proposing a vote of thanks to her Ladyship, Professor Fawcett said as he had never visited India his own opinion was worth nothing, but he might mention that he had that morning received a letter from a gentleman of high standing in the Indian Civil Service who, referring to the lecture they had heard, said, as far as his own observation went, he could testify not only to the accuracy but also to the good sense of all the remarks made by the lecturer. For himself he must say the subject was one of great importance, and the lecturer had truly told them that unless the condition of women was improved the condition of the country could not be advanced. That was true of England, France and America; it was true of every country, and it was particularly true of an Oriental country like India, where the women from time immemorial had occupied a position, comparatively speaking, much lower than that enjoyed in Western civilization. He thought the lecturer had with great sagacity pointed out that one of the very first things that ought to be striven after—a reform which as it were, lay at the basis of every subsequent improvement—was that a strong and vigorous effort should be made not only by the English Government, but by the English people, who had taken on themselves a great responsibility in assuming the rule of 200 millions of people, to improve the education of women in India; and that there must be and ought to be a field of inexhaustible interest in elevating the social and moral condition of the vast population whose affairs for good or for evil we had undertaken to govern. On the motion of Mr. Ashurst, a cordial vote of thanks was given to Professor Fawcett, and the proceedings closed.

—Times.

Selections.

A UNITARIAN VILLAGE IN TRANSYLVANIA.

(*Christian Register*.)

FROM "There is a God," a story of the Revolution of 1148. By Mauroso Jokay. Translated from the Magyar by John Fretwell.

[The scene is in a railway carriage in Italy. A Roman Catholic princess of Hungary, accom-

panied by her Calvinist lawyer and a lady companion, are conversing about Manasseh Adorjan, a young Unitarian of Thoroczko, who has just left the carriage.—J. F.]

During Manasseh's absence the lawyer explained to the princess that the Unitarians strictly obeyed the commandment "Thou shalt not kill," and, indulging in little exaggeration, explained that many of them carried this aversion to bloodshed to the length of refraining from eating animal food, because they would not take from anything the life which their God has given to it.

The princess was incredulous. How can a brave gentleman defend his honor, his love, the weak woman entrusted to his care, if under all circumstances he is averse to bloodshed. When Manasseh re-entered the carriage, she asked: "Why do you not use your power to punish your sister's faithless lover?"

"That would be revenge," said Manasseh, calmly.

"And do your people never take revenge?"

"Never."

"But where is the dwelling-place of these people who know no revenge, who kill not, and who love but once? Is it an island in the moon?"

"Truly, princess, it is in some respects like these moon-landscapes, revealed to us by the telescope, and everything there is as different from the surrounding country as if it had come from another planet. On the maps my birthplace is called Thoroczko. It lies in a rocky valley accessible on one side only by a narrow mountain-gorge; on the other by a path by the bank of the Aranyos river. These mountain-gates form the natural defences of our valley. The hill on the north side is clothed with primeval forest. On the south is a gigantic wall of rock broken by yawning chasms, but not bearing a single shrub or tree. This bare white rock, the 'Szeklerko,' or stone of the Szeklers, gives to the whole valley the appearance of a moon-landscape. Crowned by the ruins of an ancient fortress, once held by a Hungarian, Vic^o Woivode, its lower part is cut into a series of terraces, like the tiers of an amphitheatre. To these terraces the patient labor of many generations has brought soil, covering the rock with corn fields, and forcing its walls to retire before the ploughshare; and by the terraces can be counted the centuries which make up the age of the town below.

"Far below in the valley, as in the crater of a volcano, nestles a little town inhabited by the happiest people in the world. No self-love, no romantic enthusiasm for my birthplace makes me say so. I have long ago torn myself away from them for ever. Their ways are not my ways; their joys are not my joys; every reminiscence of them grieves me, and that any one of them loves me is a painful thought.

"But even strangers who visit my people are full of their praise. Travellers from England and Germany have written volumes about it as they write of Japan and Circassia; and, indeed, my birthplace has much of the romance which casts a halo in these lands. Like Japan, it has its peculiar home-born industry, self-developed and self-perfecting; like Circassia, its beautiful maidens, with the difference, that the maidens of Thoroczko bloom for their own countrymen alone, and are never won by strangers either for love or money. They do not even, as elsewhere

in Hungary, do the heavy labor of the fields. Each maiden stays in the inviolable sanctuary of her chamber, spinning, weaving, and embroidering her own clothing.

"And when on Sundays the troops of maidens come into our church, it seems as if the whole English book of beauties had suddenly come to life, so various are the types of loveliness. Here are sunny glowing faces, with the dark glowing eyes of a Judith; there sweet Madonnas with a whole heaven mirrored in their deep blue eyes. One cannot distinguish the color of their hair, which is hidden by their embroidered kerchiefs. Their whole dress like the sleeveless bodice of sheepskin, is white as driven snow, and in such a garden of fairy-like rosebuds may be seen two or three gloriously-developed flowers. Those are the brides, marked by the diadem-like 'parta', with its broad ribbons flowing over their shoulders. Bodice, apron, and gown are covered with lace of their own workmanship, which a princess might envy, and their bridal-dress of silk is fastened only by a gold-embroidered belt."

"Ah, the maidens of your moon-island spend all their time in self-adornment."

"No, princess; their minds, too, are well cultivated, while our people maintain a high school for their boys and a free boarding-house for the poor scholars. Although their school-room is so low that the stranger in entering strikes his forehead against the lintel; although the dormitories are over-crowded with poor scholars, who all eat from the same dish, the *mensa ambulatoria*, or free dinner, supplied in turn by each householder of town, their culture is of the highest character, and men whose names are most highly honored in Hungary, while being the pupils of our school; while every dweller in our little valley has all the education he needs for the conduct of life."

"Then they must be rich."

"No, princess, there is not a man of wealth among them."

"Do they receive aid from the Government?"
"By no means. My people have been more persecuted than any other in Hungary. The rights granted them by our great kings have been taken away by our little ones. We have been plundered by Mongols and by Tartars; but our worst sufferings were those caused by the 'Brahm' of our own people. As a record of these the house-windows are still bordered by a red line. But the people of Thoroczko have always been faithful and peaceable. Though free from military service, they have defended their fatherland; though emancipated from serfdom, they have never refused his due meed of labor to their liege lord; though free from ecclesiastical taxation, they built themselves a church, and sustain their own minister without aid from the State. One of their shepherds, visiting a Unitarian church in a neighbouring town, told them how the pastor there worshipped God in the Magyar tongue. So they, too, resolved to pray to our Father in the language that they best understood, and the church-bell, when it calls the people to the worship of the one God, strikes not with the three-fold chime of other places, but only single blows."

"But if the dwellers in your moon island clothe their maidens in silk and lace, and make statemen out of their sons, while the soil which maintains them is so barren, they must possess some talisman."

"So they do, princess—the talisman of their patient industry. Their treasure-house is the mountain, whence they extract the best iron ore of Transylvania. When others rest after the plough-share, and the sowers have done their work, and nature sleeps under her white garment of snow, then begins the hardest labor for my people."

"The men who on Sunday, go up in their snow-white garments to the church of the one God, spend six days of the winter weeks down in the bowels of the earth. The machinery of their forges and of their smelting works is their own invention. From strangers they have borrowed nothing. Their one good friend is the stream which rises from three springs in the centre of their village."

"And so, for six hundred years, the little stream and the little men have worked together. In all this time the iron of Thoroczko has fought

for them on the battle-field, has clothed their warriors in shirts of mail, has fettered their prisoners, and has ploughed their fields, and its slugs pave the black high-road which stretches for miles away. So the fair maidens of Thoroczko owe their charms to the iron which their brothers win from the earth, and to their temperance, for in all Thoroczko there is not a single brandy shop."

PRACTICE VERSUS PREACHING.

(New Jersey Republican.)

"MOTHER, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and cigars don't make the sermons, do they?"

"I don't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, 'he could never write well without a cigar.' So I thought may be the tobacco makes the sermons, or the best part of them."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling what father said, and it made me think. He said a prime cigar was a great solace (whatever that is), and he said, besides, it drove away the blues—put him into a happy frame of mind, and stimulated or stimulated his brain, so he could work better. I suppose stimulate means to make one easier; and I've been thinking, mother, if I had something to stimulate my brain, I could study better; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar and see if that don't help me along. You know, you often told me if I follow my father's example, I will not go very far astray; and now I would like a few cigars to make my brain work well, so that I can stand at the head of the class."

"I hope I shall never see my son with a cigar in his mouth: it would be his first step to ruin!"

"You don't think father is ruined, do you? and he has taken a good many steps since he has taken the first cigar?"

"I think my son, your father would be better without cigars, or tobacco in any shape; but he formed the habit when he was young, and now it is hard to break it off."

"But father says 'we are to blame for forming bad habits, and it is a sin to continue in them.' I heard him say that in the pulpit, not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to leave off drinking whisky. But father says 'it is no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk.' He says, it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite drinking whisky and getting drunk."

"No, I know that, mother; but I was going on to say that, if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety father gets when he has to go a day without any cigars; and besides, he could not write his sermons without them. I am sure, if he could write as well and do as much good without using tobacco, he would not spend so much for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial and save my money for the missionary box. Besides, he says such stuff is not good for me; it will spoil my teeth and ruin my health. Now I am quite certain that father would not spend so much money—more than I ever spent in my whole life, for candy, gum, clothes, and everything else—if he did not believe tobacco was a real benefit to himself and to others. Why, mother, do you know anything about the price of cigars in these times? Cousin Edward Wilkins, who smokes a great many, says you can't get a decent cigar for less than fifteen cents; and the best cost forty and fifty cents apiece. I heard Deacon Tompkins

say his cigars cost him six hundred dollars a year; for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father and the deacon and a whole host of ministers and elders, and temperance lecturers, and lots of good Christian people spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends for cigars would support a missionary in the West for a whole year, and would be a better salary than many Western missionaries now get. Really, mother, I can't believe that using tobacco is wrong as long as so many good Christians use it. I don't care so much about chewing. I would rather have some nice clean spruce-gum, like they have down in Dickson's store; I would like to smoke as my father does; and please, mother, give me a little money to get some cigars."

"My son, you may talk the matter over to your father. Ask him if he thinks it will improve your habits and your manners to learn to smoke; if he approves, you may ask him for a cigar."

Law

HIGH COURT.

ORIGINAL SIDE.

PEREMPTORY CAUSE BOARD

FOR

Monday, the 14th May, 1877.

BEFORE

The Hon'ble Mr. Justice Macpherson.

UNDEFENDED CASES.

Gopaul Chunder Sircar v. S. M. Dossamoney Dosse and anr.—Kadernath Mitter—Promothanath Bose.

Sett Soolltan Chund Bhunsale and anr. v. Doorgapersand Seal—Pittar.

DEFENDED CASES.

(For Judgment.)

J. Clark and ors. v. A. Beer and anr.—Berners and Co.—Chauntrell and Co.

(Settlement of Issues.)

Surroopnarin Pal v. Sreedhar Mundland ors.—Remfy.—Joykissen Gangooly.

Bollye Chund Mullick v. S. M. Rungunmonee Dossee and ors.—Rutter—Hart, Sen and Farr, Rogers and Remfy.

Fuckrunissa Begum v. Sahibzadah Nussereuddeen Hyder—Aushootosh Dhur—Trotman and Watkins.

Nepaul Chunder Neoghy v. Purnu Chunder Soor and anr. (pt. hd.)—Ghose and Bose—Swinhoe and Co., Chauntrell and Co.

Dhurnaj v. Pororam and others—Pittar—Swinhoe and Co.

Shaik Golam Moullah Ostagur v. Shaik Johur Bux and others—Pearson—1st three Defts. in person.

Durga Churn Shah v. Brojololl Shah—Dwarkanath Dutt—Remfy.

Surut Chunder Paulit and anr. v. S. M. Prodomini Dossi—G. C. Chunder—Watson.

Hem Chunder Chatterjee and anr. v. Ramlochin Sircar—P. C. Mukerji—Bose and Dutt.

The New Birbhun Coal Co., Ltd. v. A. Apar—Chauntrell and Co.—Canal.

Surut Cumari Dossi v. Brojomoney Dossi—Dover—Gillanders.

Trannath Chatterjee v. Sricautnath Neoghy—Ghose and Bose—G. C. Chunder.

D. N. Tamrao v. Joykissen Chatterjee—Moses—Curuthers.

Mohaluckhnee Bose v. Ramcomul Gangooly and ors.—Remfy—Seu and Farr, D. N. Bose.

Shaik Nossirudin v. Rakhal Chunder Bonnerjee and anr.—Or and Harriss—Kallynath Mitter.

BEFORE.

The Hon'ble Mr. Justice Kennedy.

DEFENDED CASES.

(Final Disposal.)

Tarucknath Bysack v. Gopal Chunder Ghose
—Pittar—Defendant in Person.Prosomo Coomarr Ghose v. Beharryloll Ghose
and anr.—Troyluckonath Roy—Shomoldhone
Dutt.S. M. Kaylaskanini Dassi v. S. M. Kadumbini
Dossi—Pittar—Remfry and Rogers.Heerombo Chunder Ghose v. Srish Chunder
Ghose anr.—P. C. Mukerji—Kallynath Mitter.Channamull Khettry v. Hurrysunker Missar
anr.—Hart—G. C. Chunder.Manick Chunder Mukerji anr. v. Nusseram
Bounerji—Bosse and Dutt—Defendants in person.Shama Churn Sircar and ors v. Beharydoss
Sircar and ors—Watson—Swinhos and Co.Muttyloll v. Loll Chand Chundee—Orr and
Harris—Defendant in person.S. A. D. Bhanjee v. Chowsin Chinaman—
Pittar—Trotman & Watkins.Noro Chunder Mitter & anr. v. Nileomull
Mitter and anr.—Mitter and Bhunjoo—G. C.
Chunder.Prem Chand Coondoo and anr. v. Nobhinkisto
Cowar—Mitter and Bhunjoo—T. B. Chatterjee.S. M. Kadumbinee Dossee v. S. M. Koylas-
kameenee Dossee—Bemfry—Wheeler, Pittar.

POSTAL NOTICES.

Mails for Rangoon, Moulemein and Straits, for
transmission per Steamer *Arabia*, will be closed
at the General Post Office on Sunday, the 13th
May 1877, at 7 P. M.Mails for Persian Gulf, for transmission per
Steamer from Bombay, will be closed at the
General Post Office on Monday, the 14th May
1877, at 7 P. M.Mails for Chittagong, Akyab, Kyuk Phyu,
and Sandoway, for transmission per Steamer
Mahratta will be closed at the General Post Office
on Sunday, the 13th May 1877, at 7 P. M.Mails for the Straits and Hongkong for trans-
mission per Steamers *Japan* and *Argyll* will be
closed at the General Post Office on Saturday,
the 19th May 1877, at 7 P. M.N. B.—The Letter Box will be closed at 7 P. M.,
precisely, after which hour Overland letters fully
prepaid and bearing an extra postage Stamp of two
(2) annas on each cover, will be received up to 7-30
P. M., or bearing an extra postage stamp of four (4)
annas on each cover, up to 8 P. M.Mails for Madras, Ceylon and the Intermediate
Ports for transmission per Steamer *Exp-
atana* will be closed at the General Post Office
on Wednesday, the 16th May, 1877 at 7 P. M.The next Overland Mail via Bombay will close
at the General Post Office on Friday the 18th
May 1877.2. Book post and pattern packets must be pos-
ted on the 17th. May 1877.After Friday the 25th May 1867 the Overland
Mail, via Bombay will until further notice, be
closed at the General Post Office on Tuesdays.
The first Tuesday Mail will be on the 29th
Ma 1877.

MONEY MARKET.

Government Loans.

4 Per cent., promissory Notes Rs. 95 12 a	95 14
4½ Per cent., of 1870 (1885)	101 a 101 4
4½ Per cent., of 1871 (1881)	100 8 a 100 12
4½ Per cent., of 1872 (1879)	95 12 a 95 14
4½ Per cent., of 1859-60 (1879)	100 12a 101

Government Debentures of 1867.

5 Per cent., for 10 years (1877) Rs. 99 8a	99 12
5 Per cent., for 15 years (1882)	101 0 a 101

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884) Rs. 110 0 a	110 4
6 Per cent., of 1865 (1885)	111 8 a 112 0
6 Per cent., of 1866 (1886)	112 0 a 112 8
6 Per cent., of 1867 (1887)	112 8 a 113 0
6 Per cent., of 1870 (1890)	113 8 a 115 0
6 Per cent., of 1872 (1892)	114 8 a 115 0

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight 1—9-7-16	s.
Ditto ditto, at 3 months' sight 1—9-5-16	103
Ditto, on demand, 1—9-4	103

Bank of Bengal Rates.

Minimum rate of Interest	12 per cent.
Ditto Discount	13 „

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	112 a 115
Agra Savings' Bank	125 a
Allahabad Bank, Ltd.	146 a
Alliance Bank of Simla	103 a 105
Bank of Bengal	703
Bank of Upper India, Ltd.	123 a 125
Delhi and Low on Bank	170 a 175
Himalaya Bank, Ltd.	100 a 105
Madras Bank, Ltd.	100 a 105
National Bank of India	102 a 103
Punjab Bank, Ltd.	62 a 63
Simla Bank Corporation	500 a
Unconv. S. Bank (Agra)	86 a 88

Commercial Companies.

Asiatic Jute Co. Ltd.	20 a
Bally Paper Mills Co.	100 a 101
Baranagore Jute Factory	62 a
Bengal Coal Co. Ltd.	1240 a 1250
Bengal Iron Works Co.	80 a
Bengal Jute Pressing	150 a 152½
Bengal Mills Co. Ltd.	1,150 a
Borded Warehouse	340 a 342
Bowback Cotton Mills	91 a 92
Budge-Budge J. Mills	80 a 81
Calcutta Docking Co.	200 a
Calcutta Hydraulic	13 a 14
Calcutta Jute Mills Co.	75 a 76
Carew and Co. Ltd. (Sugar)	124 a
Dunbar Cotton Mills	80 a 81
Eastern R. Railway Co.	278 a 280
East Indian Railway	278 a 280
Equitable Coal Co. Ltd.	125 a 130
Fort Gloster Manufacture	50 a
Goswary Cotton Mills	237½ a
Gouropore Co. Ltd.	80 a 85
Great Eastern Hotel	182½ a
Howrah Docking Co.	125 a 130
H-wrah Mills Co. Ltd.	82 a 83
India General S.N. Co. Ltd.	840 a 850
Landing and Shipping Co.	63 a 70
Namshetty Pat Press	250 a 260
Nandipore Indigo Co.	13 a 14
New Beerhoom Coal	88 a
Oriental Jute Manufact.	50 a
Ondh and R. Railway	134 a 135
Ramkistopore Press	65 a
Raueenguey Coal Co.	38 a 40
Rnatumjee Twine & Canvas	100 a 101
R.Scott Thomson and Co.	227½ a 230
Seinde, P. & Delhi Ry. Co.	250 a
Seebpore Jute Manuf-ctg.	45 a 46
Strand Bank Press Co.	18 a 20
Watson's Patent Press	58 a 60

Tea Companies.

Amieable (Assam)	150 a 155
Amuckie	110 a
Arcuttipore (Cachar)	175 a 190
Assam Company	750
Balsan (Darjeeling)	95 a 100
Baree (Kangra)	90 a
Bengal (Cachar)	83 a 85
Do. contributory	63 a
Bishnauth (Assam)	400 a 405
Do. contributory	205
Borsillah (Assam)	95 a
Burkholo (Cachar)	98
Central Cachar	163 a 164
Central Terai (Darjeeling)	62 a 63
Chandypore (Cachar)	715 a
Chota Nagpore	90 a
Colonial (Assam)	120 a
Coocheela (Cachar)	160 a
Dehing (Assam)	60 a
Dehra Doon	84 a 85
Deesai & Perbut. (Assam)	150 a

Durrung (Assam)	70 a
Eastern Cachar	134 a 135
East India (Assam & Cachar)	70 a 71
Gielle (Darjeeling)	90 a 98
Gowhatry (Assam)	86 a 87
Grob (Assam)	320 a 330
Holta (Kangra)	92 a 93
Hoolnaree (Assam)	135
Hoolungorie (Assam)	94 a 95
Jheeri Ghat (Cachar)	68 a 70
Jokai (Assam)	140 a
Kalacherra (Cachar)	105 a 106
Kangra Valley	par
Konchunpore (Cachar)	85 a 86
Kurseong and Darjeeling	90 a 92
Kurseong and Terai	40 a 41
Kuttal (Cachar)	13,500
Lakatoora (Sylhet)	94 a 96
Lower Assam	46 a 47
Luckimpore (Assam)	128 a 130
Majagram (Cachar)	122 a 123
Manacherra (Cachar)	77 a 78
Do. contributory	67 a 68
Mothola (Assam)	105 106
Do. Contributory	6 prem.
Muttuck (Assam)	150 a
Do. contributory	90 a
New Fallooli (Darjeeling)	75 a 77
New Gola Ghat Assam	206 a 208
New Mutual (Cachar)	215 a 220
Phoenix of Cachar	3 prem.
Punkaharee (Darjeeling)	95 a 100
Putarea (Sylhet)	100 a 101
Rajabaree Assam	105 a 106
Sapakati Tea Co.	175 a
Second Mutual Cachar	20 prem.
Singbulli and Murnah	5 a 10 dia.
Singell (Darjeeling)	108 a 109
Soom (Darjeeling)	94 a 95
Springside (Darjeeling)	102 a 103
Sungoo River (Chittagong)	115 a 116
Teendarrae Darjeeling	90 a 92
Tuxvar (Darjeeling)	140 a 14
Upper Assam	70 a 71

Telegraphic Intelligence.

Reuter's Telegrams.

RUSSIANS DEFEATED BY BASHI BAZOUKS.

LONDON, May 11.

The latest advices state that a reconnoitring party of Cossacks crossed the Danube at Galatz yesterday when a sanguinary engagement ensued with the Bashi Bazouks, and that the attempts of the Russians to cross the river were yesterday prevented at several points.

The Russian Government has established Civil Government in the occupied districts of Armenia.

SIGNAL DEFEAT OF RUSSIANS.

LONDON, May 11.

Turkish Accounts state that a serious attempt was made on Wednesday by the Russians to cross the Danube at Reni near Galatz, a bridge was successfully thrown across the river when a force of Turkish Infantry and Artillery, assisted by three gunboats, attacked the Russians, broke the bridge and finally defeated them with great loss in killed, wounded and prisoners.

SUEZ CANAL CLOSED AGAINST RUSSIAN WAR SHIPS.

In the Commons Mr. Bourke replying to a question said he had heard it was intended to close the Suez Canal against Russian War vessels but not against other ships.

Latest News.

—A BANGALORE paper says that a few weeks ago Mr. Runga Charlu, the Controller of the House of the Maharajah of Mysore, strongly urged the removal of the Maharajah from the suite of apartments he had hitherto occupied, on the side of the palace in which the ladies reside, to an opposite block in the building, having no direct communication with the

ladies' apartment. The action of the Controller in this matter became immediately the subject of severe comment in certain quarters. Without saying to inquire dispassionately into the reasons which actuated Mr. Runga Charlu in making the recommendation in question, his accusers jumped at the conclusion that he was roused thereby by interested motives,—in the furtherance, in fact, of a policy in which his own advancement and glorification were the main-spring.

—In an interesting letter to the principal Scotch paper, the *Scotsman*, Sir David Wedderburn, writing from Bombay on the 6th March, approves of the severely necessary policy of relief adopted by the Government of Bombay, and remarks justly that if the people in the famine districts had been led to expect ample relief without work the Decan would probably have been converted into one vast field of chronic pauperism.

—A TELEGRAPH Office has been opened at the head of the Bolan Pass, thirty miles from Quetta.

—The famine in Madras is growing in severity, and the Madras Government have deputed Mr. Fuckle, Member of the Revenue Board, to make a continuous inspection of the distressed districts, and to ascertain the sufficiency of the local relief works, and the adequacy of arrangements to afford relief.

—The King of Burmah is said to be borrowing money at Mandalay at the rate of three per cent. *per annum*!

—MR. G. TOWNSEY, Joint-Magistrate of Cuttack, has been deputed by the Bengal Government on the special duty of collecting information regarding the proposed Irrigation Canal.

—A CONTEMPORARY hears from Peshawar that "everything connected with the frontier is perfectly quiet, but that stories are being still told in Kohat of biscuits and other articles. Carriage for the stores, &c., is also being procured, but no one at Kohat has at present any idea of their ultimate destination."

—The Persian effective force amounts to fifty thousand men. The Turks are said to have 69,000 far superior troops at Baghdad.

—A GRAND Durbar was held a few days ago by His Highness the Maharajah of Dhar to express his heartfelt joy at the assumption of the new title by Her Most Gracious Majesty the Queen of England. Dhar is the principality of which Mr. John Dickens wrote, and it was after the publication of "Dhar not Restored" that it was restored by the British Government. The Maharajah has particular reasons to be grateful to Her Majesty's Government.

—THERE is a great deal of complaint now against the Health Department of Bombay. The weekly mortality from cholera is increasing enormously.

—It is stated that the Akhund of Swat has exhorted the Mullas of Terah to lay aside the sectarian quarrels of Shia and Sunni, and join heart and soul in the *Jihad*.

—AN address (says *Vanity Fair*) has been presented to the Sultan in person, very numerously signed by associations of working men in England, praying His Majesty to demand the withdrawal of Russian armies from his frontier, and to close the Bosphorus in case of refusal. His Imperial Majesty has desired that his thanks should be communicated by telegraph to these associations, for their zeal in the cause of justice, and for the maintenance of his Empire, and also his appreciation of their good advice.

—MR. EDGINTON, the Deputy Commissioner of Polio, Bombay, retires after 25 years' honorable service. He carries with him the good feeling of the entire Native community of Bombay. The *Indian Express* informs us that the Hindus, Parsis and Mahomedans have all joined in a farewell address to him, and have presented to him a piece of plate of the value of Rs. 2,680, which a number of his friends have contributed.

—In consequence of the recent severe outbreak of cholera at Akrah, the Bishop of Calcutta has abandoned his intention of visiting that place.

—On the 29th of last month, near Bangalore, a Native woman, in consequence of a family quarrel, tied her infant up in her waist cloth, and jumped into a tank, destroying herself and child.

—The strength of the Turks in Asia Minor is represented, the *Piccadilly* believes, by Colonel Macgregor, the officer who has lately reached India by the back way, as considerably greater than has often been supposed. The regular troops available for resisting the Russian advance amount to 70,000 men; while the irregular troops, with which these could be reinforced, may be fairly reckoned at 95,000. And if Aleppo, the regular army would be 100,000 strong.

—The two men lately murdered at Candahar were Mahomedans, and supposed to be messengers from Constantinople, not deserters from British territories. The murders are attributed to the treachery or mistake of the Governor of Candahar. The Amir of Cabul is very angry at the crime.

—THE weather in Upper India now is exceptionally mild. The thermometer at Rawalpindi stands at 73° and no punkas are thought of. The same is the case at Jabalpure.

—SIR RICHARD TEMPLE returns from Kurrachi to Bombay on the 21st inst.

—THE Bombay Association have petitioned the Viceroy to cause railway companies to print their fares on the tickets they issued, so that passengers may know they are not being cheated, and to give a passenger back the price of his ticket if they cannot give him accommodation in the train he wants to go by.

—THE French Peace Society has addressed an appeal to the Emperor of Russia, beseeching him not to give his assent to the commencement of war.

—THE French papers continue to declare in favor of complete neutrality in the expected war; but most of them view the conduct of Russia in an unfavorable light.

—MR. BRADLAUGH and Mrs. Besant were committed in England for trial for publishing an obscene book, a treatise on limitation of families, but were liberated on their own recognizances.

—A TELEGRAM from Berlin to the *Times* says:—"At Persia, at Russia's bidding, is threatening the Asiatic frontiers of Turkey. The Persian Army, however, being very innocuous, it will hardly require a Turk-Yokoman alliance to keep the Shah in check."

—THE *Times* again condemns Lord Lytton's frontier policy. In its issue of the 16th April, it begins an article thus:—"The present Viceroy of India seems to desire to signalize his term of office by doing something he scarcely knows what." It ends with the following words:—"If Lord Lytton would leave his name in India to be remembered with admiration long after he has returned to Europe, he may be long advised to rest satisfied with developing the political capacities of the nations already subject to his care."

—MRS. HOBART, wife of Hobar Pasha, Commander of the Turkish fleet, is dead.

—A PUBLIC meeting was held in Hyde-park last month to express a desire for the release of the Tichborne claimant, and a deputation was appointed to present a petition to the House of Commons and to seek an interview with the Home Secretary.

—At a military dinner in St. Petersburg last month, the Emperor of Russia expressed his confidence that the army would vindicate the honor of the country should it be called upon to act.

—The semi-official papers of Paris declare that the reported coolness between the French and German Governments has no foundation in fact.

—A TELEGRAM from Berlin to the *Times* says that "the presence at Constantinople of the Kashgar Prince, Yakub Beg, and his contemplated journey to London, combine to excite considerable anxiety to the British Government. Yakub Beg is reported to have sent thousands of emissaries to Turkistan to stir up rebellion in the event of a Russo-Turkish War."

—A TELEGRAM from Tehran to the *Times* says:—"Absolutely nothing whatever is known here of the claim to Bagdad alleged by the *Political Correspondence* of Vienna to have been notified to the Porte by the Persian Government. On the contrary, in order as much as possible to prevent misunderstanding, the Persian camp on the frontier, in the vicinity of Kermanshah, has been broken up and the troops removed into the interior."

—The appointment of ex-Colonel Baker to the command of a Turkish brigade has been cancelled on the recommendation of Redif Pasha, who says the Turkish army does not require any European officer.

—THE Turkish forces in Ezeroum is estimated at 85,000 men.

—RUSSIA is said to have concluded an alliance with Persia.

—MUSSULMAN risings against the Russian Government are reported from Central Asia.

—THERE are now twenty-two young Chiefs and Nobles at the new Rajkumar College, Indore, which has just completed its first session.

—MR. JENKINS, lately Assistant to Sir Lewis Pollock, officiates at Leh as Joint-Commissioner during Mr. Shaw's absence.

—An iron-clad frigate, but on the Thams for the Japanese Government, was launched last month. The Chinese Ambassador was present on the occasion, and expressed his desire for the continuance of friendly relations between Japan and China.

—MR. VALENTINE BAKER has been appointed to a post on the Head Quarters Staff at Shumla.

—HOBART PASHA has been appointed Commander-in-Chief of the Turkish Fleet, comprising 15 large iron-clads, which are fitted out for sea.

—THE Paris papers generally disapprove of the violent action of Russia, but the *Moniteur*, which is regarded as the organ of the Duc Decazes, declares that under no circumstances will France depart from a policy of neutrality.

Local.

THE REVS. B. T. ATLEY and A. O. HARDY are expected to arrive in Calcutta from Darjiling this morning.

THE *Statesman* hears that the Government of Bengal has protested against the interference of the Simla Text-book Conference with vernacular school books in Bengal.

THE Judges of the Calcutta Court of Small Causes recommend that the jurisdiction of the Court be raised to Rs. 2,000 and that the local termini of Howrah and Sealdah be brought within the local limits of its jurisdiction. They also suggest that attachment of tiled huts in the possession of judgment-debtors be legalised.

THE Bishop of Calcutta, accompanied by his Chaplain, will sail direct to Ranpoor on Monday morning next, and proceed as below, remaining for a Sunday at the stations the names of which are in italics.

May 15th arrival.	...	Rangoon.
" 26th "	...	Moulmein.
" 29th "	...	Rangoon, visiting in the course of the next fortnight Prome and Thyet-Myo.
June 17th "	...	Akyah.
" 22nd "	...	Chittagong.
" 24th "	...	Calcutta.

During the Bishop's absence the Rev. B. T. Atley will act as his Lordship's Commissary in Calcutta.

IMMEDIATELY after the ensuing Criminal Sessions, an Appeal Bench, consisting of the Chief Justice and Mr. Justice Macpherson, will sit to dispose of the appeals pending from the Original Side of the High Court.

THOSE who have mail letters to write should take note of the fact that after Friday, the 25th inst., the Overland Mail, *via* Bombay, will, until further notice, be closed at the Calcutta General Post Office every Tuesday. The first Tuesday Mail will be on the 29th inst.

MR. PELLEW, the Magistrate of Howrah, has made himself famous in connection with another case. He recently ordered a young lady of seventeen years of age, Miss Donnelly, to be imprisoned for two months. The justice of his sentence has been called into question, and her release ordered by Mr. J. P. Grant, the Judge of Hughly, on the application of the young lady's Solicitor.

A FEW days ago an atrocious murder was committed on the person of a woman of ill fame in the very heart of the town of Serampore. It appears that the deceased woman had on her person some five rupees' worth ornaments which tempted the murderer to commit the foul deed. The murdered woman was removed to the Serampore Charitable Hospital when it was discovered on *post mortem* examination that she had been poisoned. The perpetrator of the murder is yet at large, and no clue has yet been found likely to lead to his discovery.

THE *Dundee Advertiser* states that the first quarterly return for the year 1877 of jute imports direct, adroit and loading at Calcutta for Dundee shows a very serious falling off compared with the same period last year or any previous year since 1871.

A MEETING of the Faculty of Arts of the Calcutta University was held at the Senate House, College Square, yesterday. The following was the list of business:—

1. Letter from the Principal, Presidency College, proposing that Green's Short History of the English People be substituted for Students' Home.
2. Opinions from the Heads of Colleges on the question of revising the system of marking in the B. A. Examination.
3. Memorial from certain students who have taken up the B. Course for the B. A. Examination, suggesting alterations in the mode of examination.
4. Letter from Dr. Watt on the revision of the Botany Course for the B. A. Examination.
5. Letter from Dr. King suggesting changes in the Honour Examination in Botany.

6. To frame rules for the admission of Female Candidates to the University Examinations in Arts.

A MEETING of the Syndicate of the Calcutta University was held at the residence of the Vice-Chancellor, No. 1 Theatre Road, on Saturday last, the 5th instant, at 4. p. m. The programme of the business of the meeting was as follows:—

1. Letter from the Officiating Secretary to the Government of India informing the Syndicate that the construction they put upon Section VII. Act II. of 1857 is the correct one.

2. Letter from the Assistant Comptroller General, with reference to the advance made to the University.

3. Letter from a student who has passed the Entrance Examination in the Bombay University, requesting that he may be allowed to appear in the First Arts Examination of the Calcutta University.

4. Letter from Dr. King, with regard to proposed changes in the B. A. and Honor Examinations in Botany.

5. Letter from the Inspector of Schools, Presidency Circle, reporting that students who have failed to pass the test examinations of Zillah Schools have appeared at the Entrance Examination with certificates from private schools.

6. Letter from the Inspector of Schools, Behar Circle, to the same effect, in answer to a letter from the Officiating Registrar.

7. To consider a resolution of the Senate requesting the Syndicate in consultation with the Faculty of Arts to frame such regulation for the admission of women to examination by the University as they may deem advisable.

8. Letter from Officiating Inspector of Schools, Hughli Circle, suggesting that Midnapore should be constituted a centre for holding the University Examination.

Advertisements

PHOSPHORINE.

A FURTHER supply of this celebrated Preparation has been received, and registered orders will now be executed without delay.

Numerous Testimonials have reached us, bearing testimony to the wonderful efficacy of Phosphorine in many of the diseases for which it is specially recommended, such as Nervous Debility, Loss of Energy and Nerve Power, Palpitation, Loss of Muscular Power, Lapse of Memory, Melancholia Neuralgia, Hysteria, &c. Price, when Cash accompanies order, per bottle Rs. 2-8, 5 bottles Rs. 10, per dozen Rs. 20.

With reference to the above a correspondent writes under date November 29th, 1876:—

"DEAR SIRS,—Your receipt No. 2762 duly received yesterday morning.

"I am very happy to testify to the efficacy of the PHOSPHORINE I purchased from you. I had formerly been a great sufferer from periodical attacks of Melancholia and Depression of Spirits, amounting at times to almost madness, coupled with distressing Night-mares and 'Day-mares' (so to speak). Short as the time is since I commenced taking 'Phosphorine,' it has produced a very marked effect, making me feel quite a different person, and I am gradually recovering my wonted health and spirits.

"You are welcome to publish this (without my name).

"Yours Sincerely,
"M. E. F."

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QUICK! SAFE!! & SURE!!!

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DRUGGISTS.

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Embrocation.

An external application for Rheumatic Affections, Numbness of the Limbs, Pains in the Sides, Back, Chest, or Joints. It is highly efficacious where Anodynes and Counter Irritants are required. Besides, when used with Detersive Mixture, it materially assists the same in speedily allaying the Pains and Swellings attendant on obstinate cases of Rheumatism. Price 1-8 Rs. per 4 oz. Bottle.

Hair Preserver.

An agreeable and elegant preparation for the Preservation, Growth, and Restoration of the Hair. It not only prevents it from falling off but, by its gently stimulant properties excites the scalp to a new and healthy action, cleanses it from Scurf and dandruff and promotes the Strength and Growth of the Hair. Price 1 Rs. per 4 oz. bottle.

Tooth Powder.

It is a harmless and most agreeable preparation for the Teeth. It cleanses the Teeth, preserves their Enamel, arrests their Decay, eradicates Tartar and all Injurious Secretions, and renders the Teeth sound and useful. Besides, it removes Sponginess, Recession, Tenderness and all Painful Affections of the Gums, gives them Strength and Natural Rudiness, dispels the Disagreeable Odour of the Mouth, and imparts a Delightful Fragrance to the Breath. It is an excellent Dentifrice—perfectly free from all injurious ingredients, and eminently calculated to preserve and beautify the Dental Structure. Price 1-8 Rs. per ½ lb. Bottle.

Tooth-ache Reliever.

A safe and instantaneous Cure for painful Tooth-ache. Price 8 As. per B. tle.

N. B.—Full directions accompany each Bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charge are promptly attended to.

Drug of the best quality and genuine Patent Medicines are always available at the above address, at the cheapest rate possible.

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CRUSHED FOOD FOR HORSES.

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Crushed Food at Rs. 2-4 per md., exclusive of bags.

Chaff at Rs. 1 per md., do.

Just received per *Lacy S. Will*, a few Bales Australian Oaten Hay, at Rs. 10 per bale of about 2 cwt.

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Houses completely furnished. Furniture designed and made to order.

ESTIMATES given for all kinds of Carpentering, Painting, Polishing, Gilding, and General Repairs; Marble Polished, Moulded, and Cleaned; Picture Frames made.

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J. M. EDMOND & Co.'s New Show Room is now replete with New Heraldic Style of Dining-room Chairs, and Rustic Chairs, Telescopic Dining Tables, with Patent Table Expanders, and a variety of finished Furniture.—Orders solicited.

ARLINGTON & CO.,

Patent Perpetual Fountain.



RICHLY ELECTRO-PLATED
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BRAHMO SOMAJ BOOKS.

Sold at Brahma Somaj of India, Mission Office, No. 13, Mirzapore Street, Calcutta.

	Rs.	As.
Brahmo Pocket Diary, 1877	...	0 8
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Welcome Soiree in England	...	0 1
Lecture on Inspiration	...	0 4
Essential Principles of Brahmo Dharma	0 1	
Proceedings of the Marriage Law meeting at the Town Hall	...	0 2
Theistic Annual 1872	...	0 8
Ditto Ditto 1873	...	0 8
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Prayers for Different Occasions of Life	...	0 2
Lecture on Prayer	...	0 1
Ditto Alcohol	...	0 1
Practical Sermons of Rev. Dr Carpenter	...	0 12
Channing's Complete work	...	2 0
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Author of the well-known "Dhattri Shikha" (Guide to Dhases or Native Midwives),

Who during a period of twelve years has made

Midwifery and Diseases of Women and of Children his special study,

HAS LATELY REMOVED TO

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Fee—Rs. 4 per visit,

PROSPECTUS

OF THE

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REGISTERED UNDER ACT X. OF 1866.

Capital—Rs. 6,25,000. in 1,250 Shares of Rs. 500 each.

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Paboo Ramgopal, of Gunnessdoss Jairam, and Rustumjee Surabjee Woonwalla, Esq.

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Secretaries, Treasurers & Agents.

Messrs. D. B. Mehta & Co.

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The Agra Bank, "Limited."

OFFICES—55, CANNING STREET, CALCUTTA.

THIS Company has been formed for the purpose of erecting and working near Calcutta, a Cotton Spinning Mill of 20,040 or more spindles, as may appear expedient (to be afterwards extended to 40,000 spindles.)

Arrangements are making for acquiring, on perpetual lease, about 75 beegahs of land on the left bank of the Hughly, about ten miles below Calcutta, with frontage on the river and connection with a Government road.

Mr. H. Watson, late Manager of the Bowbush Cotton Mills, has been engaged as Superintending Engineer and Mill Manager for a term of five years, and will personally select in England the best procurable Machinery. It is part of the arrangement with Mr. Watson, that he shall subscribe for, pay up, and at all times during his engagement with the Company, retain undisposed of Shares in the Company to the amount of Rs. 40,000.

The preparation (for spinning 10s. to 50s.) will consist of—

- 1 Cryton's Opener.
- 2 Double Scutchers.
- 2 Single Scutchers.
- 58 Single Carding Engines.
- 6 Drawing Frames, 3 Heads, 5 Deliveries each.
- 6 Slubbing Frames, 64 Spindles each.
- 9 Intermediate Frames, 100 Spindles each.
- 18 Roving Frames, 132 Spindles each.
- 30 S. A. Mules, 668 Spindles each.
- 150 30 Hank Cop Reels, and all requisite machinery to work the 20,040 Spindles.

The Engine will be of power sufficient to work 40,000 spindles.

Those who are conversant with Spinning Mills, will at once perceive that the proposed "preparation" of this Company will be superior to that of any Cotton Mills in or near Calcutta.

Messrs. Anderson, Wallace and Co. will build the Mills, which, it is confidently expected, will be at work in 12 months' time.

It is estimated that after defraying the costs of erection of the Mills and Machinery, and all other costs up to starting the Mills, there will remain of the Capital at least Rs. 50,000 for working Capital.

The General Management will be intrusted to Messrs. D. B. Mehta and Co.

Economy in working will be the aim, and it is hoped, the distinguishing feature of this Company. Whereas the average cost of Cotton Mills hitherto erected in India has been from Rs. 35 to Rs. 42 per spindle, the estimated cost of this will be from Rs. 27 to Rs. 28 per spindle.

Out of the proposed Capital of Rs. 6,25,000 in 1,250 Shares of Rs. 500 each, about 800 Shares or four lacs of Rupees, have already been subscribed for, and the balance only of about Rs. 2,25,000 is available for the public.

Persons disposed to subscribe to this enterprise are invited to compare the proposed "preparation" and Capital of this Company with the known "preparations" and Capitals of other Cotton Mills.

Applicants for Shares will be expected to pay on allotment Rs. 166-10-8 on each share allotted, and it is proposed to call up the balance as follows: Rs. 166-10-8 about four or five months from registration of the Company, and the balance shortly before the completion of the Mills.

The Memorandum and Articles of Association may be inspected at the Office of Messrs. D. B. Mehta & Co., or of Messrs. Trotman and Watkins, at No. 2, Old Post Office Street.

Forms of application for shares may be obtained from Messrs. D. B. Mehta and Co., at whose office also estimates of cost of starting the Mills and all other information may be obtained.

BY ORDER OF THE DIRECTORS,

D. B. MEHTA & CO.,

Secretaries, Treasurers and Agents.

CALCUTTA, 1

20th April 1877. }

FORM OF APPLICATION.

TO THE DIRECTORS,

EMPRESS OF INDIA

COTTON MILLS CO., "LD"

GENTLEMEN,

I request that you will allot me share in the Company; and I hereby agree to accept the said share or any smaller number of shares which you may allot me and to make the payment of Rs. 166-10-8 per share upon allotment.

I am,

Gentlemen,

Your Obedient Servant.

Signature.....

Name in full.....

Address in full.....

Profession.....

Date.....

Applications will be received up to 15th May 1877.

BEST OIL.

Per Imperial Gallon.

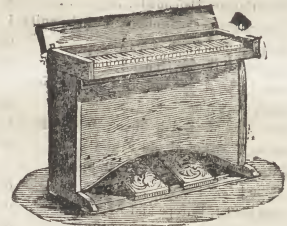
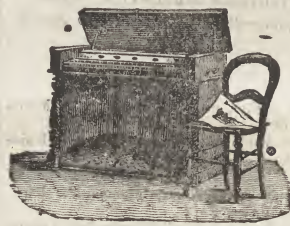
Raw Linseed Oil	...	Rs. 1 14
Boiled ditto	...	" 2 0
5-gallon Iron Drums, each	...	" 2 8
Guarantee drying within 24 hours.		
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Harold and Co. call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

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The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial.

Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box

Packing and Postage 6 Ans.

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

Packing and Postage 6 Ans.

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial

Packing &c., Ans. 8

MUTTY LAUL GOOPTU,
Manager.

[ESTABLISHED A. D. 1833.]

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Zinc plate for marking cases, Office Seals Badges, Turban Badges, Door-plates, Seals for Indigo Cakes, Punches for marking on metal utensils, Hammers with letters cut thereon, Branding Irons, &c., Engraving on plated-ware, Gold, Silver, Ivory, valuable Stones, Wood &c. &c.

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Terms cash or reference for payment in Calcutta.

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RANEENGUNGE Fire bricks are the best Fire Bricks known :—superior to Ramsay's.
9 Rs. per 100.

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Glazed Stone ware, Drainage pipes of all sizes

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THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, and which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEELING AND KANGRA VALEY.

Flowerly Orange Pekoe, per lb.	Rs 3 0
Flowerly Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 13
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
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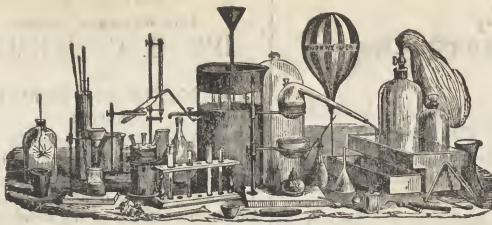
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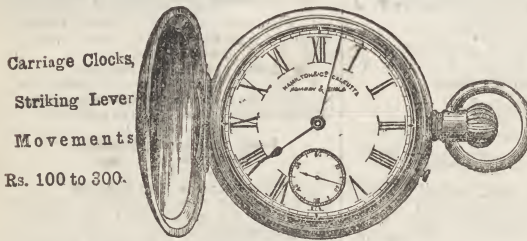
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Editorial Notes

We have received the fifth number of the *Saddarshana-Chintaka*. It is fully as able as the preceding numbers.

THE inhabitants of Abyssinia are Christians as our readers know. It is said that these people who must have been Mahomedans at one time, embraced Christianity in the fourth century, they belong to the Coptic or Egyptian Church. But their customs are peculiar. They are all circumcised like the Mahomedans, and evidently attach as much or nearly as much importance to this ceremony, as to baptism. They strictly avoid eating any animals that do not part their hoofs. Whenever they have eaten a hog or a hare, their priests enforce fasting and penance on them. They perform an annual ablation which is supposed to clean away all their sins. They prostrate themselves before the Virgin. In fact the Abyssinians are a strange combination of Mahomedans and Christians, and are heathenish and barbarous, as many other African races.

How could our Roman Catholic contemporaries maintain that Englishmen are "the most indulgent and forgiving people in existence towards foreigners who essay the English language?" He must be aware of the perpetual and ineffable contempt with which the use of that language by Bengalis is characterized by almost every Anglo-Indian journalist. "Babu English" is held in worse estimation by Englishmen, than "Missionary Bengali" by Bengalis, though our deliberate opinion is that hundreds of Babus can speak and write English with much greater facility and accuracy within our range of acquaintance

than they have been known to possess in using the Bengali language. Yet Babus are never employed to examine Englishmen in English, though many Englishmen have been employed to test the knowledge of Bengalis in their own mother tongue.

EVERY one wants amusement of some kind or other. If these amusements are decent and good so much the better, if they are not men will seek them nevertheless. It is, therefore, the duty of the leaders of society to provide chaste and harmless amusements for all people. Now in Calcutta, is there any place where Brahmos or Hindus, or Christians can resort with their families, and spend an hour in rational amusement combined with instruction? For Europeans there may be, for Natives there is not. Our theatres are gradually becoming most objectionable in regard to the morals of our youth; but they are highly popular because there is nothing equally entertaining and more pure. Since there is not public spirit enough in our own community to provide for wholesome recreation, will not some enterprising Europeans undertake to cater for the amusement of the Native public? We think any rational scheme in this direction will be patronized extensively.

THE Bengal Social Science Association like mount Vesuvius, has all the features of an extinct volcano, but bursts out in periodical eruptions of energy when an inaugural address has to be expected from a great man, or an address to be voted to an incoming, or out-going grandee. The present seems to be the season for another breaking out of energy. A meeting of the council and well-wishers is to be convened on next Tuesday not in the Town Hall this time, but at the residence of Mr. Bell, the Vice-President. There is anxiety on the part of the council as to how the Association is to be carried on in future. In our opinion the Association has been carried on hitherto as well as could be expected, and if any change is to be proposed for the future, we propose that the Secretary and Treasurer should henceforth take measures that the bills for

the annual subscription of the members be no longer sent to them. This in our opinion will be a great improvement upon the present transactions of the Society which at the year's end amount to the very respectable figure of O. The bills on the other hand, have realized a good many thousands of rupees, all invested in Government securities for the benefit and promotion of—well, we do not know of whom, or what?

WHENEVER Dr. Rajendra Lala Mitra talks he talks sensibly. Now the letter he has written to the Registrar of the Calcutta University on the subject of the standard of the University Entrance Examination is full of sound reason, and mature thought. The Syndicate would enforce a higher and stricter standard of proficiency in the knowledge and use of idiomatic English on the part of candidates for Matriculation. That is to say a high degree of accuracy in "English composition" is required from boys, whose average age is seventeen and who have been instructed generally in Zilla schools where the teaching and teachers are equally inefficient. Dr. Rajendra Lala contends this would practically deprive thousands from the benefits of education, for once failing at the Entrance Examination, candidates seldom appear again. As matters now stand the first years of a boy's life are almost exclusively devoted to the acquirement of a knowledge of the English language, and he seldom finds time or encouragement to learn anything substantial. After eight or nine years of toil and expense he barely learns enough English to carry him through the present ordeal of the Entrance standard. And if it is made obligatory on his part to master all the ideas and technicalities of a foreign tongue, why he must either give up every other subject of study in preference for English or renounce the idea of entering the University at all. It is far better, says Dr. Rajendra, that they should make a partial sacrifice of the knowledge of English idiom, than that in mastering it they should be practically prohibited from the study, however elemental of the arts and sciences of Europe.

WE believe it is the Brahmos who show the greatest amount of earnestness on the subject of female education. It is the daughters of Brahmos who have almost as a rule won the highest prizes in the Bethune School. It is they who keep the only two schools purposely established for the higher education of adult females. In these schools are the candidates who are being taught to compete in the University examinations. The social gatherings that are held in the houses of Europeans are attended, when Native ladies are invited, by Brahminas. And yet it is strange that there is no Brahmo either on the committee of the Bethune School, or that which has been appointed to propose alterations in the F. A. and B. A. Examinations of the Calcutta University for Hindu women. There are three Native Christian gentlemen, who have so very little to do with the Hindu community on the latter committee, but there is not a single Brahmo. There is only one Brahmo in the Senate of our University, and he has been elected very recently. Some of the finest minds of Bengal at the present day belong to the Brahmo Somaj, some of them have won University honors which are simply unparalleled in the whole Hindu community, and yet may we ask why this unjust strange exclusion.

The exceedingly delicate regard which our friends, the Jains, have for animal life is no doubt very fine. But it has led to somewhat unexpected consequences. A Jain devotee, or Sarogi priest is an unsavoury, oftentimes unapproachable, being. He never emits and seldom washes his head, because he must not molest the generations of animal life that can grow in the midst of the human hair alone. He must not cleanse or scrape his teeth because according to popular notions, in the neighbourhood of those important organs a variety of sentient beings are supposed to enjoy the pleasures of existence. He ties a stout piece of cloth round his mouth and nostrils lest in the process of speech and respiration any ill-fated members of the living creation should be attracted into the fatal cavities of the human face. He allows no sinful interference with his bedding on the part of washerman, and other unregenerates lest the highly agreeable objects of compassion and companionship, the fragrant race of animals, who are more unspeakable than the "unspeakable Turk" of Mr. Carlyle, be in any way disturbed in their peaceful and industrious pursuits. The Sarogi saint eats nothing that grows under the earth, such as ippicus articles as potatoes, radishes, or bulbs of any kind, because he fears there may be small insects impalpable to the

eye making their nests within these, and perdition come of eating a potato, it is better that the perdition be avoided, than potato eaten. Nay, so scrupulous is the Jain Pharisee to protect animal life that about a grain of sugar to feed an ant he will quarrel with his neighbours, and break any number of human heads to save the tentacles of insects. Instead of honoring the Brahmin caste, the Jains feed and honor the *malis* or professional gardeners. They are dreadful usurers, and have by their reckless banking driven many families to ruin and many individuals to suicide.

No one has perhaps exercised greater influence on English theology than three men intimately connected with each other, and these are Dr. Pusey, John Keble, and Father Newman. Keble the gentle, pure, poetic soul, whom even his theological opponents, could not but tenderly revere, has passed away, but his songs and sentiments survive him. It is said he did more to re-establish the importance of authority in theological matters than any other man, and it must have been to a great extent through his influence that Dr. Pusey (whose position is so peculiar in the Church of England) and Father Newman have passed on to a phase of religious opinion whose effects upon the theological future of England are not yet sufficiently calculated. Keble was a Protestant, a strong and very earnest Protestant, and Dr. Newman is a Roman Catholic equally strong and earnest, yet in a recent publication of Keble's occasional papers, he gives his personal reminiscences about his friend thus:—

"How can I profess to paint a man who will not sit for his picture? How can I draw out his literary merits, when he considers it his special office to edit, or to translate, or to discourse in a dead language, or to sing hymns? It was no accident that he is thus difficult to bring under the jurisdiction of the critic. He had as little aim at literary success in what he wrote as most authors have a thirst for attaining it. To me, indeed, in proportion as I came to know him well, nothing he wrote could really be a failure; and here is a second reason why I am so little qualified to take upon me the task of criticising him. His own familiar apophthegm, which he used when a preacher was the subject of conversation, 'All sermons are good,' I learned to apply to his own compositions, whether on religious subjects or not. They all spoke of Keble. And still I am unable to separate the writer from the man, or to view him as poet, critic, scholar, reviewer, editor, or divine, except as those aspects of him are gathered up in one in his own proper personality. I have too often heard him lecture, preach, and converse, not to have gained a habit of associating his matter and his diction with his living and breathing delivery. I have in my ears still the modulations and cadences of his voice, his pauses and emphatic points; I recollect what music there was in the simple earnestness and sweet gravity with which he spoke; the way he held his paper, his gestures, his look, are all before me. I cannot judge even of his style impartially; phrases and collocations of words, which others would call imperfections in his composition, are to me harmonised by the remembrance how he uttered them."

ABOUT sixty or seventy Brahmos assembled at the Brahmo Mandir yesterday to

consider the report of the Provisional Committee on the subject of the establishment of a representative society for all the Brahmo Somajes in India. Babu Shib Chunder Deb took the chair. Letters had been written to all the Somajes to which about half the Brahmo Somajes in the country responded. It was urged at the meeting that a representative society representing these assenting Somajes only could be established; those Somajes who were silent, or who objected to such a society ought to be left out of the union for the present. The sense of the meeting being taken the majority expressed no vote, among the minority a larger number were for the establishment of the society than those against it. Under these circumstances the meeting thought they had a right to establish a representative society for all the Brahmo Somajes in India. A Society more unconstitutionally established there could not be. Unfortunately Babu Keshub Chunder Sen was absent on the occasion and many experienced Brahmos left in the middle. After a great deal of noise, and disorder, however, in which contradictory resolutions were moved and carried, the meeting separated perfectly unsettled whether a Representative Society had been established or not! We repeat let a Representative Society be constitutionally established.

THE FLESH-WORLD AND THE SPIRIT-WORLD.

IF as we observed last week the great mass of flesh, wherewith we are clothed, is often such a weight to the spirit, we must know how to purge it, how to make it light. Nay, it is not merely a weight, but a positive source of corruption. The word carnality is known to conceal within it the source of almost all other evil. Carnality means the love of the flesh, and there are very few, indeed, who do not love the flesh, that is, do not secretly wish for some of those pleasures which the flesh yields. "Those who sow unto the flesh, of the flesh reap corruption." We may theoretically hate sensuality, but few men have any definite happiness, any positive joy beyond the senses. Is not the motto of the civilization of the present day the greatest happiness of the greatest number? Is not a man popularly considered to be then in his natural state only when he is happy, full of bodily happiness, and therefore full of mental joy? The world in which we live and the objects in it, plants, animals and other things, suggest no other joy than the joy of the senses. They all appeal to the senses, bring out their appetites, and in a hundred ways exemplify the gladness which results from their gratification. Men do but

act in accordance to the instincts of their flesh when they proceed to answer the cravings of their body, as all other creatures do under the like circumstances. But carnality does not harm the latter, because they have no higher nature than that of the body; whereas in the case of man carnality does do him much mischief because he has a higher and very different nature, namely, that of his soul. He is placed in the midst of the contradiction of two natures, his body is often the enemy of his soul, and his soul is as often the enemy of his body. The nature of his body goes continually to produce greediness, lustfulness, indolence, and thus as long as he lives, tends to make him sinful, vile, corrupt. The nature of his soul continually urges him to be pure, good, truthful, merciful, and continually tends to make him heavenly, spiritual, divine, in short, the very opposite of what his flesh tends to make him. So, therefore, he is in the midst of two contradictory natures. Now, as we have said before, the world in which our body lives is perpetually appealing to the senses, and suggests little other happiness than that of the flesh. So there is another world, the world of the spirit, into which the soul now and then enters at the time of prayer and devotional exercise, at the time of deep sorrow, and difficulty, and repentance. The object of this world perpetually appeals to the senses of the soul as it were, and calls out the hidden aspirations after truth, feelings of wonderful depth awakened by meditation on Divine love, profound yearnings after righteousness. If you live in the world of the senses, the objects of the senses fill your mind, the forces of the senses guide you, the wisdom of the senses governs you, and you lose sight gradually of everything contrary to, and higher than the flesh. If, on the other hand, you live in the world of the spirit, the objects of the spirit world fill your mind, the forces of the spirit guide you, the light and the wisdom of the spirit govern you, and you gradually lose sight of everything contrary to spiritual things, the world of the senses slowly recedes from before you, and in the end disappears. With material objects, material temptations fly away, the motives of sensuality leave, the man lives unto the spirit, and of the spirit reaps blessedness and glory. The flesh remains, but is consecrated into the temple of the Spirit. The senses remain, but they show forth spirit in matter, life in death, and God in all things. If then carnality is to be purged, and the weight of the mass of flesh to be made light, we must live in the spirit-world. In prayer, repentance, meditation, communion, man must live in the heart of God.

THE CALCUTTA UNIVERSITY AND FEMALE EDUCATION.

THE meeting of the Faculty of Arts has fully answered the expectations of the enemies of female education in Bengal. There is to be no alteration in the rules of Entrance Examination for girls, and they have to pass through the same ordeal exactly as the boys have. The immense differences of training which the two sexes receive in this country from the earliest age, the equal differences in the mental constitution of boys and girls, lightened and aggravated in Hindu society by traditions, customs, and habits of immemorial antiquity, have been all ignored in the forced unanimity of standard which the members of the Faculty of Arts have prescribed. Even upon boys, who are better capacitated to endure the weight of cram and artificial education, the existing tests of the Entrance Examination are said to act prejudicially, and those who have read the elaborate communication of Dr. Rajendra Lala Mitra on the subject must agree with him to a great extent. What will be the influence of such tests upon girls we leave the reader to determine. A young man, who matriculates at seventeen, has four or five years before him to prosecute his studies in the University, to shake off the dead-weight of preliminary cram by the healthy effects of after-training in the hands of efficient professors, and to pursue such advantages as the present system of Entrance Examination furnishes him with in the course of his college career. But a young lady, who with much trouble, anxiety and difficulty, matriculates at eighteen, and she can not go up earlier, considering the comparatively late years at which she has to begin to study English, has, at most, a year or two before her during which she must finish her education. She has to be married then. Everyone knows the detrimental effects of the custom of early marriage on female education. And if some parents can keep their girls unmarried till nineteen, considering the climate and the society of Bengal, they have done more than their duty. When girls are married they cannot continue anything like a systematic education. It will be seen thus how small and insignificant the opportunities of girls are to pursue their studies after they pass the preliminary education of the University. Why, then, should they be compelled to conform to a standard of examination which has been prescribed for those whose means and opportunities of further education are incomparably greater than theirs? Then, again, the preliminary school education of the boy is as far as possible

adapted to the sphere of life they are afterwards to fill. He goes through the four books of Euclid and Algebra, with a view to study higher mathematics, or enter into a profession. Why should not the preliminary education of the girl be of such a character as may prepare her for the stations of life which *she* is to fill? Bothering her head with the hard problems of Geometry and Algebra, may, no doubt, do her some good in way of mental discipline, but no one can dispute that unuse and somewhat unsuited as the Hindu girl's nature is to such rigorous discipline, it will take a considerable portion of her time and energy, more than any other branch of her education will or all other branches put together. Now, when she must discontinue her studies in another year or two, and when evidently her stock of mathematics, mastered with so much expense of time and labor, if even then mastered at all, will be of so little practical use to her in the sphere of existence she is going to occupy in a Hindu household, is it not much more reasonable that she should be provided with a larger supply of direct, positive, useful knowledge than what the present Entrance standard of the Calcutta University will teach her to acquire? A young Hindu lady that enters life after successfully passing such an examination must, whatever Europeans may think from their own standpoint, be taken as an educated woman by the Hindu community. And what will be thought of an educated woman who can repeat any number of algebraical formulas, and demonstrate any number of geometrical propositions on the black-board, but is totally ignorant of the elementary laws of health, housekeeping, domestic economy of every description, and cannot distinguish a photograph from an engraving? Examine any Calcutta University under-graduate in these things, and you will find he is totally innocent of any definite information about them. But he is a boy, and will soon learn what he does not now know. A girl of his age is a woman in this country and will soon be a mother, and the head of a family. The ignorance which is a matter of indifference in him, is a positive source of mischief in her. Our contention, therefore, has been that the rules of education and examination in the case of girls when they appear at the preliminary examination of the University, call it Entrance, call it by any other name, must be modified in consideration of the circumstances of the examinees. But the Faculty of Arts has seen no necessity for any such modification. Our impression is that the European members of the Faculty do not possess enough information of

the state of things in Hindu society to be able to base any rational plan of alteration thereon, and the Native members care too little for the whole thing to take the trouble to enlighten them on the matter. The members of the Faculty are going to make alterations in the F. A. and B. A. standards! They are comfortably ignorant of the fact that there is not one candidate for these latter examinations, nor is there likely to be for some years to come if ever at all. They could make no reform where reform was wanted; they would afford no relief where there are candidates seeking for relief; they have constructed a solemn conclave to propose reforms and plan reliefs for persons who live in the region of chimeras, where their plans and proposals would affect no one but themselves.

Correspondence.

PROFESSOR RAMCHUNDRAN ON THEISM.

To the Editor of the *Indian Mirror*.

MY DEAR SIR.—Will you be so kind as to let me know what does Babu K. C. Sen, in his anniversary lecture, mean by saying that the contemplation of the spirit-world is a remedy for the disease of our liability to sin? Whether he means that this contemplation makes us free from all liability to sin or incapable of sin like God, or that it only makes us better?

I understand the lecturer in the former sense, as I have stated in my letter published in the *Sunday Mirror* of the 8th April last.

I ask this favor because your correspondent "A Seeker of God," in the *Sunday Mirror* of the 29th April last, says that "Professor Ramchundra (*Mirror* 8th instant) takes exception to the contemplation of spiritual things, one of the means prescribed by Babu Keshub Chunder Sen in the lecture to make us better, on the ground that 'it will never make us incapable of sin like God.'"

To your correspondent's question "Does the Professor know of any means by which we can be made as pure as God? Will humanity ever be without a blemish?" there can be no other answer than that man by, all his thought and wisdom can never find out, "any means by which we can be made as pure as God." So vile is our human nature that with all our contemplation, asceticism, repentance, faith, love, and so forth, we always remain miserable sinners and rebels against God. Human nature can never be wholly sanctified and be made incapable of sin, unless God Himself be pleased to unite it with His own holy and impeccable divine nature, as, according to our belief, He has done in Jesus Christ our Saviour. I have treated this subject at some length in my Pamphlet "A Present for Theists;" and if I know the address of your correspondent I will be glad to present him a copy of it.

Having done with Babu K. C. Sen's lecture, I now proceed to speak of Theism.

With me "Theism" and "debauchee" are not convertible terms, as your correspondent is pleased to say, for there are not a few among Theists and Atheists whose virtuous walk in life may put to shame many of us who are called Christians. I speak not of persons but of the principles they hold with regard to God.

Your correspondent, according to his own choice, as "A Seeker of God," defines "a Theist" as a person who worships God and whose life is simply an effort to do God's will.

This definition does not appear to be correct, for Theists as well as Atheists have nothing to do with God's will but to consult their own experience to be convinced whether, after all, their liability to sin is "a loathsome disease," which makes them unhappy, or not, because

they do not believe in the Moral Governor of the Universe who is to Judge them and send them to heaven or hell in the world to come, according to their conduct in this world. If they find themselves uncomfortable in the practice of sin they may be led to meditate on the miseries of a life of sin, and on the heavenly joy and peace of a virtuous life, and thus may "be cajoled or frightened unto virtue by the bribe of heaven or the dread of hell," a heaven and a hell which their own experience creates for them.

The conscience of a thief who does not believe in judgement hereafter condemns him for his crime, for he does not like to see his own property being stolen by other thieves, and to be always in danger of being detected and punished. In this way he has always somewhat of misery or hell about him, but this misery is more than compensated by the happiness he enjoys in having for his use the property of other men, and so he goes on as a thief. If after sometime he finds that more than once he has been caught in the very act of stealing and severely whipped, he may be led to meditate on the miseries of his being a thief, and on the heavenly joy and peace of an honest life, and thus may be induced to steal no more. Hence it is manifest that a Theist is not a person "whose life is simply an effort to do God's will" but a person whose life is simply an effort to do what he finds according to his own experience as conclusive to his happiness.

If I am mistaken in any thing stated above, I shall feel thankful for being corrected by your correspondent and yourself.

I have many things more to say, but as you do not like to publish long letters I beg to conclude and to request the favor of your publishing the whole of my letter in the next issue of the *Sunday Mirror*. I have written my letter according to your directions and I therefore hope that there will be no misprint in it.

DEBHI.
Sat May 1877.

Your's do,
Y. RAMCHUNDRAN.

Devotional

My son, thou hast not given thyself yet wholly unto me.

Teach me, O my Father, what it is to give myself wholly unto thee.

Thou shalt have no other ambition than the ambition of serving me in every possible way. Thou shalt have no other delight than the delight of standing well in my sight. Thou shalt have no other interest than that of representing my will fully and faithfully before men. Thou shalt have no other fear than the fear of offending my holiness. No other love shalt thou covet than my love, and even my love shall often go forth unto thee in the shape of suffering and humiliation.

O my Father, in each one of these things I have failed, most lamentably failed.

My son, thy love of thyself has spoilt thee, thou hast chosen to nurse thyself. Instead of devoting thyself to my service, and my communion without fear of what will follow, thou hast been exceedingly anxious of consequences. No harshness upon thyself from any one hast thou borne, and no strict treatment of thy maladies wilt thou submit to. My son, thou hast chosen that thy religion shall be of thy own making, and not mine. And by sowing selfishness in thy soul, thou hast reaped misery.

Yea, my God, what thou sayest is all true. Henceforth I would fain be wholly thine. I would bend my head to thy dispensations, and I would accept thy dealings with me, whatever they be, as righteous and good. Give unto me the meekness and strength of mind necessary to give myself unto thee wholly.

Thou hast said thou shalt protect me, O Lord, why then shall I fear? Even though the evil in me were tenfold greater, still I am thy child, the son of thy handmaiden. Even though I was hurled headlong into shame and sorrow, yet O Lord, thou wilt by no means cast away thy servant. I trust in faith in thy love and I promise of salvation.

In thy difficulties depend upon me, saith the Lord. Where thou art weak, and thy oppressor is strong, when thou art alone, and thy enemies are many, then look up to me, and my right hand shall defend thee.

In my tribulations why did I not lay my cause before thee, O my God, and rest my head on thy bosom. I went to seek the sympathy and consolation of men, and they disappointed me. Sinful as I am, I went to other sinners and they failed to give me strength, nay they wanted to add to my sin. Therefore I pray unto thee, receive my wounded heart into the infinite depth of thy spirit, and in thee alone let me find the remedy of my sorrow and weakness.

Lord, is the measure of my degradation greater than the measure of thy power that thou canst not lift me up? And is the depth of my sorrow greater than the depth of thy peace? Ever-glorious thou, ever full of joy and loving kindness, who can shut my mouth against thy praise and mine eyes from beholding thee? And if I can but praise thee, and stand before thee, and drink from the deep streams of thy beauty, I am content to lie low, for my humiliation is the passport to exceeding peace.

RASHLY and ruthlessly I judged other men, and behold, O God of Justice, they judge me to-day. I was not sorry when I formed and expressed hasty and cruel opinions of others, and why should they be sorry when they mete it out with the same measure unto me? I am cast down now by the harsh judgments of my brethren, and I am humiliated, and sorrow-stricken, and complain loudly. And the thought that at other times I treated others unjustly does but add to my sorrow. My God, visit me now in my solitude, and cheer me in the midst of my dejection. Patiently let me bear the opinions of the world, cheerfully if possible, if not, with patience and meekness. From all harshness, and hastiness protect me, and sweeten my conduct towards those even who have despitely used me.

The Brahmo Somaj.

THE Lady Superiress of the Loretto Convent with two other nuns visited the Bharat Asram on Wednesday, the 10th instant, and examined the arrangements, and enquired about the principles of that institution. They most kindly and familiarly mixed with the Brahmin ladies, and spent a good while in their rooms. We are glad to find that the devoted Roman Catholic ladies were considerably pleased with what they saw, and approved of the ideas, principles, and arrangements of the Bharat Asram. The shyness and backwardness of our ladies with which we are so prone to find fault, pleased the Mother Superiress, and the Sisters very much.

Our young Brahmo friend, Babu Nishikanta Chatterji, is going to be appointed as a Professor in St. Petersburg. The following from the *East* gives the particulars:—"We are happy to say that Babu Nishikanta Chatterji who was prosecuting his studies at Liepzig, has been appointed, by the Councillor of State of Russia, as Professor of Indian Languages (Sanskrit, Hindustani and Bengali) in the St. Petersburg University. Besides the fees of pupils he will draw 300 marks per month. An Indian Professor in Russia is the last thing that we expected. Babu Nishikanta's German lectures (on Buddhism and Christianity, Ramayan, Chronology of the Hindus, and the Condition of the Indian women past and present) were very highly spoken of in the German papers. We are glad that the first publishers of Liepzig have undertaken to publish his lecture on Ramayan with his portrait. Before joining his appointment at St. Petersburg he will stay 4 or 5 months at Paris to study the French language."

The time, we think, must once more come when the attention of the Brahmo community

will have to be directed to matters of life and conduct. We are not perfect men, and it is worthwhile that we should improve our ordinary course of life. If any Brahmo has a serious desire to serve his church he should lay before his fellow-believers a pure and noble life, and by the secret influence of an irreproachable conduct preach the spirit and truth of his faith. The congregation of the Brahma Mandir who have listened to so many exalted and noble sermons, are specially bound to do this service to the Brahma Somaj.

BABU GRISH CHUNDER SEY has returned from Lucknow. We are grateful to the members of the Lucknow Brahma Somaj for what they have done for him and for the propagation of Brahmoism among the people of Oudh and N.W. Provinces. They have published, at their own cost, the Urdu translations by Babu G. C. Sen of some of our publications. The proceeds of these books will be spent in publishing other Urdu pamphlets containing the principles of our religion. The members of the Lucknow Brahma Somaj deserve sympathy and co-operation from other Somajes in the N. W. Provinces and the Punjab in such undertakings. Besides this the Brahmos of Lucknow liberally paid the expenses incurred by our missionary in learning the Arabic and the Persian languages. The Urdu translations alluded to above are to be had at the Office of Babu Kahl Mohan Mukerji, Secretary, Lucknow Brahma Somaj.

BABU AGHORE NATH GUPTA has gone to Purdia where a new Brahma Somaj is to be opened and Babu Gour Goyinda Ray has proceeded to Cachar.

Literary and Scientific.

WONDERFUL THINGS ABOUT ANTS.

SIR JOHN LUBBOCK has been known to be devoting his attention to ants for the last three years. He has clever assistants in his little daughter and her governess, who watch the proceedings in the ant-room during the day, and report progress if he has been absent. Living on a farm adjoining that of Charles Darwin, he has the benefit of consultations with that great man. Sir John's story last night was most extraordinary. He declared that, though the ants rank next man in form, the ants rank next him in intellect, and, if the ants should ever be able to make up by numbers for their deficiency of size, they might be able to cope with man on no unequal terms. There are 700 known species of ants, of which there are thirty in this country, and Sir John has based his researches on twenty species, which are now sharers of his hospitality. For a liberal and a moral man, Sir John does not seem to observe rigid principles with these tiny creatures. He sets some as slaves to others, and on one occasion gave an ant-company of thirty so much to drink that they were reduced to hopeless intoxication. On this last occasion the sober ants pitched five of the inebriates into the water and took twenty-five into the nest to recover. But of a similar party of "strangers" (i. e., not belonging to their nest) the sober ants pitched twenty-five into the water, took five into the nest; but presently brought four of these out and pitched them into the water too. The ants know their comrades after long separation. Sir John separated one from his nest for a year, then brought him back, and with him a "stranger" of the same species, marking them with paint for recognition. The ants treated the stranger fearfully; but well-earned their long-lost brother and wiped the paint off him. There is a little yellow ant in England which regularly raises poultry. It stores up through the winter the eggs of aphides, which being hatched in spring, give them a good supply of provisions. The differentiation of labor among them is remarkable—some being developed into soldiers, others of the same nest as laborers, and others as commissariat agents. Sir John found that two particular ants were invariably sent out to bring in food placed at the door, and, when these were removed by him, two others were appointed, who came just as invariably; and so on, as

often as the special officials were removed. The ants keep a more various stock of animals for their provisions than Englishmen do; and there are two tiny creatures (an aphid and a beetle) always found in their nests, but never eaten or used—apparently their cat and their dog. Slavery prevails, and there is no anti-slavery society. But Sir John remarked the evil effects of the system. The most determined slaveholder is called "Polyergus," a queer misnomer, since the bloated creature doesn't work at all. By employing slaves (which are very black) this big red ant has lost all cleverness, all strength, and even his mandibles. He is, perhaps, the only animal in Nature that cannot feed himself but will die amid plenty unless Sir John sends in slaves every day to cram the food down his throat. It is the great middle class, who hold no slaves, who develop the marvelous intelligence and enterprise displayed by ants. After the lecture, I asked Sir John if he had heard of the Texan species, said to sow and reap. He said he had, and could well believe the report, which, however, American observers should investigate.—M. D. CONWAY, in "Cincinnati Commercial."

MISS MARTINEAU ON CARLYLE.—"What Wordsworth did for poetry, in bringing us out of a conventional idea and method to a true and simple one, Carlyle has done for morality. He may be himself the most curious opposition to himself, he may be the greatest mannerist of his age while denouncing conventionalism, the greatest talker while enjoining silence, the most woolf complainier while glorifying fortitude, the most uncertain and stormy in mood while holding forth serenity as the greatest good within the reach of man; but he has nevertheless, infused, into the mind of the English nation a sincerity, earnestness, heartfulness, and courage which can be appreciated only by those who are old enough to tell what was our morbid state when Byron was the representative of our temper, the Clapham Church of our religion, and the rottenborough system of our political morality. If I am warranted in believing that the society I am bidding farewell to is a vast improvement upon that which I was born into, I am confident that the blessed change is attributable to Carlyle more than to any single influence besides."

MISS MARTINEAU ON DICKENS.—Dickens, she said, could not construct a plot, nor could Bulwer, nor Douglas Jerrold, nor perhaps Thackeray; whereas "Fanny Kemble's forgotten 'Francis the First,' written in her teens, contains mines of plot, sufficient to furnish a groundwork for a score of fine fictions." A curious difficulty in connection with Mr. Dickens's *Household Words* is fully detailed. In answer to a request made by Mr. Dickens for a story for that periodical, Miss Martineau sent him one, which was ultimately declined, on the ground that *Household Words* would never publish "anything, fact or fiction, which gave a favorable view of any one under the influence of the Catholic faith;" and that it would never print anything which "could possibly dispose any mind whatever in favor of Romanism, even by the example of real good men." This angered Miss Martineau, free thinker as she was, so much that she ever afterward quit writing for it, holding that it was managed in favor of Protestantism on Jesuitical principles.

A new Urdu paper is about to be published in Bombay. It is to be edited by Mahomedans, but the practical editor is probably to be a European, and the paper is to be the first serious attempt to rival in the vernacular in India Anglo-Indian newspaper enterprise.

MR. RUSKIN is now publishing in shilling parts "St. Mark's Rest; the History of Venice, written for the help of the few travellers who still care for her monuments."

MR. THEODORE MARTIN is editing another work by the Queen on her life in the Highlands.

MR. BYRAMJI PATEL, of Bombay, the author of "History of Persia," is about to publish a book containing the lives of eminent Persia of ancient times. Mr. Patel's work will be published simultaneously in Bombay and London.

A more systematic exploration of Central Africa by English travellers is contemplated. Its first object will be the survey and opening up of new and more direct routes between the east coast of Africa and the Victoria Nyanza and lake Nyassa, and across the still unexplored space between the latter lake and Tanganyika.

CAPTAIN BURNABY, the author of the "Ride to Khiva," who has just returned from Asiatic Turkey, has received an offer of £2,000 for his next book, from an eminent London publishing firm.

MR. EDWARD B. EASTWICK, the late M. P., is now making a tour through Upper India. We understand that he intends to publish a poem in English and Persian to be called the *Kaisersmahal-Hind, or Lay of the Empress*. The Persian portion of the work will be written by a celebrated poet of Delhi. The book will be exquisitely embellished in the most superb style of Oriental art, and will contain a portrait of Her Majesty the Empress, the portraits of the Viceroy and Lady Lytton, and of the Princes, Ministers, and Ambassadors present at the Imperial Assemblage, together with an account of the famous deeds of each illustrious family. The price of the book is fixed at £20, as the cost of publication will be great, and copies will be issued to subscribers only, with the exception of those which will be offered for the gracious acceptance of Her Majesty and to the Premier, the Secretary of State for India and the Viceroy.

A VALUABLE book, entitled "the Vinayapatnam and Beckergunge Cyclones of October 1874," by Mr. John Eliot, the Meteorological Reporter to the Government of Bengal, has just been published.

THE May number of the *Blackwood* contains an article on "The Anglo-Indian Tongue."

M. PAUL DE CASSANAC has been sentenced by the Court of Assizes at Paris to two months' imprisonment and a fine of 3,000*fr.* for having published articles in the *Page* attacking the public powers.

Poetry.

NO HOPE.

No hope! We knew it but too well; and we saw our darling's face,
So sweet in all its innocence, so perfect in its grace,
Grow wild and white with fever-heat, then grey
with shades of death;
And our hearts were torn with agony as we watched
the painful breath.

No hope! We scarcely dared to think of all the sad words meant—

Of the silence and the emptiness when the little life was spent;
Of the weary years that we must wait ere we saw her face again,
And forgot the look that last it wore of wonder and of pain.

But she had hope, for the little one had heard of the Saviour-King,
And she loved in morning's freshest hours her songs of love to bring;
And now when sickness stole her strength and her eyes with death were dim,
Her thoughts were busy at His feet, and her heart arose to Him.

"Now let us sing the crowning song," looking around she said,
"And crown Him, crown Him Lord of all;—let the crowns be on His head."
Then she cried again for the good old hymn, till we faltered the "All hail,"
And the tears were in our voices, as we saw her lips turn pale.

She sang with us for the last, last time, then the good words died away;
One said "She finishes the hymn in the bright land far away;
For she is crowning Him who died with another glad child-song.
And we? Ah, let us wait awhile; we shall sing it there ere long."

No hope! The hour was full of hope. We live in the silent now.
But we know that the Highest doeth well, and we humbly near Him bow.
We will practise the hymn as best we may, till before His feet we fall,
For we're nearer now than we used to be to the "Crown Him Lord of all."

MARIANNE FARNINGHAM.

Anecdote.

CAUSING FRIGHT.

A STORY FOR THE CHILDREN.

THERE was mischief in the eyes of Harry Sparks when he went out with his companion, Frank Austin, which, if his mother had seen, she would have spoken of.

"Now, Harry, be careful, and do not get yourself or other people into trouble," she often said when he went from the house, with the same expression on his face as that which it wore on this occasion. But this evening she was busy, and did not observe him, and so there was no one to warn him, though he felt, as he himself would have expressed it, "ready for anything."

The two boys passed down the village street, and beyond the lights, until they came to a little cottage which Harry knew very well, for an old servant of his mother lived in it.

"Frank," he said, "don't make a noise, but come and look through this crack in the shutter, and see how busily Ann is at work."

Frank did as he was asked, and the two boys quietly looked for a moment or two at the work who was altogether unconscious of the eyes that were upon her.

Harry soon grew tired of that, however, and putting his hand on his friend's shoulder, made him understand that he wished him to come away.

"Such a joke?" he said. "Ann is as nervous as a cat. Let us have a bit of fun, and frighten her."

"Very good. I am ready. How shall it be done?"

"You watch at the chink in the shutter, and I will whisper through the keyhole. If she gets up, give a low whistle, and we will hide ourselves behind the tree."

"All right."

Frank took his position at the window, and Harry went to the door and whispered as loudly as he could through the keyhole, "To prayer! Take care! Beware! Despair!"

He repeated the words as well as he could, though as he imagined the probable effect of them on the inmate of the house, he could scarcely keep from laughing.

Frank, who was watching, saw the result of the mysterious whisper. First Ann looked up with a startled expression; then she laid down her work and arose to her feet.

The boy was sure she would open the door, so he gave the low whistle which had been agreed upon as the sign, and then he and Harry hid behind a tree.

Ann opened the door, and the two mischievous boys saw her white frightened face peer out into the night. But the darkness was so great that she could see nothing, especially as she had just come from the light.

"She is awfully frightened," said Frank. "We had better let that do."

"Oh, no, let us give her another turn," said Harry.

But he was not at all prepared for that which followed. He put his lips to the keyhole and whispered as impressively as possible—

"To prayer! Take care! Beware! Despair!" and no sooner had the last words left his lips than he was startled by a terrible scream and the sound of falling body in the house.

"We had better be off," said Frank. "She looks as if she has gone mad or fainted." "Come then," and the two started to run as fast as they could.

But they had not gone far when Harry's heart misgave him.

"I say, Frank, it is a very cowardly thing to run off like this, without staying to see if Ann is really ill. Let us go back again."

"But we shall very likely get into trouble if we do."

"Very well, but it is so mean to run away. I shall see the worst, anyhow."

"Then I will go with you."

The two boys returned, though they did not run back as they had forward; and when they reached Ann's cottage neither cared to be the first to enter. At last Harry Sparks, who felt that he had been the worse of the two, opened the door and went in, Frank following.

They were both dismayed by what they saw, for Ann was lying on the floor, looking like a corpse. "I say, Frank, this is a fine go!" cried Harry; "what is to be done?"

"I don't know," said Frank, in a helpless voice. "Speak to her, perhaps she will hear."

So Harry tried.

"I say, Ann, really you know I am awfully sorry this has happened, but I didn't mean it as seriously as you have taken it. I beg your pardon, I am sure, and all that and if you could speak it would be a great kindness."

But though generally such a speech from Master Harry would have moved the woman to make an immediate reply, there was now no response.

"Try water," suggested Frank.

But though they discovered the tap, and sprinkled water on Ann's face, she showed no signs of returning consciousness, and the boys grew thoroughly frightened.

"I shall go home and make a clean breast of it," said Harry, and see if mother will come, for I don't know what to do next. You stay here, Frank, and if she should come round, tell her it was only a joke, and that I shall soon be back."

"Don't be long, then."

Harry soon discovered that every one thought the affair much beyond a joke. His mother and father when they heard his story declared that he deserved to suffer for it, and they had no doubt he would. But they went with him, which was what he particularly wanted.

They had not been long with Ann before they saw that a doctor was wanted; and Harry went to fetch one, feeling more relieved than troubled by his father's threat, "and you shall pay his fee out of your own pocket money."

The doctor looked very grave, and declared that it would take Ann some time to get over the shock to his nervous system which she had experienced; and so it did. For, to make a long story short, she was ill for several weeks, and they all were exceedingly anxious about her. But to Harry and Frank's unbounded thankfulness she recovered at last. The two boys saved every penny they could and gave it to her as a sign of their contrition, and I am pretty sure that they will never forget the lesson they thus learned, nor again, when they are looking for fun, frighten another person, for they have come to see that such a thing is beyond a joke.—*Christian World.*

Selection.

OF THE LOVE OF SOLITUDE AND SILENCE.

SEEK a convenient time of leisure for thyself, and meditate often upon God's loving kindness.

Middle not with things too high for thee, but read such things as may rather yield compunction to thy heart, than occupation to thy head. If thou wilt withdraw thyself from speaking vainly, and from gadding idly, as also from hearkening after novelties and rumours, thou shalt find leisure enough and suitable for meditation on good things. The greatest saints avoided the society of men, when they could conveniently; and did rather choose to live to God in secret.

One said, "As oft as I have been among men, I returned homeless a man than I was before." And this we find true when we talk long together. It is easier not to speak at all than not to exceed in speech. It is easier for a man to lie hid at home, than to be able sufficiently to watch over himself abroad. He, therefore, that intends to attain to the more inward and spiritual things of religion must depart from the multitude and press of people! No man doth

safely appear abroad, but he who can abide at home. No man doth safely speak but he that is glad to hold his peace. No man doth safely rule, but he that is glad to be ruled. No man doth safely rule but he that hath learned gladly to obey. No man rejoiceth safely unless he hath within him the testimony of a good conscience. And yet always the security of the Saints was full of the fear of God. Neither were they the less anxious and humble in themselves, for that they shone outwardly with grace and great virtues. But the security of bad men ariseth from pride and presumption and in the end it deceiveth them.

Although thou seem to be a good religious person, or a devout solitary, yet never promise thyself security in this life. Oftentimes those who have been in the greatest esteem and account amongst men, have fallen into the greatest danger by overmuch self-confidence.

Wherefore to many it is more profitable not to be altogether free from temptations, but to be often assaulted, lest they should feel too safe, and so perhaps be puffed up with pride; or else should too freely give themselves to worldly comforts. Oh how good a conscience would he keep that would never seek after transitory joy, nor ever entangle himself with the world! O what great peace and quietness would he possess, that would cut off all vain anxiety and think only upon divine things, and such as are profitable for his soul, and would place all his confidence in God. No man is worthy of heavenly comfort unless he have delightfully exercised himself in holy conjunction. If thou desirest true contrition of heart, enter into thy secret chamber, and shut out the tumults of the world as it is written, "commune with your own heart, and in your chamber and be still." In thy chamber thou shalt find what abroad thou shalt too often lose. The more thou visitest thy chamber, the more thou wilt enjoy it; the less thou comest thereunto the more thou wilt loathe it. If in the beginning of thy conversation thou art content to remain in it, and to keep it well, it will afterwards be to thee a dear friend, and a most pleasant comfort. In silence and in stillness a religious soul advantage itself and learneth the mysteries of Holy Scripture. There it findeth rivers of tears, wherein it may every night wash and cleanse itself, that it may be so much the more familiar with its Creator by how much the farther off it liveth from all worldly disgust. Whoso therefore withdraweth himself from his acquaintance and friends, God will draw near unto him with His holy angels.

It is better for a man to live privately, and to have regard to himself than to neglect his soul, though could work wonders in the world. It is commendable in a religious person seldom to go abroad to be unwilling to see or to be seen.

Why art thou desirous to see that which it is unlawful for thee to have? The world passeth away and the lust thereof. The lusts of the flesh draw us to rove abroad; but when the time is past what carriest thou home with thee, but a burdened conscience and a distracted heart. A merry going forth bringeth often a mournful return; and a joyful night maketh often a sad morning. So all carnal joy enters gently, but in the end it bites and stings to death.

What canst thou see elsewhere, which thou canst not see here? Behold the heaven and the earth and all the elements, for of these are all things created. What canst thou see anywhere that can long continue under the sun? Thou thinkest perchance to satisfy thyself, but thou canst never attain it. Couldst thou see all things present before thine eyes, what were it but a vain sight? Lift up thine eyes to God in the highest, and pray Him to pardon thy sins and negligences. Leave vain things to the vain; but be thou intent upon those things which God hath commanded thee. Stay with Him in thy closet, for thou shalt not find so great peace anywhere else. If thou hadst not gone abroad and hearkened to idle rumours, thou wouldst then better have preserved a happy peace of mind. But since thou delightest sometimes to hear new things, it is but fit thou shouldst have for it some disquietude of heart.

Telegraphic Intelligence.

Reuter's Telegrams.

RUSSIAN TROOPS ON MARCH ATTEMPTING THE PASSAGE OF THE DANUBE.

LONDON, MAY 18.

The latest advices state that 52,000 Russian troops are marching towards Simnitsa, where it is believed they will attempt the passage of the Danube.

THE FRENCH REPUBLIC IN STORM.

PARIS, MAY 17.

After a violent speech by M. Gambetta, the Chamber of Deputies adopted by 355 against 154 votes a resolution brought forward by him, that the Chamber could only place confidence in a Cabinet possessing freedom of action and governing on Republican principles. It is expected that the Chamber will be dissolved. A Right Centre Ministry has been formed as follows:—Duc de Broglie as President of the Council of Ministers and Minister of Justice; Fortin, Minister of the Interior; Callaux, of Finance; The Comte de Paris, of Public Works; Meaux, of Agriculture and Commerce; and Brunet, of Public Instruction and Public Worship. The Duc de Decazes and General Berthaut, as Foreign and War Minister respectively, retain office.

A CLOSE FIGHT BETWEEN RUSSIANS AND TURKS.

LONDON, MAY 18.

Russian official despatches state that the Russian troops have captured two Turkish outposts at Ardahan, and made a reconnaissance of Kars, the garrison of which place made a sortie, when a seriously contested engagement ensued, during which both sides lost many men in killed and wounded. The Turkish authorities are supplying arms to Circassia.

KASHGAR ENVOY IN LONDON.

The Kashgar Envoy has arrived in London. Parliament will be closed during the Whitsuntide holidays until the 31st instant.

NEW FRENCH MINISTRY.

PARIS, MAY 18.

The new French Ministry is not at all popular.

Law

HIGH COURT.

ORIGINAL SIDE.

PEREMPTORY CAUSE BOARD

FOR

Monday, the 21st May, 1877.

BEFORE

The Hon'ble Mr. Justice Macpherson.

UNDEFENDED CASES.

Mirza Jehan Kaddar Br. v. Chotaymull—Sittanauth Doss.

Hurrucc Chund Goleecha v. Obhoy Churn Nundy & anr.—G. C. Chunder—Promothanauth Bose.

Juggernaugh Moteeparuck v. Greedhareloll and anr.—Aushootosh Dhur.

Ruttonloll Borray v. Bhuggoobh Churn Mullick and anr.—Pittar—Bolye Chand Dutt.

Chunder Coomar Bonnerjee v. Joygopal Mitter—Bhobun Mohun Doss.

Narmul and ors v. S. M. Bindarance Dossee and anr.—Pittar and Wheeler

DEFENDED CASES.

(For Judgment.)

Nepaul Chunder Neoghy v. Poornoo Chunder Soor and anr.—Ghose and Bose—Swinhoe and Co., Chauntrell and Co.

Roy Lutchemput Sing Br. v. Meer Asruif Ally—Beeby and Rutter—Carruthers.

(Settlement of Issues.)

Kali Churn Sen v. Bhagabata Churn Sen and ors.—Watson—Dwarkanath Dutt.

(Final Disposal.)

Doorga Churn Shah v. Brojololl Shah (pt. hd.)—Dwarkanath Dutt—Remfry.

S. M. Bhobunnessay Dabee v. Punehanun Mookerjee and ors. (pt. hd.)—Smith—Obhaya Churn Ghose.

Surrut Chunder Paulit and anr. v. S. M. Promodini Dossi—G. C. Chunder—Watson.

Hem Chunder Chatterji and anr. v. Ramlochan Sircar—P. C. Mukerji—Bose and Dutt.

Sourut Churnaree Dossee v. Brojomoney Dossee—Dover—Gillanders.

Trannath Chatterjee v. Sricautnath Neoghy—Ghose and Bose—G. C. Chunder.

D. N. Tamvaco v. Joykissen Chatterjee—Moses—Carruthers.

S. M. Biddumukhey Dossi vrs. Kadernath Sadkhan—Francis—Sen and Farr.

Nundall Dass v. Anundall Doss—P. C. Mookerji—Trotman and Watkins.

Kally Coomar Mookerji v. Radhakristo Mohunto—Sittanauth Doss—Ghose and Bose.

BEFORE.

The Hon'ble Mr. Justice Kennedy.

DEFENDED CASES.

(Final Disposal.)

S. A. D. Bhamjee v. Chowsin Chinaman (pt. hd.)—Pittar—Trotman and Watkins.

Heerumbo Chunder Ghose v. Srees Chunder Ghose (pt. hd.)—P. C. Mookerjee—K. N. Mitter.

Soobul Chunder Mullick v. Hurrololl Mitter and ors.—Carruthers—Chauntrell and Co., Swinhoe and Co.

J. N. Fleming v. Bonomally Mitter and ors.—Chauntrell and Co.—Hart.

Muttyloll v. Loll Chand Chunder—Orr and Harris—Defendant in person.

S. M. Kaylaskameenee Dossee v. S. M. Kadumbeenee Dossee—Pittar—Remfry and Rogers.

S. M. Kadumbeenee Dossee v. S. M. Koylaskameenee Dossee—Remfry—Wheeler, Pittar.

Dwarkanauth Dutt v. Hookum Chund and ors.—Pittar—Mitter and Bhunjo.

Noro Chunder Mitter and anr. v. Nilcomull Mitter and anr.—Mitter and Bhunjo—G. C. Chunder.

Prem Chand Coondoo and anr. Nobinkisto Cowar—Mitter and Bhunjo—T. B. Chatterjee.

Nundololl Mullick v. The Agra Bank Ltd.—Berners and Co.—Chauntrell and Co.

C. N. Stephen v. G. Hunter—Carapiet—Chick.

Shipping Intelligence.

SATURDAY, MAY 19, 1877.

PROCEEDING UP.

SAUGOR.—Electric s. v. anchored below last night, Columbus s. v. anchored abreast last night, City of Cambridge s. v. from Liverpool anchored below last night, Sind s. v. anchored below last night and proceeded at 6-50, Oakworth from Liverpool in tow Hunsdon s. v. anchored below last night and proceeded at 8-30, Oorya s. v. at 5-25, Reliance s. v. at 7-35, City of Cambridge s. v. from below at 10-50, Ellen Stuart from London at 13-50, Sestos s. v. at 13-55, Rattler s. v. anchored abreast at 15-10.

MUD POINT.—Oorya s. v. at 7-50, Sind s. v. at 9-15, Reliance s. v. at 11-5, Oakworth in tow Hunsdon s. v. at 11-10, City of Cambridge s. v. at 12-45.

DIAMOND HARBOUR.—Oorya s. v. at 9-30, Sind s. v. at 11-30, Reliance s. v. at 12-43, Oakworth in tow Hunsdon s. v. at 13-15, City of Cambridge s. v. at 14-20.

HOOGLY POINT.—Oorya s. v. at 10-10, Sind s. v. at 12-5, Reliance s. v. at 13-10, Oakworth in tow Hunsdon s. v. at 14-10, City of Cambridge s. v. at 14-52.

ATCHEEPORE.—Oorya s. v. at 11-50, Sind s. v. at 13-50, Reliance s. v. at 14-55.

PROCEEDING DOWN.

ATCHEEPORE.—Benares s. v. from below at 5, Gangas in tow Defiance s. v. at 9-30, Undaunted s. v. at 10, Gads Hill in tow Mary Stuart s. v. at 10-20.

HOOGLY POINT.—2 Flats in tow Benares s. v. at 8, Undaunted s. v. at 11-30, Gads Hill in tow Mary Stuart s. v. at 14-50.

DIAMOND HARBOUR.—Undaunted s. v. anchored below at 12-40 and proceeded at 14-30, Kedgerie R. Sur. V. anchored below at 10-35.

MUD POINT.—Suez s. v. at 6-30, Benares s. v. in Channel Creek at 14-45, Evelyn in tow Court Hey s. v. at 14-50, Killan in tow Bombay s. v. at 14-55.

SAUGOR.—Dilharee in tow Rattler s. v. from abreast last night. Sestos s. v. at 7-15, Rajputana [s. v. anchored below at 7-15, Martha Davis in tow Bull Dog s. v. at 8-15, St. Marnock in tow Alexandra s. v. from abreast at 8-20, Mediator s. v. from below at 9, Houghton Tower in tow Curlew s. v. from above at 9-10, Niger s. v. at 9-45, Suez s. v. at 12-20, Rajputana s. v. from below at 13-35.

POSTAL NOTICES.

After Friday, the 25th May 1877, the Overland Mail via Bombay will, until further notice, be closed at the General Post Office on Tuesdays. The first Tuesday Mail will be on the 29th May 1877.

After Sunday, the 20th May 1877, mails for British Burmah will, until further notice, be closed at the Calcutta General Post Office on every Friday.

The first Friday Mail will be on Friday, the 25th May 1877.

Mails for Rangoon and Moulmein for transmission per Steamer *Merca*, will be closed at the General Post Office on Sunday, the 20th May 1877, at 7 p. m. Mails for Port Blair and Camorta can be sent by this opportunity.

Mails for Akyab and Kyauk Phyu for transmission per Steamer *Commilla*, will be closed at the General Post Office on Sunday, the 20th May 1877, at 7 p. m.

Mails for Persian Gulf for transmission per Steamer from Bombay will be closed at the General Post Office on Monday, the 21st May 1877, at 7 p. m.

Mails for Ceylon, Straits, Hong-Kong and United States of America, for transmission per Steamer from Bombay, will be closed at the General Post Office on Friday, the 25th May 1877, at 7 p. m.

Mails for Madras, Ceylon and the Intermediate Ports for transmission per Steamer *Khandalla* will be closed at the General Post Office on Wednesday, the 23 May 1877, at 7 p. m.

The next Overland Mail *via* Bombay will close at the General Post Office on Friday, the 25th May 1877.

2. Book post and pattern packets must be posted on the 24th May 1877.

MONEY MARKET.

Government Loans.

4 Per cent. promissory Notes Rs. 96 8 a	96 10
4½ Per cent., of 1870 (1885)	100 6 a 100 10
4½ Per cent., of 1871 (1881)	100 8 a 100 12
4½ Per cent., of 1872 (1879)	96 8 a 96 10
5½ Per cent., of 1859-60 (1879)	101 2 a 101 4

Government Debentures of 1867.

5 Per cent., for 10 years (1877) Rs. 99 8 a	99 12
5 Per cent., for 15 years (1882)	101 2 a 101 4

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884) Rs. 110 4 a	110
6 Per cent., of 1865 (1885)	111 8 a 112 0
6 Per cent., of 1866 (1886)	112 0 a 112 8
6 Per cent., of 1867 (1887)	112 8 a 113 0
6 Per cent., of 1870 (1890)	113 8 a 114 0
6 Per cent., of 1872 (1892)	114 8 a 115 0

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1-9-5-16 a	1 9½
Ditto ditto, at 3 months' sight	1-9-3-16	
Ditto, on demand, above £500	1-9 a	1-9 1-16

Bank of Bengal Rates.

Minimum rate of Interest	... 18 per cent.
Ditto Discount	... 13 "

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	... 119 a	115
Agra Savings Bank	... 125 a	
Allahabad Bank, Ltd.	... 146 a	
Alliance Bank of Simla	... 103 a	105
Bank of Bengal	... 700	
Bank of Upper India, Ltd.	... 123 a	125
Delhi and London Bank	... 170 a	175
Himalaya Bank, Ltd.	... 100 a	105
Musorie Bank, Ltd.	... 100 a	105
National Bank of India	... 103 a	
Punjab Bank, Ltd.	... 62 a	63
Simla Bank Corporation	... 500 a	
Unconv. S. Bank (Agra)	... 86 a	88

Commercial Companies.

Asiatic Paper Co. Ltd.	... 20 a	
Bully Paper Mills Co.	... 100 a	101
Barranage Jute Factory	... 65 a	
Bengal Coal Co. Ltd.	... 1250 a	
Bengal Iron Works Co.	... 75 a	
Bengal Jute Pressing	... 150 a	
Bengal Mills Co. Ltd.	... 1,150 a	1200
Borded Warehouse	... 340 a	342
Bowrahn Cotton Mills	... 85 a	86
Budge-Budge J. Mills	... 82 a	83
Calcutta Docking Co.	... 200 a	
Calcutta Hydraulic	... 13 a	14
Calcutta Jute Mills Co.	... 73 a	75
Carew and Co. Ltd. (Sugar)	... 124 a	
Dunbar Cotton Mills	... 77 a	78
Eastern B. Railway Co.	... 275 a	278
East Indian Railway	... 278 a	
Equitable Coal Co. Ltd.	... 130 a	140
Fort Gloster J. Manufacture	... 53 a	53
Goswory Cotton Mills	... 237½ a	240
Gondree Co. Ltd.	... 84 a	85
Great Eastern Hotel	... 180 a	182½
Hawrah Docking Co.	... 125 a	130
Hawrah Mills Co. Ltd.	... 84 a	85
India General S.N. Co. Ltd.	... 860 a	
Landing and Shipping Co.	... 69 a	70
Murree Brewery Co.	... 152	

Nasmith's Pat Press	... 250 a	260
Nanuthore Indigo Co.	... 8 a	10
N-w Beerhoom Coal	... 85 a	87
Oriental Jute Manufactg.	... 52 a	53
Oudh and R. Railway	... 128 a	130
Ramkittopore Press	... 65	
Ranegunge Coal Assn.	... 40 a	42
Rustamjee Twine & Canvas	... 100 a	101
R.Scott Thomson and Co	... 227½ a	230
Schude, P. & Delhi Ry. Co.	... 250 a	48
Sechpore Jute Manufactg.	... 47 a	48
Strand Bank Press Co.	... 18 a	20
Watson's Patent Press	... 62 a	64

Tea Companies.

Amicable (Assam)	... 154 a	155
Aniluckie	... 110 a	
Arantipore (Cachar)	... 175 a	190
Assam Company	... 750	
Balasau (Darjeeling)	... 95 a	100
Baree (Kangra)	... 90 a	
Bengal (Cachar)	... 83 a	85
Do. contributory	... 63 a	
Bishnauth (Assam)	... 400 a	405
Do. contributory	... 205	
Borsillahi (Assam)	... 95 a	
Burkhiola (Cachar)	... 98	
Central Cachar	... 162 a	164
Central Terai (Darjeeling)	... 63 a	64
Chandypore (Cachar)	... 700 a	710
Chota Nagpore	... 92 a	93
Colonial (Assam)	... 120 a	
Coocheela (Cachar)	... 155 a	160
Dehing (A-sam)	... 60 a	
Delma Doun	... 84 a	85
Dessaï & Perbat. (Assam)	... 150 a	
Durung (Assam)	... 70 a	71
Eastern Cachar	... 134 a	135
East India (Assam & Cachar)	... 69 a	70
Giele (Darjeeling)	... 90 a	98
Gowlaty (Assam)	... 86 a	87
Grob (Assam)	... 320 a	330
Holta (Kangra)	... 92 a	93
Hoolmarea (Assam)	... 135	
Hoolungorie (Assam)	... 95 a	96
Jheeri Ghat (Cachar)	... 64 a	65
Jokai (Assam)	... 140 a	
Kalacherra (Cachar)	... 105 a	106
Kangra Valley	... par	
Kundhunpore (Cachar)	... 83 a	84
Kurseong and Darjeeling	... 40 a	92
Kurseong and Terai	... 40 a	41
Kuttal (Cachar)	... 13,500	
Lakatoora (Sylhet)	... 94 a	96
Lower Assam	... 46 a	47
Luckimpore (Assam)	... 128 a	130
Majgram (Cachar)	... 121 a	122
Monodierra (Cachar)	... 77 a	78
Do. contributory	... 67 a	68
Mothola (Assam)	... 105	106
Do. Contributory	... 6 prem.	
Muttuck (Assam)	... 150 a	
Do. contributory	... 90 a	
New Falldhi (Darjeeling)	... 75 a	77
New Gola Ghat Assam	... 206 a	208
New Mutual (Cachar)	... 215 a	220
Phoenix of Cachar	... 3 prem.	
Punkabaree (Darjeeling)	... 95 a	100
Puttarea (Sylhet)	... 100 a	101
Rajabaree (Assam)	... 105 a	106
Sapakati Tea Co.	... 175 a	
Second Mutual (Cachar)	... 20 prem.	
Singbult and Murnab	... 5 a	10 dis.
Singell (Darjeeling)	... 108 a	109
Spring (Darjeeling)	... 94 a	95
Sungoo River (Chittagong)	... 102 a	103
Tendarra (Darjeeling)	... 115 a	116
Takvar (Darjeeling)	... 90 a	92
Upper Assam	... 141 a	
	... 70 a	71

Latest News.

—THE Japanese Ambassador at Berlin has just been married to Fraulein von Rhade, the daughter of a Pomeranian nobleman. The civil ceremony was performed at Berlin, but none of the Evangelical clergy there would bestow the blessing of the Church on the union of a Christian with a Buddhist. The religious sanc-

tion was, therefore, sought at Bremen, and was given by Dr. Manchot, minister of the church of St. Rembert in that city.

—THE Imperial Russian Manifesto has been read in all the Russian churches, but, in spite of affirmations to the contrary, the enthusiasm is great only in the Army. The nation is rather silent and resigned. The Emperor himself seems thoughtful.

—IN the House of Commons on the 20th April last Mr. Grant Duff asked the Under-Secretary of State for India whether any change had recently taken place in the relations of the Government of India with Afghanistan; whether he was able to give the House any information with respect to the negotiations at Peshawar; and whether he was in a position to lay the Khelat papers upon the table. Lord G. Hamilton in reply said:—"In reply to the first question, I have to say that no change whatever has occurred in the relations between the British Government and the Amir of Afghanistan. There were several questions upon which communications with the Amir were desirable, and, as he was reluctant to receive a British officer in his own dominions, it was thought better to discuss them at Peshawar. As the death of the envoy has interrupted these negotiations, no conclusion has at present been arrived at. Papers relating to the settlement of the difficulties in Khelat will at once be laid upon the table of the House." In reply to a further question the noble Lord said it was understood that the Amir wished to carry on negotiations and the matter was under the consideration of the Viceroy.

—A CURIOUS and distressing case has recently been under the consideration of the Police at Moscow. A few months ago a Russian peasant, with his wife and four children, were travelling in a sleigh along the banks of the Pruth, when they were pursued by a pack of wolves. The peasant urged on the horses as much as he could, but soon perceived the horrible fact that the wolves were fast gaining upon them. At the moment when the sleigh was surrounded by the ravening beasts, the man seized one of the children, threw it in the midst of them, and while the wolves were struggling over their prey he hastened on his horses and gained ground. Four times the wolves came up with the fugitives, and four times the horrible sacrifice was completed. At last the peasant and his wife arrived at the nearest village, leaving behind them the bones of their four children. In the bitterness of her despair the mother informed against her husband, but the Judges, considering that if the peasant had not resigned himself to the horrible sacrifice he would not only have lost his children, but also his wife, acquitted the prisoner.

—FROM St. Petersburg comes the news that there is great excitement in view of the impending war, but it cannot be said that the Russians look forward to it with enthusiasm or even satisfaction. There is a wide breach on this question between the Liberals of St. Petersburg and the Slavophiles of Moscow. The former fear a war because it would necessarily arrest, perhaps for many years, the development in Russia

of Western civilization, and because, if the war proved successful, it might put an end to the very limited freedom at present enjoyed by the Russian nation. The Pan-Slavists, on the other hand, of whom M. Aksakoff may be regarded as the most prominent representative, look upon the solidarity of all the Slavs as a matter of greater importance than the introduction of European civilization into Russia, which, they say, only has the effect of estranging her from the other Slavonic peoples.

—The Grand Duke Nicholas, Commander-in-Chief of the Russian army, has issued the following order of the day to the troops:—"O ye Christians, oppressed by Turkish yoke, rose against their oppressors, and their blood has been shed for the last two years. The efforts of Russia and the Powers to ameliorate their condition having been fruitless, the last word of the Czar has been spoken and war has been declared. The Czar entrusts me with the mission of accomplishing his will. We do not march to make conquests, but to defend our brethren oppressed for Christ's sake. I am convinced that each of you will do his duty and not dishonor the Russian name. All peaceable inhabitants, without distinction of religion or nationality, will be sacred in our eyes. You will make nothing without payment, and I require that extremely severe discipline be maintained. We pass through Roumania on our way, where I am sure we shall meet with the same hospitality as our ancestors, and I demand that in return you respect the established laws of the country, and if need be, afford the Roumanians disinterested aid against the Turks."

—The villagers of the Uthman Khely tribe, who fired upon Mr. Cunningham when he went there to arrest an outlaw, have been fined one hundred rupees. They also apologized to Mr. Cunningham, agreed to expel the outlaw from their community, and to burn down his house in the presence of a Government official. They have also given a bond for Rs. 500, agreeing not to harbour any outlaws in future.

—COLONEL NIXON, Political Resident at Baghdad, shortly retires from the service, and will be succeeded by Lieutenant-Colonel Pridoux, at present Officiating Political Resident in the Persian Gulf.

—MAJOR EDWIN SMITH, at present First Assistant to the Resident at Hyderabad, succeeds Lieutenant-Colonel Pridoux in the Persian Gulf, and Major Trevor becomes First Assistant at Hyderabad in the place of Major Smith.

—MR. DAKES is to be confirmed in his present appointment of Assistant Secretary in the Foreign Office.

—The Memorial from Oudh to the Secretary of State, against the amalgamation of that province with the N. W. P., is said to have already received the signatures of 15,000 Fakhs and Zemindars, noblemen and gentlemen.

—A FETTERLATH office was opened at Quetta on the 17th instant. The latest Khelat news is very satisfactory.

—AN Imperial Rink Company, Limited, has been opened at Simla. The shares have been all taken up. Simla is just the place to pay for Rink companies. Why is not a Spandali Company, Limited, opened there?

—ADMIRAL MACDONALD will stay at Aden on his way home, and deliberate on measures for the suppression of the slave trade on the Red Sea.

—THERE was a heavy storm at Madras on the 17th and 18th, during which sixteen inches of rain fell in the Madras town and the immediate vicinity. The astronomer at Madras says the border of a cyclone is shown by the barometer. Considerable damage has been done to the rice exposed on the beach. The weather is now clearing.

—THE Madras harbour works here stood the test of the high surf well.

—THE Inns of Court of England have granted to Colonial barristers the privilege of keeping only six terms in England, instead of twelve, before admission to the English bar.

—It is said that there is a probability of loans being raised by the Government of India from the Native Princes to supersede the public loans which have been announced. But calling for loans from the Native Princes is a sort of pressure put upon them. This is not just. What with salt treaties and loans, the rulers of the Native States will have a bad time of it.

—THE King of Burmah has not only sent presents to the Viceroy, but His Majesty, we read, has also sent a large assortment of costly presents, consisting of gold cups, silk petticoats, &c., to the Chief Commissioner of British Burmah. The estimated cost of the presents is about Rs. 10,000.

—MR. ROUPELL, ex-M. P., who some years ago was sentenced to penal servitude for a series of gigantic frauds, and has just been released, has turned a Missionary. He sincerely repents his past misdeeds.

—THE mercantile community, Native and European, of Bombay have memorialised Lord Lytton,

protesting against the continuance of the Cotton Frauds Act as oppressive and unnecessarily burdensome to trade. The *Indus Prakash* says that the Bombay Chamber of Commerce has also memorialised the State Secretary on the subject.

—A VERY CASE teacher of the Madras Doreton College, Mr. Wilson, called a boy, the son of a Madras Solicitor, Mr. Dunhill, as chastisement for misconduct. The Solicitor wrote an insulting and a libellous letter to Mr. Wilson. The latter prosecuted Mr Dunhill in the Police Court for defamation and in suit. The accused was tried by Captain Welton the Senior Magistrate, who delivered an exhaustive and learned judgment, fining Mr. Dunhill Rs. 100.

—MRS. HENRY PATRICK, daughter of the Postmaster at Sukkur, (Sindh) has criminally prosecuted her husband. The revelations are disgraceful.

—THE Andaman Islands are suffering from a want of rain, and a famine, perhaps, is apprehended there.

—THERE is an impression in England that the Maharajah of Cashmere presents the Queen with six pairs of Cashmere shawls every year, because Her Majesty is supposed to have made a present of a Cashmere shawl to the eldest daughter of St. Stafford Northcote, who is just married to the second son of Mr. Cleland.

—THE total number of Currency Notes lost from different causes throughout India, in 1876-77, was 1,18,70.

—FUGITIVITY seems to be remarkably on the decrease in India. It is officially reported that there was only a single case of presentation of a forged Currency Note in the past year. It purported to be a Bombay Note for Rs. 100.

—THE last report of the Head Commissioner of the Department of Issue of Paper Currency states that "facilities are given for cashing Notes at revenue treasuries, as far as this can be done without inconvenience in other directions." But the fact seems to be different. We often hear of grave complaints about the difficulty of encashment of Notes at the different treasuries.

—MR. DOSABHOY FRAMJI, C. S. I., will probably be elected Chairman of the Bombay Bench of Justices, that post being now vacant in consequence of Mr. C. P. Cooper's departure for England.

—MR. C. KNAPE, Assistant Engineer at Thangai, was committed on the 8th inst. by Captain Horace Spearman, Deputy Commissioner of Rangoon, to the Court of the Judicial Commissioner of British Burmah to stand his trial for causing hurt to Mung Thin, a Policeman, by shooting him with a revolver.

—THE total expenditure of the Bombay Educational Department for the year under report (1876-77) was Rs. 23,14,907-4-6 of which Rs. 10,61,592 were paid from Provincial Funds and Rs. 12,53,315-4-6 from Local Funds against Rs. 23,57,297-4-6 for the year 1874-75, thus showing an increase of Rs. 56,600-2-4 over the expenditure of the previous year.

—MR. LEEDS of the Fuller case notoriety has just got a promotion. Probably his promotion will not be more rapid than that of any other North-West Civilian. After the Fuller case, Sir Douglas Forsyth got promoted faster than ever. The same will also be the case, we think, with Mr. Leeds.

—IN the most Brahminical city of Puna a remarriage of a Hindu widow has just taken place. The bridegroom is about thirty and the bride about twenty years of age. They both belong to respectable families, and are Brahmins.

—THERE is an enormous Afghan force at Herat, by which Persia is much disquieted; and she has lately addressed a note to Sher Affak to ask only what are his "intentions."

—A BLUE Book on the Indian Famine has just been issued in England. It contains copies of telegrams and correspondence which have passed between the Indian and Home Governments on the subject of the famine in Western and Southern India, and other documents, extending from July 31, 1876, to January 12, 1877.

—It is stated that the India Museum in London has come in possession of the watch which was found on the body of Tippu Sultan. Col. E. F. Waterman, of the Madras Staff Corps, has presented the watch, in accordance with the wishes of his late wife, a daughter of Brigadier Robert McDowell, into whose hands it came on March 4, 1799.

—A SPEECH of Field Marshal von Moltke, demanding an increase of German military strength, on the ground of the war like efforts of France, has excited some apprehension.

—RUSSIA has threatened the Khedive with reprisals if he assists the Sultan.

—THE *Bombay Gazette's* London correspondent says:—"There is no truth in the report that Yakub Khan, the agent of Kashgar, has sent a message to Yakub Beg to initiate a movement against Russia in Kashgar and Kokand. These statements have been put forward in Russian papers, but this is only a move in Russia's favorite game of picking a quarrel with Kashgar. I may know more upon this subject when Yakub Khan arrives in England."

—THE same correspondent says:—"There is not much reason, I may say, for believing that Persia will act in conjunction with Russia. It was said that the Czar had supplied the Shah with weapons and ammunition; but this report is proved false by the fact that two Persian agents have been seeking for arms and for ammunition in London within the last few days, in which mission, by the way, they have not succeeded, having neither money nor money's substitute, cash."

—THE Manchester Chamber of Commerce has decided to petition against the continuance of the Cotton Frauds Acts.

—THE Rev. Josiah Henson, the original of Mrs. Beecher Stowe's "Uncle Tom," leaves England having succeeded in raising subscriptions sufficient to pay off the debt on the Dawn Institute and provide a fund of £2,000 for his own benefit.

—A RUMOR that Russia contemplated raising a loan of 250 million roubles in France and Holland caused great excitement on the Berlin Stock Exchange, but no positive confirmation of the report has been obtained.

—IN these times of wars and rumours of war twelve Gatling guns have been ordered for India. Experiments will be made at Mirat.

—It is stated that another breach-of-promise case amongst the Parsi community of Bombay is shortly to come on in the local High Court.

—MR. G. RYALL, Judge of the Court of Small Causes, Punjab, has succeeded to the Law Lectureship of the Lahore University, vacant by the death of Mr. Reynolds.

—THE Sultan has addressed a Proclamation to the Army, which says:—"As Russia has declared war, we are forced to take up arms. We have always wished for peace and tranquillity, and have listened to the advice of the Powers in this respect. But Russia wants to destroy our independence and our soil; Russia attacks us. God, who protects right and justice, will grant us victory. Our soldiers will defend with their blood the country gained by their ancestors, and, with the help of God, maintain the independence of the Ottoman Empire. The nation will protect the wives and children of the soldiers. Should it be necessary, the Sultan will go to the Army, and raise the standard of the Khalifat and of the Sultanat. The Sultan is ready to sacrifice his life for the honor and independence of the country."

—THE banks of the Danube seem to be in a state of alarm impossible to describe, and entire villages are deserted. The Turkish troops have received orders to occupy several positions in Roumania, and particularly Kalsat. The rumour of the departure of the Sultan for the army receives confirmation from various quarters.

Local.

A SPECIAL Meeting of the Municipal Corporation of Calcutta, was held yesterday to consider the question of the *mekhlers' strike*. Municipal, we learn from the *Standard*, "has been submitted by the *mekhlers* to the Commissioners representing their grievances and praying for permission to carry on their occupation as before."

MR. A. W. PHIPSON, a Municipal Commissioner of Calcutta, moved at yesterday's meeting of the Corporation—"That as it is desirable that the town should be possessed of a Public Bath for the accommodation of all classes of its inhabitants, and as the water in the Reservoir on the piece of ground near Babu Ghat is used solely for the purpose of street-watering, and is well adapted for bathing, the Municipal Engineer, or some other person, be instructed to draw plans and make out an estimate of the probable cost of converting the said Reservoir into a Bath."

WE are requested to announce that the first anniversary meeting of the Bow Bazar Literary Club will be held in the Bow Bazar Government-Aided Vernacular School on Wednesday next, the 24th inst. The President of the Club, the Rev. Kail Churn Banerji, will deliver a lecture on "Our Young Men." The Rev. Dr. Thoburn will preside.

THE public offices in Calcutta will be closed on Saturday, the 2nd June, in celebration of Her Majesty's Birthday.

THE rate of conversion of Indian into sterling money for Overland Money Orders has been changed to 1s. 9d. per rupee. Schedule 13 of the Tariff Table is, therefore, in force until further notice.

THE P. and O. S. N. Company's S. S. *Ventia*, Commander Charles G. PULLIN, arrived in Bombay

harbour on Wednesday last, with the English mails of the 27th April on board. The following is the list of passengers:—

From Southampton.—Mr. C. T. Dawson, R. N., Mr. J. F. Sargent, Lieut. Johnson, Sub-Lieut. Stiffed, Capt. and Mrs. McManmese, and Mr. Rose.

From Venice.—Mr. and Mrs. Griffith, and Mr. J. M. Turton.

From Brindisi.—Major Mallock, and Mr. T. A. Wetti.

From Aden.—General Schneider, Mrs. and Miss Schneider, Sub-Lieut. Schneider, Mr. Wim. Durran and Barrack Sergt. Clarke.

WORN piece to the nominal value of Rupees 35,350, were received at the Calcutta Currency Office during the past year.

The following amounts of notes were issued against silver bullion in the course of the year in Calcutta. In August, 1875, Rs. 5,50,000. In September 1875, Rs. 17,50,000.

The following is a statement showing the Sectional mortality of the town for the week ending the 12th instant:—Shamshukur 6, Cumertley 15, Burtallah 19, Suka's Street 10, Jorabagan 26, Jorasanko 19, Bura Bazar 8, Colutolah 21, Munchiparah 16, Bow Bazar 15, Puddapukur 11, Waterloo Street 1, Fenwick Bazar 14, Teluk 14, Collingha 6, Park Street 1 and Hastings 7. Total 212.

Advertisements

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PAUL & CO.'S PROPRIETARY MEDICINES

PREPARED AND SOLD ONLY BY PAUL & Co.,
DRUGGISTS.

No. 235-13, Bowbazar Street, Calcutta.

—0—

Prophylactic Mixture.

It is the only Specific that has ever been discovered for the rapid and radical cure of Malarious and Periodical Fevers, with Enlarged Spleen, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this unrivalled Mixture produces the most desirable and marvellous effects in the constitution of the long Malaria-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the System, Price 1 Re. per Bottle.

Expectorating Drops.

A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumption, Hoarseness and Difficulty of Breathing. It prevents Consumption, and consequently the rapid Prostration of the System, when it is administered upon the first stage of the disease. A dose of this, repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief. Price 1 Re. per Bottle.

Specific Mixture.

For the speedy, perfect, and permanent cure of Gonorrhoea, Gleet, and the Urethral Discharges. It is the safest and most effectual remedy ever discovered. Price 2 Rs. per Bottle.

Detersive Mixture.

An approved and excellent remedy for Rheumatism, Gout, Swellings, Foul Ulcers, Cutaneous and Mercurial Affections, and all the various diseases arising from a Depraved and Imperfect State of the Blood. By its influence the Appetite is revived, the Blood enriched and purified, and the Physical Strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

N. B.—Full directions accompany each Bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charge are promptly attended to.

Drugs of the best quality and genuine Patent Medicines are always available at the above address, at the cheapest rate possible.

LADIE'S
PERFUMED HAIR OIL
PREPARED FROM PURE COCOANUT OIL
BY
SHAEN & CO.,
AND
Sold in big bottles of 16 Ounces
AT
One Rupee
BY
MOHALANOBIS & Co., 14, College Square,
MITTER & Co., 1, Mirzapore Street,
AND SAME OTHER
Druggists, Stationers and Perfumers.

The above preparation is highly approved of by many.
A fair trial from respectable Native Ladies and Gentlemen is earnestly solicited by
SHAEN & Co.,

PRIZE MEDALLISTS
For Excellency of Workmanship.
J. M. EDMOND & Co.,
27-28, BENTINCK STREET
ESTABLISHED 1833.

Cabinet makers, Upholsterers,
AND

Billiard Table Manufacturers.

Houses completely furnished. Furniture designed and made to order.

ESTIMATES given for all kinds of Carpentering, Painting, Polishing, Gilding, and General Repairs; Marble Polished, Moulded, and Cleaned; Picture Frames made.

J. M. EDMOND & Co., in soliciting a continuance of public patronage, beg to say they have ready for sale specimens of Ebonized and Gold Oxford style of Fancy Chairs, and are prepared to execute orders for other Furniture in the same style.

J. M. EDMOND & Co.'s New Show-Room is now replete with New Italian Style of Dining-room Chairs, and Rustic Chairs, Telescopic Dining Tables, with Patent Table Expanders, and a variety of finished Furniture.—Orders solicited.

NOTICE! NOTICE!! NOTICE!!!
T. F. BROWN & CO.
PURPOSE HOLDING
ANOTHER GRAND SPECIAL UNRESERVED AUCTION SALE
ON SATURDAY, 26TH MAY 1877,
COMMENCING AT 11 O'CLOCK, SHAEN.
Gentlemen disposed to favour us with bid will do well to take advantage of this opportunity and send in early descriptions to enable us to circulate Catalogues to our
Mofussil and other Constituents.

T. F. BROWN & Co.,
Auctioneers.

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J. CORFIELD & CO.
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"FOR THIS RELIEF MUCH THANKS."—Hamlet.

DR. SIMES
FAR-FAMED
PEPSINE MIXTURE

FOR

INDIGESTION.

Trade Mark "PEPSINE MIXTURE."

THE GREAT HEALER OF THE STOMACH is warranted to cure Dyspepsia, Indigestion, Heartburn, Wind, Acidity, Sickness, Head-ache, Giddiness, Pain between the Shoulders, Loss of Appetite, Jaundice, Redness in the Face, Palpitation, Nervousness, Preeness of the Blood, Costiveness, and all Bilious Affections &c. Its effects are magical, as it quickly removes Wind and all undigested food from the Stomach, and supplies the quantity of gastric fluid necessary for perfect digestion. It is the best Pick-mey up.

Sold in Bottles, Re. 1-4 Cash by all Chemists and Medicine Vendors or sent to any part on receipt of 45 Stamps by

A. W. MASON.

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To be consulted daily at No. 3 Chowringhee Lane, from 9½ to 10½ A. M., and from 3 to 5 P. M. For the indigent at No. 10, Esplanade-Row from 7½ to 9 A. M., Sundays excepted.

BRAHMO SOMAJ BOOKS.

Sold at Brahma Somaj of India, Mission Office, No. 13, Mirzapore Street, Calcutta.

	R.	As.
Brahmo Pocket Diary, 1877	0	8
Ditto ditto best binding	0	10
Our Faith and Our Experiences	0	6
Romance of Language	0	2
Unitarianism Defended	4	0
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Regenerating Faith	0	6
Sermon of Living God	0	1
Behold the Light of Heaven in India	0	6
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Last days of Rajah Ram Mohun Roy	1	0
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Future Church	0	3
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Brahmo-Somaj Vindicated	0	2
Popular Tracts, No. 1 to 4	0	2
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Re-construction of Native Society	0	1
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Lecture on Inspiration	0	4
Essential Principles of Brahma Dharma	0	1
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Ditto Ditto 1873	0	8
Ditto Ditto 1875	0	8
Ditto Ditto 1877	0	10
Lecture on Progress of Theism	0	2
Ditto Age of Enlightenment	0	3
Lecture on Marriage Law	0	1
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Order of Service	0	1
Prayers for Different Occasions of Life	0	2
Lecture on Prayer	0	1
Ditto Alcohol	0	1
Practical Sermons of Rev. Dr Carpenter	0	12
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Morning and Evening Meditations by Miss Carpenter	1	0
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Memoris of Dr. Carpenter	1	0
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RANEGUNGE Fire bricks are the best Fire Bricks known - superior to Ramsay's. 9 Rs. per 100.

Fire clay, 25 Rs. per Ton.
Glazed Stone ware, Drainage pipes of all sizes

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BY SPECIAL APPOINTMENT
TO HIS EXCELLENCY THE RIGHT HONBLE
LORD LYTTON, G.M.S.I.,
VICEROY AND GOVERNOR-GENERAL OF INDIA,
&c, &c, &c.

Reynolds's Specific

For the Gout or Rheumatism.

The most severe pain of Gout or Rheumatism, a single dose subdues in a few hours, but in long-standing or very obstinate rheumatic cases, where the parts are debilitated by long continuance of pain and inflammation, a second or third dose may be required to completely carry off the symptoms, recover the strength and free use of the limbs, and restore the sufferer to perfect ease and health.

(N.B.—Attested Testimonials are sent with each bottle).

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The Brompton Consumption & Cough Specific.

A certain cure for Coughs, Colds, Asthma, Hooping Cough, Bronchitis, and Loss of Voice.

Per bottle, Re. 1.

Leath and Ross's Neuraline.

A New and highly approved remedy for Neuralgia, Tic Dolorous, Sciatica, Rheumatism, Lumbago, and all kinds of Nerve pains.

Per bottle, Re. 1.

Leath and Ross's Glykoline

For Coughs and Colds.

Per bottle Re. 1.

"The Mexican Hair Renewer"

Is the best hair-dressing known for restoring grey or faded hair to its original color without dyeing it, producing the color within the substance of the hair, and imparting a peculiar vitality to the root.

Sold in bottles Rs. 2-8.

FOR PRODUCING A JET BLACK DYE.

E. F. Langdale's Prize Amyl Hair Dye.
"MR. LANGDALE'S Preparations are to our mind the most extraordinary productions of Modern Chemistry."

Illustrated London News, July 19th, 1872.

ONE APPLICATION ONLY!

Guaranteed to be perfectly harmless to the Hair. In cases, with full directions,

Rs. 3.

Langdale's Cantharidine and Ethyl.

Removes the Dandruff and Scurf, preserves that silky softness so characteristic of health, and renders the Hair luxuriant and clean, and leaves a beautiful sensation; it is so certain in its effect that a very short trial will convince the most sceptical of its surprising and wonderful chemical properties.

Per bottle, Rs. 3; per dozen, Rs. 30.

9 AND 10, DALHOUSIE SQUARE,

And 47, Dhurumtollah Street.

SEWING MACHINES.

BRADBURY & CO.'S CELEBRATED PRIZE MEDAL.

PEARSON'S WAX-THREAD HARNES MACHINE.

KNITTING AND DARNING MACHINES.

COTTONS, SILKS, LINEN THREAD.

And all Machine requisites, and extras.

Price lists free on application.

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ENGINEERS & GENERAL AGENTS,

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STANDARD HOUSEHOLD

REMEDIES.

DR. D. JAYNE'S,

FAMILY MEDICINES

ARE prepared with great care, expressly for Family Use, and are so admirably calculated to preserve health and remove disease, that no Family should be without them. They consist of

JAYNE'S EXPECTORANT, for Colds, Coughs, Asthma, Consumption, and all Pulmonary and Bronchial Affections. It promotes expectoration and allays inflammation.

2-8 per bottle, 24 per dozen.

JAYNE'S TONIC VERMIFUGE, for Worms, Dyspepsia, Piles, General Debility &c. An excellent Tonic for Children, and a beneficial remedy in many of the ailments of the young.

0-8 per bottle, 5-8 per dozen.

JAYNE'S CARMINATIVE BALSAM, for Bowel and Summer Complaints, Colic, Cramps, Cholera, &c. A certain cure for Diarrhoea, Cholera Morbus, and Inflammation of the Bowels.

1 per bottle, 11 per dozen.

JAYNE'S ALTERNATIVE of established efficacy in purifying the Blood, and for curing Scrofula, Gout, Dropsy, Sal. Rheum, Eczema, Cancer, and Diseases of the Skin and Bones.

2-8 per bottle, 24 per dozen.

JAYNE'S AGUE MIXTURE, for the cure of Fever and Ague, Intermittent and Remittent Fevers, &c. These distressing complaints are very generally eradicated by this remedy, when taken strictly as directed.

2-8 per bottle, 24 per dozen; 240 per gross.

JAYNE'S LINIMENT OR COUNTER-IRRITANT for Sprains, Bruises, Soreness in the Bones or Muscles, Rheumatism, and useful in all cases where an external application is required.

0-8 per bottle, 5-8 per dozen.

JAYNE'S SENSITIVE PILLS, a valuable Purgative, and a certain cure for all Bilious Affections, Liver Complaints, Costiveness, Dyspepsia, and Sick Head-ache.

-8 per bottle, 5-8 per dozen; 20 per 4 dozen tin.

JAYNE'S HAIR TONIC, for the Preservation, Beauty, Growth and Restoration of the Hair. A pleasant dressing for the hair, and a useful toilet article.

2-8 per bottle, 24 per dozen; 240 per gross.

JAYNE'S LIQUID HAIR DYE, changes hair of any color to a beautiful black.

2-8 per bottle, 24 per dozen.

In settlements and Localities where the attendance of a Physician cannot be readily obtained, Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all, and in addition, Jayne's Medical Almanac and Guide to Health, we be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

All of Dr. D. Jayne & Son's Family Medicines are sold by

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IMPROVED PATENT TARPAULINS

Prepared on English Canvas only; and guaranteed Free from Adhesiveness either in Sun or Rain. They are finished expressly for use in hot Climates. No Tar is used in the composition, which is perfectly Pliable and free of all Spontaneous Combustible Matter. Our Tarpaulins with Ordinary Usage will last for 3 Years, which is double the existence of any Imported or made here; and we guarantee to keep them water-proof for that period; our 25 years' experience in Europe and India, Enables us to do so. The Arsenal, Fort William, has tested and found them all that we describe, and in addition Proof against Damp and White Auts.

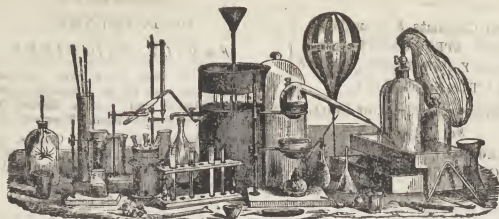
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F. HARLEY & Co.,

MAKERS,

Calcutta.

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BUILDERS, ENGINEERS.



AND
INSTRUMENT MAKERS.
No. 63, Dhurumtollah-street,
CALCUTTA.

FOR SALE.

Light! Light!! Light!!!

	Ra.	A.
Electric Light Apparatus, complete, worked with a battery of 50 large cells, on Bunsen's principle ...	450	0
Ditto ditto, with 40-cells, smaller size ...	400	0
Ditto ditto, with a powerful 44-cells Cast-iron Battery, Callan's principle ...	300	0
Lime Light Apparatus, complete, with Iron Gas-holder, and Coper Retort ...	150	0
Oxy-Hydrogen Light Apparatus, with safety Jets, 2 iron Gas-holders, and Retorts, complete ...	200	0

Dissolving View Apparatus, with Electric Light, by J. Duboscq of Paris.
Complete ... 750 0
Photographic Slides for the above from Rs. 4 to Rs. 6 each.

Stanley's Patent Aphengescope.

Aphengescope for showing any Carte-devisite Portraits, by means of the dissolving view lantern, life-size, ... Ra. 40

Stanley's Magnesium Lamp.

Magnesium Lamp, with clock-work movement and reflector ... Ra. 38

Stanley's Electric Bells.

Invalids' Electric Bell, complete ... Ra. 50
Electric Bell, large size, complete ... Ra. 20
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Stanley's Electric Disc.

Electric Disc with 9-inch plate for 9 experiments, complete, and book of instruction ... Ra. 25

French Fountain Jets.

Fountain Jets, from ... 4 Rs. to 10 Rs. each

Hott's Electrical Machine.

Hott's improved Electrical Machine, complete ... Ra. 200

Photographic Apparatus, &c.

Thomas's operating Box or dark tent, complete ... Ra. 100
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Camera by Ottwell and Collis ... Ra. 90

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Just Opened out.

A variety of toys and games.—An assortment of Musical Instruments, such as Violins, Accordions, Flutes, &c., Sofa Carpets, Ornamental Coir and Carpet Door Rugs, Carriage Lamps, Hand Lanterns, Travelling Corrier, and Hand Bags, Chemists Skins, Perfumery, Hosiery, Drapery, &c., &c., &c.

JOSEPH & SONS, LD.

No. 3, Esplanade-Road,
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ORIGINAL TRUNK DEPOT,

8, DALHOUSIE SQUARE,

Trunks, Portmanteaux, Straps, Bags, &c.

At very moderate prices.

TURKISH TOBACCO AND CIGARETTES.

BOOT AND SHOE MAKERS.

	Ra.	A.
Portrait Lense by Lirrebour ...	45	0
Vieu Lense Ditto ...	30	0
Large Portrait Lense Ditto ...	90	0
Stanley's re-crystallized Silver per oz. ...	3	0
Chloride of Gold per tube of 7½ grains ...	0	14

Electro typing Apparatus &c., by F. J. Cox, London.

Single-Cell Apparatus, consisting of zinc rod in a porous tube, porcelain jar, and binding screw ... 5 8

Rhumkorff's Coils &c.

Induction Coil, giving a spark in air O. 2 of an inch, and working with great brilliancy all the small and medium size tubes ... 16 0
Ditto larger size, ditto with reversing break ... 24 0

Vacuum or Luminous tubes showing the most brilliant experiments that can be made by the Induction Coil Double U Tube ... 25 0

Small Vacuum Tubes at ... 2 0
Stanley's Microscope with sliding tubular body in mahogany case ... 5 0

Bunsen's Galvanic Battery, 9 inches, by 4 inches ... 7

Lime Cyucnders for Oxy-Hydrogen Light at ... 0 8
Ditto per dozen at ... 4 0

Portable Gasometer complete ... 75 0
Single-wick Kerosine wall Lamps with American burners ... 2 8

Single-wick hand Kerosine Lamps with chimney fitted with Hiuks' burner ... 1 8
Jardiniere Fountains at ... 20 0

Second-hand Soorkee Mill &c.

Soorkee Mill with Pan 7 feet 6 inches, and solid rollers with virticle Steam-Engine attached, complete, by Henry Gough Manchester, 1,200 0

A Splendid Amateurs Turning.

Laths, with complete set of instruments ... 125 0

Zinc Ornaments and Mouldings.

For Tin-Smiths work at prices ranging from 2 As. to 4 As. per foot.

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Author of the well-known "Dhatti Shikha" (Guide to Dhases or Native Midwives). Who during a period of twelve years has made Midwifery and Diseases of Women and of Children his special study, HAS LATELY REMOVED TO
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CALCUTTA.

Fee—Rs. 4 per visit.

BEST OIL.

	Per Imperial Gallon.
Raw Linseed Oil ...	Ra. 1 14
Boiled ditto ...	" 2 0
5-gallon Iron Drums, each ...	" 2 8
Guarantee drying within 24 hours.	
Cocunut Oil, per maund ...	Ra. 18 0
Castor Oil ...	" 14 0
4-md. Tin Canisters, each ...	" 0 12

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42, New China Bazar.

CALCUTTA

106, Bowbazar Street.

DR. H. C. SARMA'S

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MEDICINE FOR DEBILITY

(NERVOUS.)

Brought on by indulgence in irregular habits, effects of previous diseases, loss of power of limbs, weakness or loss of memory, absent-mindedness, irritable temper, disposition of the mind to displeasure at trifles want of attention towards business, despair at finding no relief from treatment &c. &c. Price with postage &c. ... Rs. 5

Particulars of disease and directions for despatch required from patients residing at a distance.

DR. SARMA'S FEE.

In cases of Debility (nervous) ... Rs. 16 per visit. In Town.
For advice at Home Rs. 10

Out of Town Rs. 500 per day.

INDIAN TOOTH POWDER.

Strengthens loose teeth, alleviates pain of and prevents bleeding from Gums, cleanse the month, corrects its putrid odour and cures ulceration of the Gums without blackening the Teeth.

Price per packet ... Rs. 0 4
Postage &c. for 4 packets ... 0 5

TONIC OIL.

Imparts vigour and tone to the paralyzed or relaxed parts of the Human system—Restore proper circulation of blood to weak and inactive parts.

Price for four ounce phial ... Re. 1 0
Postage &c. ... 0 10

HAIR PRESERVER.

Will restore grey hair to its original colour.

It acts directly upon the roots of the hair removes dandriff, prevents premature falling off of the hair, and promotes its growth and strength, giving it Lustre and Health of youth.

It also produces a cooling and soothing effect upon the head.

Price, for 4 ounce phial ... Re. 1 0
Postage &c. ... 0 10

Copy of Letter received from Rajah Chundernath Roy Bahadur of Nattore.

Willesley Street, No. 18, Mott's Lane,
29th March 1874.

MY DEAR HURRISH BABU,—

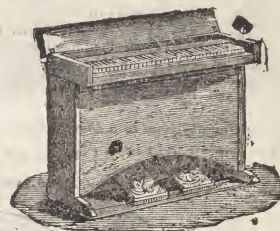
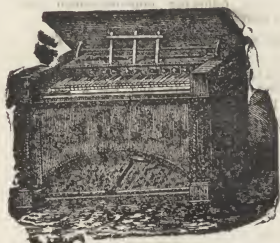
I shall thank you to send me another phial of your "Excellent Hair Restorer." In fact it has done me a great benefit, and I should like to have more of it. It has disabused me (young as I am) of old age.

Yours Sincerely,

C. N. of Nattore,

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HARMONIUMS.

Harold and Co. call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description are always kept in Stock.

INDIAN TEAS WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply, Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, and which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEE- LING AND KANGRA VALLEY.

Flowery Orange Pekoe, per lb.	Rs. 3 0
Flowery Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 13
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
Souchong, per lb.	" 1 3
Broken Souchong, per lb.	" 0 15

Special Quotations for boxes, from 10lbs. and upwards. Three Rs. only Nos. Eight.

TERMS—CASH WITH ORDER.

H. J. MEYERS & Co.
14, Government Place.

'ROSSUNNA CHUNDR KOBIRAJES' DISPENSARY.

For the sale of Native Medicines and Drugs.

SOBHABAZAR CALCUTTA,
133, UPPER CHITPORE ROAD.

NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A. M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial.

Postage 4c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box

Packing and Postage 6 Ans.

DUDDROOGHUNNA BATHKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

Packing and Postage 6 Ans.

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial

Packing 4c., Ans. 8

MUTTY LAUL GOOPTE,
Manager.

[ESTABLISHED A. D. 1833.]

H. C. GANGOOLY & CO..

Stationers, Engravers, Printers, &c.
24, MANGO LANE, CALCUTTA.

The following are few of the description of works undertaken and goods sold by us.—

ENGRAVING DEPARTMENT.

Zinc plate for marking cases, Office Seals Badges, Turban Badges, Door-plates, Seals for Indigo Cakes, Punches for marking on metal utensils, Hammers with letters cut thereon, Branding Irons, &c., Engraving on plated-ware, Gold, Silver, Ivory, valuable Stones, Wood &c. &c.

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Rent Dakilas, Mercantile Forms, Cards-visiting, Business, &c., Maps, Plans, executed from Letter and Lithographic Presses, Stamping Monograms and Crests in colors, or Gold, Silver &c., Books, Pamphlets in English, Bengali and Nagree, &c.

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Note and Letter Papers of various quality and sizes, Envelopes to match them, Writing and Printing Papers, Cards Visiting Business, Ball-programme, Invitations &c., Writing, Printing, Lithographic, Inks, Steel and Quill Pens, Holders, Inkstands, and many other requisites in stationery, fancy Note-papers and cards for wedding invites, Envelopes, &c.

CATALOGUES ON APPLICATION.

Terms cash or reference for payment in Calcutta.

HAMILTON & CO., WATCH AND CLOCK MANUFACTURERS, CALCUTTA.

The Silver "Calendar Watch."

Showing the Day of Week, and Month, in addition to Time.

A CALENDAR WATCH is admirably suited for use in localities remote from Mofussil Stations, as the day of the week and month can be seen at a glance on reference to the Watch, the hands on the various Dials working steadily on day by day.

Each Watch supplied in a Morocco Case.

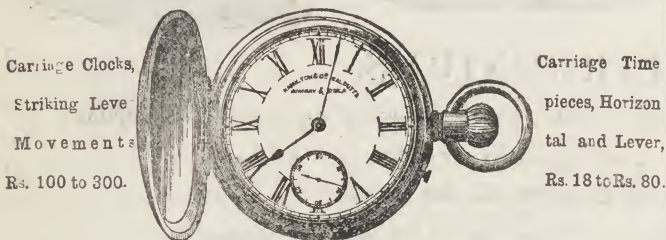
Silver Open Crystal Face ... } Rs. 66, cash.
" Hunting Case ... }
" Open Face and Keyless, Rs. 88, cash.

The "Double Dial and Train" Silver Hunting Watch.

For showing at the same moment the time of two different places

This is a very useful watch for all who travel much by Railway. One Dial shows the Railway (Madras) time, the other indicates local time. In fine Silver Engine-turned case, richly decorated Silver Dial, highly finished horizontal jewelled movement.

Delivered Timed, and in perfect order,
For Rupees Sixty cash.



Carriage Clocks,
Striking Lever
Movements
Rs. 100 to 300.

Carriage Time
pieces, Horizon
tal and Lever,
Rs. 18 to Rs. 80.

GUARANTEED FOR TWO YEARS.

GENTLEMEN'S GOLD ENGLISH LEVER WATCHES,

Of best English make, with highly finished Jewelled Lever Escapement, keyless or non-keyless movements, enamelled dial with small seconds, plain or compensated balance, stone Hunting, Half-Hunting, or Open crystal-face cases, plain, engine-turned, or richly engraved, &c., can be supplied at Prices ranging from Rs. 300 to 600

GENTLEMEN'S SILVER ENGLISH LEVER WATCHES.

Same quality in every way as above, the difference being merely in the case, from Rs. 90 to 175

Gold Guard, Albert and Safety Chains, in immense variety. Write for our Illustrated Catalogues.

HAMILTON & Co.,
CALCUTTA.

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(Single Copy Two Annas.)

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Per each Weekly Mail.

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(VIA SOUTHAMPTON)

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35-36, COLLEGE-STREET, CALCUTTA.

ESTABLISHED 1846.

JUST received large consignment of Drugs, Patent Medicines, Surgical Instruments, &c., &c., from London, per Steamers recently arrived.

Town and Mofussil orders promptly executed at cheap rates.

The attention of the public is specially invited to the following much-esteemed preparations made at the Druggists' Hall :-

"Hair Oil" especially adapted for Ladies.

It keeps the head cool, restores the growth and natural color of hair, and has a pleasant flavor. Re. 1 and Rs. 2 per bottle.

"POMADE FOR BALDNESS," A SURE REMEDY, Re. 1 per bottle.

"Cholera Mixture" and "Pills"

This specific has already obtained a very high repute for the prevention and cure of Diarrhoea, Cholera, &c., &c.

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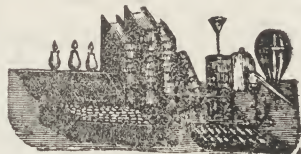
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The Indian Mirror

SUNDAY EDITION.

VOL XVI.]

CALCUTTA, SUNDAY, MAY, 27, 1877.

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Editorial Notes

ISKENDER KHAN, an alleged nephew of the Amir of Cabul, accompanied by Aziz Ullah Khan, left London on the 30th instant, for Constantinople. The Prince is going to offer his sword to the Sultan in defence of Turkey.

IF men will not improve in spite of prayer, the remedy lies not in the discontinuance but increase of devotion. To those who do not think they have succeeded in purifying themselves in their relations to others our invariable advice is, pray again and again. More prayer, varied prayer, living prayer, sweet prayer, and then the disease will find its remedy. During the present season of disorganization and apathy we would recommend more intense devotion.

EXPERIENCE has proved meditation to be a most useful adjunct to daily prayer. It forms an essential part of true worship, both for its own sake and also for the benefits which accrue from it. Meditation is a grand thing in itself. Sitting quietly in the presence of the Infinite Reality, absorbed in His holiness and love, is a joy of the highest order. During meditation the soul lives in a new world of light and peace unspeakable. But there are other uses of meditation as well. It teaches and helps concentration as nothing else can. Those whose thoughts wander about during prayer ought to cultivate habits of silent meditation. They may not achieve complete success, they may not be wholly free from distracting thoughts and cares, yet they will make a wonderful progress towards that equilibrium and equanimity of soul, that self-possession and self-subjugation which is so essential to absorption.

Meditation also curbs restlessness and teaches men patience. It also keeps off languor, weariness and sleep, and imparts strength and sustained vigor to our prayers.

It is foolish to think that our college and school authorities cannot, if they wish, regulate in a very important manner the morals and manners of our young men who grow up without any restraint at all. We will make bold to say that the education authorities do not take that interest which they may be expected to do in the moral growth of the generation whom they are educating. The great object is to get them passed through a certain number of examinations; that is all. In American colleges we find strict regulations about scholarships, and the income of students. Any young men, who are found to spend their money on tobacco, or liquors, or billiards, &c., forfeit their scholarships, and are subjected to discipline. Now, cannot something like that, of course modified according to our circumstances, be introduced into our educational institutions? Our young men may very easily devote themselves to all manner of evil pursuits during the time they are away from their homes, and there is no one and nothing to restrain them. An institution for the moral and religious education of young men is most urgently called for.

CAN there be any more wretched and degraded beings in the whole world than the fallen women of Calcutta. Those unfortunate women who are wealthy and otherwise advantageously situated do not, perhaps, cut a miserable figure before the public, more especially after the patronage liberally accorded to them by the Native theatrical companies. But the poor and the needy among them, the pests and the disgrace of the streets, are unequalled in their moral and physical misery. Yet there is no organization to reclaim them, or do anything for them. The Roman Catholic community, we believe, sometime before tried a mission for their good, but we have seldom heard of the fruits of this mission. In Bombay a number of ladies have organized themselves to establish a home for fallen women, and a summary of their operations we give

elsewhere, but is it proper that in Calcutta where there are such manifold Christian agencies, should make no attempt to reclaim a large class of the most unhappy and degraded of human beings? Our Christian brethren have benefited Native society in so many ways, why should they not make an attempt in this direction?

MR. RUSKIN, whose genius, taste, learning and eccentricities have long been the subject of comment and surprise in England, gives a finishing stroke to his career by spending nearly the whole of his great property upon his relatives and the public, and wishing to retire on what in England is considered a very small sum of money for his own expenses. He is said to have spent £32,000 on his poor relations, and to have sacrificed £84,000 more in furthering philanthropic and noble objects for the good of the public. He is now going to make an outlay of another £40,000 for his relatives, and his countrymen, and has expressed his determination to support himself, on something like £325 a year. This, considering the expenses he must have to keep his house and property in decency and order, will barely suffice to keep him alive. Mr. Ruskin is a wonderful man, thoroughly original and fearless, or he could not have ventured to do what he has done in the face of public condemnation and ridicule. The other year he very nearly upset the entire fabric of English society by persuading a large number of Oxford graduates and undergraduates headed by himself to dig trenches, and make roads for the benefit of the abodes of poor widows, and others, whose comforts were not sufficiently provided for by the authorities of the town. Has any one of our wealthy and enlightened countrymen got the moral courage and character of Mr. Ruskin, the celebrated authority on the subject of art-criticism and Aesthetics?

WHILE there are some in the Church of England who would concentrate all religion in gowns, and surplices, candles, and vases thus creating the scandal of ritualism, there are others whose iconoclasm will not bear the least approach to symbolism, or ornament

of any kind or sort. They have vowed not only for the destruction of all ornamentation of the church, but would not even allow any unnecessary appendage to dress. Amidst such extreme reactions the unwieldy church establishment of England draws its weary length. We read in an English paper that in the old parish church of Great Tay, the vicar the Rev. Roger Burton, after giving out his text, said that after mature consideration he had that morning drawn up some regulations for the Sunday-school, stating that no collars or cuffs, artificial flowers, feathers, brooches, locket, or earrings, were to be worn there. After making that statement he rated his poorer brethren on the dress they wore, and made some personal and very unpleasant remarks, at which a great many left the church, banging the doors, and using strong language. On the previous Sunday morning at the school one child had a small penny locket on, which Mrs. Burton tore off, and turned eight big girls out because they had small sprays of flowers on their hats. Another child was put on a form, and the other children told to go round and 'laugh at the peacock.' The teachers and children were so disgusted that they rushed out of the school, and being joined by the older boys and girls, and their mothers, the scene of hooting and yelling was painful in the extreme. This parish has always hitherto been noted for its peaceful and respectable inhabitants.

On the subject of "Babu-English" one Roman Catholic contemporary offers the following explanation. We hope other Anglo-Indian journalists agree with him.—

General propositions are perilous things. We said in our last number that Englishmen are the most forgiving people towards the foreigner who essays their language; and the *Indian Mirror* asks how we reconcile that statement with Anglo-Indian contempt for "Babu-English." We are a little puzzled how to answer the question; but though we may find the answer difficult to furnish, we feel sure that it can be given. The ridicule with which "Babu-English" is received by Englishmen is too glaring a fact to be ignored, and we admit that much of the ridicule cast on it seems to us ill-natured and capricious. This is the reason why we added a qualifying clause which the *Mirror* seems to have overlooked. We said that great indulgence was shown to a speaker who really has something worth saying.

Now, what is really meant by "Babu-English?" Does it merely mean English badly spoken by Bengalis? We dare say this is the sense in which the term is often used, but we doubt if that sense is the real one. A Bengali who cannot speak English properly speaks "Broken English"—just as any other foreigner European or Asiatic—but it does not follow that he speaks "Babu-English." There is a special reproach in this last-named term which does not apply to the former. We take our definition of "Babu-English" from its special application by Dr. George Smith, once Editor of the *Friend of India*, who, if we remember right, described it as the English spoken by a certain class of Babus who have carried away with them from school or college an ill-digested mass of English literature which they use grotesquely and without judgment; and simply for the love of display. Thus defined, "Babu-Eng-

lish" is the practice of wrapping up the most meagre thoughts and flimsy arguments in an ill-assorted bundle of English verbiage—the finer the better. In fact, we do not remember ever having come across a back-bone of real thought in any specimen of "Babu-English." He who speaks or writes it seems to have one thought uppermost in his mind—that of making a display which shall astonish the world. We do not mean to say that the Babus are the only persons who sin in this respect; but the absence of substantial matter directs attention to the many solecisms of their speech. So that Englishmen laugh at "Babu-English" because of its pretentiousness, and because they feel instinctively that it has no real earnestness in it—not because it is English badly spoken by a foreigner. If the *Indian Mirror* can show us a few instances of a Bengali having been ridiculed on account of his language, when he had something to say deserving attention, we shall acknowledge ourselves wrong.

Our learned contemporary of the *Leader* cannot be a lover of nature, or he would not entertain such heretical opinions as he does on the subject of the courage of the brute world. "As a rule," we are told, "the brute creation, from the highest to the lowest, are timid in the presence of man, and seldom attack except under the impulse of terror and starvation." Ants of certain species are known and dreaded as desperate and ferocious little rascals, who would torment any man or beast on the most insufficient provocation. The colonies of red ants that march and counter-march across our walls for no imaginable object whatever, and make the most unjustifiable raids upon our sugar and milk, however hidden and put away, will, if the least opposition is offered to their excesses, vie in the maddened tenacity of their rage and attack with the worst desperation of Bashi Bazouks. Does the *Leader* forget the fact that highly trained dogs will attack animals of much superior strength and stature without the least fear of consequences, nay even when certain death awaits them, simply for the pleasure and interest of their masters? The bull-dog is proverbially known to be no respecter of persons, and no upholder of artificial distinctions. They will even tear their masters to pieces in the dark. To certify, for instance, that Turks are as brave as bull-dogs, is, we think, paying no very high compliment to the soldiers of the Sublime Porte. We do not mean to undervalue physical courage, but we would only take it at its worth, without idolizing it as so many other people do. There are a hundred things in man as noble and far nobler than the brilliant quality of physical courage.

As there are Mahomedans in Bengal whose ancestors were Hindus, and whose interest, therefore, in the Mahomedan creed is of an exceedingly qualified kind, so there are Mahomedans in Turkey whose Mahomedanism is rather weak. Mr. McColl in his ab-

book on Turkey thus speaks of the higher classes of Turks of Christian and Slavonic extraction:—"There is the widest possible difference between the Slav Mussulmans and the Turks, whom, indeed, they regard with feelings of invincible contempt. They are mostly descended, as we have already seen, from Christian forefathers, who apostatised to escape the mournful doom of the Rayah. But they have never forgotten their Christian ancestry; and in many a Mussulman household among the valleys of Bosnia and on the slopes of the Balkans are fondly cherished traditions and memorials of the faith which their forefathers bartered in exchange for the rights of freemen. . . . The Slav Mussulmans are fanatical, no doubt, but it is the fanaticism of caste rather than of religion. Of Islam, in its theological and religious aspect, they know little and care less. As a rule, they do not understand Turkish, and the Koran is a sealed book to them, except such knowledge as they pick up of its contents at second-hand. It is but rarely that they practise polygamy, and their women are at liberty, whenever they choose to avail themselves of it, to go abroad without the customary veil. This has given rise to the Turkish proverb, 'Go to Bosnia, if you would fall in love with your bride.' Let the Slav Mussulmans of Bosnia and Bulgaria be convinced that the abolition of the Turkish rule does not mean the abolition of their hereditary rights, and they will view the exit of the Ottomans not with equanimity merely, but with warm approval. . . . The Mussulman landholders of Bosnia are a fine and generous body of men, brave, high-spirited, and resentful against wrong; but truthful, honest, and never, like the Turk, cruel in their vengeance. Such is the character given to them by Bishop Strossmayer, who knows them well, having often been a welcome guest at their houses. He thinks that if they were only rid of the demoralising influence of the Government at Constantinople, they would not only soon learn to live in peace with their Christian neighbours, but even gradually—he believes in about fifty years—return to the religion of their forefathers."

The subject of double consciousness, or double memory, as psychologists call it is always interesting. In popular language it is second sight, or mesmerism, or spiritualism, or somnambulism; in fact, everything that can be included in those phenomena which a person in an abnormal condition of mental excitement presents. A stupid man in the course of such a fit acquires remarkable intelligence, one who is slow, dull, or weak, manifests wonderful quickness of movement

and perception; a reserved and shy person grows communicative, and frank, and demonstrative to an extraordinary degree; the lost powers of memory are regained for the moment; a language imperfectly known is used with fluency and correctness; in fact, there seems to be a second consciousness and a second personality. The October number of the *Mind* records the case of a girl, a milliner by profession, aged about twenty-eight. "She would be sitting with her girls, chatting gaily round a lamp, when suddenly her forehead would descend, and strike the table with a violent rap—the beginning of the attack. The blow would give her no pain, and in a few seconds she would sit up, and resume her work, first snatching off the spectacles she commonly wears for shortsight, and holding her work as far as possible from the light. To thread her needles she would dart her hands in the shade under the table and pass the thread in a second, whereas in her normal state she would find great difficulty in threading even with the help of her spectacles, and a bright light. If she wanted a flower, or a ribbon, she would go straight to the shop where it was kept, find it if it was mislaid, choose it of the proper color—all in the dark—and return to her work without failure, or mishap. Her intelligence had been remarkably developed during the attack, her memory in particular then extending to the minutest events she had ever experienced, whether in her normal state or in her previous attacks. As soon as the attacks passed off she would lose all remembrance of what had passed in the abnormal periods. The doubleness of the memory in the abnormal state went so far as to give her the notion of her being two distinct persons. She would speak with the utmost freedom of things which she begged might not be mentioned. Out of this state in common life, she showed all the reserve inspired by personal interest, timidity, or regard for decorum."

MORALITY IN BOOK-MAKING.

THE trial of Mr. Bradlaugh and Mrs. Annie Besant suggests thoughts on the whole subject of morality in book-making. This subject is exceedingly important in the present state of Hindn society. The constitution of English society is so well balanced amidst the various influences that are brought to act upon it, that the least thing that is out of order shocks men's ideas and tastes, and leads to a speedy remedy. The eccentricities of English social life are great, and the conflicts of ideas and actions are striking. There are cremation societies, Tichborne demonstrations, anti-vaccination agitations, Positivist temples of divine service,

and women walking in men's clothes, and men going about in strange hats and ropes tied round their wastes. And all these parties in their respective spheres air their views in a prodigious mass of literature which finds its way to the millions among the people to whom the charm of novelty is above every other charm. And Mr. Bradlaugh, who, we believe, has had to answer for his views more than once before a court of justice, with his worthy colleague, Mrs. Besant, who, secularist as she is, has sometimes compromised Unitarian pulpits by professing to deliver theistic sermons, has set forth his ideas on the best modes of checking the growth of population among the lower orders—an savoury and unpromising subject. Whether Mr. Bradlaugh is punished or not, his book will be withheld from the public, and its influences will be arrested before they produce wide-spread mischief. On the whole, therefore, English society is very well protected from the mischief of immoral writing. Now, can we say the same thing of our own society? Our national literature is drifting from one stage of evil to another. And the ruling nation being unaffected by that evil, it flows on unchecked. Science and the laws of the human body have afforded very little pretext to our literary notabilities to indulge in facts and descriptions the influence of which is deleterious. But our Sanskrit geniuses have taken a disinterested and absolute delight in dealing with various phases of immorality. The writers of the present age, who, like all Hindus, are conservative in everything, have loyally and almost unconsciously followed the footsteps of their ancestors, and considered it the very height of literary achievement to descend into disgusting details while describing the person of a handsome woman, or setting forth the amatory relations of distinguished personages both divine and human. The immorality of our literature is flagrant, unblushing, and nearly universal. The test of cleverness and poetical power lies in the ability to vitiate the imagination and pollute the better feelings of the reader's heart. With the advance of English education happily tastes have slightly improved, and a generation of Bengali authors, headed by Babu Bunkim Chander Chatterji, have sprang up to find the courage and originality of breaking loose from the ancient Pandemonium of filth and lasciviousness, and adopting a chaster and less outrageous style of literary success. But there is room for much greater improvement here. Though the open infamy of immoral writing has been partially escaped by some of our young friends, the old element of animalism and voluptuousness is still

there. That community is wretched indeed the finest minds among whom discover nothing in humanity more interesting and edifying than the animal admiration for pretty features and a rounded form, and the animal propensity of men and women to fall in love directly they see each other. The body has charms, and you may poetize on the nose, and the eyebrows, and the chin, as your forefathers have done before you. And you may enter into elaborate expositions in regard to the affections of so and so for so and so, and how heads were broken over the matter, and throats were cut. This will constitute first class authorship with the vulgar and the sensual. There is a school of animalism in the prose and poetry of every nation. But if the body has charms, hath not the mind its charms also? Is it not a misfortune that there are so few among the brilliant writers of our day who find little or no occupation in delineating the beauties of the mind and soul of which human nature is full in every race and climate. Not a single Bengali book that we know of, has set forth in glowing terms the aspirations and ideals of men and women, the unspeakable beauties of character and motive, laid out and matured in the writings, say for instance, of Dickens and George Elliot. A single writer, who has the genius to popularize the profoundest moralities of human existence, and practically hold out the possible excellences, spiritual and emotional, which men may attain in the world, who can do all this through the medium of national processes of thought, imagination, and expression, will do more to glorify himself and his nation than a host of unclean scribblers who endlessly chatter about women's faces, and romantic love-makings. Many of our books resemble some modified edition of the proceedings of a Divorce Court with such sprinkling of voluptuousness and nambly pambly as to make the unwholesome stuff just palatable and, therefore, ten-times more mischievous. Why should piety and practical morality be confined within the sermons of religious ministers who send so many of us to sleep over their precepts? Why should sharp-visaged elderly saints, who, perpetually turn up the white of their eyes at the wickedness of all men, be the only ones to represent the attainable sanctities and excellencies of existence. The youthful, the strong, the warm-hearted, those who live in the heart of all that is happy, wholesome, and beautiful in life, can they not exemplify to us what it is to be truly good, and pure, and sweet? They can certainly. But in order that they may be able to do this great service, they must be educated in the noblest standard

goodness, sweetness, and purity by those who among us can through their literary genius persuade, and soften, and exalt, and purify the human heart as others like them have so often done in other parts of the world.

THE DOUBLE RELATION.

ONE part of religion lies in knowing the right relation of man to his God; the other part of religion lies in knowing the relation of God to man. Each one should learn as to how he ought to feel towards his God, and also how the God of his life feels towards him. The first great department of religion, therefore, shows forth the proper attitudes of the soul, the various relations in various circumstances which it must maintain, and aspire to, and labor for. Here we find the various forms of repentance, wringing words of sorrow and self-humiliation. Here we find the various manifestations of faith and reliance, expressions of utter self-surrender, and resignation to the Supreme Will. And numberless forms of prayer also, and hope, and aspiration, and vows of self-sacrifice and service. The devotional and practical experiences of the religious world are full of these, and they inspire and fill us, and take us far away from the scenes of selfishness and misery that we witness on all sides.

But there is a deeper penetration in religious men. They can, by communion and by meditation, find out Divine sentiments (let us say in all reverence) as cherished towards men in the different circumstances of life. The conscious communication of such sentiments when rightly appreciated, constitutes revelation. "Thus saith the Lord", though so often ridiculed by rationalists and unbelievers has often proceeded from a profound depth of spiritual truth. Man may speak *about* God using the third person. He may speak to God using the second person. And he may also speak *for* God using the first person. The Master may, and does speak through the servant. The Father hath spoken, and doth speak through the son. This, let us bear in mind, is only possible, when union with the spirit of God has taken place, and the weak mortal findeth the courage and grace to cry out "I and my Father are one." When the response to prayer is as distinct as the prayer itself, then is devotion complete and living. When the attitude of Heaven towards the suppliant is as distinctly perceived, as that of the suppliant himself towards the Deity, then only is a clear and definite relation between the two possible. When God states his demands as fully as man states his sorrows and wants, then are we at all entitled to un-

derstand the laws of demand and supply in the sphere of religious life. Our own devotions, however sweet, must be uncertain, and the work of hap-hazard, until we know in the words of God himself, that is to say until we have a clear expression of what is wanted from us by our Father. Let each soul, therefore, endeavour to know how and what is expected of him by the Holy Spirit. Let the sinner know how his Saviour feels towards him that he may pray the right prayer and be saved. Let the religious man discover what service his Master wants to have from him. No one can be fit to be a religious minister till he has discovered his own relation to his God, and has known how to interpret the voice of God to his people. No one can be a religious minister who does not know to represent men before God, and God before men.

ALONE IN THE WORLD.

THE highest aspiration of a loving worshipper of God is to live alone in the world. Love of loneliness is the inevitable and necessary result of the love of the One True God. Love naturally seeks its own gratification by enjoying the presence of its object in exclusion of everything else. And it is, therefore, that whenever a soul is inspired with genuine and ever-growing love for the Creator, she endeavours to withdraw herself from all things created in order to enter into deep, close, silent and rapturous communion with Him who is the object of her new-born love. It was the impelling force of this redeeming love which led great prophets, and great devotees of antiquity to renounce human society, and to retire to lonely mountains, caves, and sea-shores. Then solitude had its peculiar and sublime charm for the Aryan Rishis of our own ancient India as well as for other venerable sages of other quarters of our habitable globe. The ancients carried their love of solitude to such an extreme that their belief was that "whoever decides to live a godly life, must needs retire to the wilderness and keep no connection with society." To them to be alone in the world meant to cut off all ties that bind man to society. In their opinion no one but a recluse is really alone in the world. But theism presents to us quite a different doctrine. It emphatically asserts that a man of true faith can be, or rather is perfectly alone in the world, even when he is in the midst of his dearest and nearest relatives. He can feel himself quite alone in the din and tumult of a busy and overcrowded city. He can feel himself an exile, and an utter stranger upon this earth in spite of the sincere and steady affections which daily attend upon him. Because the man of God seeks nothing but God Himself; he dwells in God and beholds with his inward eye nothing but God. Everything else is unreal to him. He sets his whole heart upon God, and therefore keeps it delicately from being distracted by any other thing. The fascinations of this world are vanities to him and they can not, therefore, deceive him. He sees through them,

and is, therefore, always safe from their soul-killing influences. He knows his real position here, and remembers that he was brought into this world alone, and he shall have also to depart from it alone. There is none here who can be his companion always. The man of faith vividly perceives all this, and he instantly resolves to live, even when he is in his sweet domestic circle and among loving friends, as if he were perfectly alone. With his inner eye he beholds that his real home is somewhere else. But to lead such a life we must be in an advanced stage of faith. To live alone in the world when we are surrounded by our friends certainly is a very difficult thing. To the world at large, it has invariably proved a staggering problem which admits of no solution. But to men of grace it is a reality. They are alone even when they are in the midst of a vast multitude of their friends and admirers. They are sincere ascetics even when they seem to be in the fullest enjoyment of domestic affections, the happiness of the scenes around them.

Correspondence.

PROFESSOR RAMCHANDRA AGAIN.

To the Editor of the *Indian Mirror*.

MY DEAR SIR,—It appears that in the Sunday *Mirror* of the 13th instant your correspondent "A Theist" has not read or paid attention to my letter published in the Sunday *Mirror* of the 8th April last. I did not say that a theist's belief in God is "weak or ill founded" because it "is founded on conscience," but I said, and say now too, that it is not necessary for a theist to believe in God, far less to love and worship Him, for he does not believe in Him as the Moral Governor of the universe who is to Judge him and to send him to heaven or hell in the world to come according to his conduct in this world.

Whether this world is created by an Intelligent Being or God, or whether it is eternal, and its movements and changes are carried on by blind forces inherent in it, is a question of no religious importance to a theist, for his welfare hereafter does not depend upon it, and therefore, it is merely a question of philosophical curiosity to him for the solution of which he has no concern.

Thus, though the conscience and reason of a theist may incline him to a belief in God as creator of the world still, seeing that the conscience of others is against such a belief, he may not care or think about this disputed point.

In answer to your correspondent "A Seeker of God" I sent you my letter—dated the 8th instant. You have not published it in your issue of the 13th instant, but there is no doubt that you will kindly do so in your next Sunday *Mirror*.

This registered letter will certainly reach you and I hope that you will publish it also in a future number of the Sunday *Mirror* if not in the next, and oblige.

DEHLI,
16th May 1877.

Yours &c.
Y. RAMCHANDRA.

Devotional.

VAIN, O my God, exceedingly vain are the ways and affections of this world. They fill my whole heart with dust and ashes to think of them. I only want thee; thee only I ask. Not as I asked thee in the old days as a by-end, as a means to gratify my selfishness, but as the only end, as the only refuge I have in this world of cruelty and untruth. Visit me in my loneliness and guide thou my steps clear of the snares of pride and carnality. Like unto a solitary way-farer, let me walk amidst this heat and noise, leaning on the staff of thy truth and of thy righteousness, in thy name.

GIVE unto me a brother. My heart yearns after some one whom I may hold by the hand and love and trust in thy name as one with me in thee. Heavenly Father, without a holy human brotherhood religious life is like utter exile in this world. Who can share the heart's joys and sorrows as a brother can? Who can help us on in the path of purity and salvation as a brother can? Let not the Brahmo Somaj be deprived of the blessing of true brotherhood, O good God, but enable us to merge our many differences in the love and good will of religious brotherhood.

THE remembrance of the past haunts me like a hundred demons. What wert thou only yesterday? the mocking voice of sin calls out. Canst thou by well-doing atone for what thou hast done amiss? My God, my God, a sinner once, a sinner I shall always be. Bury me in the depth of thy presence. Let all thought of the past and of the future leave me while I am with thee. Let me be conscious of thee, and of nothing else. The blessed oblivion of the past no one can attain, but he unto whom thou givest it. The blackness of remembered iniquities no one can blot out but the unfathomable light of thine holy face. Let me be immersed and lost to myself in thy bosom.

Is thy God dead that thou shouldst despair? Is thy Master a stone, or a block that he shall refuse to give thee hope and compassion? Talk not of thy grief so much and do not justify thyself, there is one who will justify thee more than thou ever canst. Lord, thou art just, let the whole world be unjust. My Father, thou art compassionate to the poor, I have nothing to say if all others are cruel. Let me look up to thee, and find rest.

The Brahmo Somaj.

THE subject of the sermon preached in the Mandir, on Sunday last, was "God is the only centre which draws together all those who worship him, and without Him there can be no real union between man and man."

DABU BEJOY KIRSEN GOSWAMI will shortly proceed with his family to Baganchra, and reside there for sometime. We hope and trust the local Brahmo families will be greatly benefited by his residence in their midst.

BABU DINANATH MOZUMDAR has proceeded to Bankipore to celebrate the anniversary of the local Brahmo Somaj.

LAST Tuesday, the 15th of May, the marriages of the two daughters of Babu Ananda Chandra Nandi were celebrated with great *elad* according to the reformed rites of Brahmoism. The marriage took place in Kalkitcha, a village in Tipperah. The elder girl, Srimiti Gunamoyi, married Babu Guruday Singh, a teacher of Comillah Government School, and the younger, Srimiti Muktakesi, was married with Babu Divja Das Dutt, M. A.

BABU BANGA CHANDRA RAY, the Brahmo Missionary for East Bengal, has returned back to Dacca. He went to Noakhally and Barisal. The people of both the places, we hope, have been benefited by his visit.

THE MEETING AT THE BRAHMA MANDIR.

AN abstract Report of the proceedings:—

The weather being extremely bad the gathering was not so large as usual on such occasions. Still it consisted of more than a hundred. Many of the gentlemen already named as representatives by the principal Somajes were present. Unfortunately an accident prevented Babu Keshub Chunder Sen from being present at the meeting. In his absence the meeting was presided over, in the first part of the proceedings, by Babu Shib Chunder Deb, and in the latter part by Babu Durga Mohan Das. Babu Anando Mohan Bose, the Secretary to the Provisional Committee, detained in a case at Chittagong, requested me by telegraph to act for him.

The Report of the Provisional Committee (see *Indian Mirror*, May 6) was first read and laid before the meeting for discussion and adoption. While the objects enunciated in the Report were being considered and adopted, a discussion arose as to the propriety or otherwise of establishing the Society in the name of all the Brahmo Somajes in India. After a rather warm debate the following resolution was moved by Babu Sasipada Bannerji, seconded by Babu D. N. Ganguli and carried by a majority:—

"That a Representative Society be established in the interests of the general Brahmo public."

The contents of the Report were then gone through in detail, and the following is the order in which they stand after the corrections and modifications made by the meeting:—

I. The objects of this Society are to establish among the Somajes a bond of unity, to propagate Brahmoism by united effort and to further the general good.

Such measures alone should be devised by this Society as would in no way interfere with the present operations or agencies of any particular Somaj either in or outside Calcutta.

II. This Society shall seek to further these objects by various means, some of which may be mentioned below:—

(a) By collecting statistics and reports of the modes of working adopted by all the Somajes.

(b) By publishing books and tracts illustrating the principles of Brahmoism.

(c) By raising funds for the propagation of Brahmoism.

(d) By deciding upon and prescribing the ceremonies to be followed by the members of the Brahmo Somaj.

(e) By raising funds for the help and support of helpless and indigent Brahmo or Brahmo families.

III. It shall be competent for any Brahmo Somaj that has not less than five acknowledged members; and that meets at least once a month, for public worship, to return a representative. In the case of Somajes having more than 10 members, one representative for every ten may be returned, election being decided by the votes of the majority.

IV. A representative should in no case be less than twenty years of age, and he must be required to believe in the fundamental principles of Brahmoism.

V. Election of representatives shall take place at the end of each year. But this will

not prevent any Somaj from sending its representative during the year, if there be special reasons for doing so.

VI. This Society shall meet in Calcutta on the second Sunday of *Magh*, *Jaischa* and *Ashw*. In special emergencies the Secretary shall have the power to alter the day of meeting in accordance with the wishes of the executive committee, provided a notice to that effect be given at least a week before the day of meeting.

VII. In the month of *Magh* the annual meeting of the Society shall be held for the election of office-bearers, among whom shall be elected a Chairman, a Secretary, an Assistant Secretary and 12 members to form the executive committee. The office-bearers shall be *ex-officio* members of the committee.

VIII. The Secretary shall convene a general meeting on a requisition sent by any ten members.

IX. It shall be competent for this Society to appoint special committees for special purposes.

X. The above rules shall not be altered or added to except with the sanction of a general meeting.

After these rules were passed Pundit Sivanath Sastri moved:—

"That the gentlemen, who have been already named as representatives, be reckoned as members of this Society; that the following 12 members be constituted as an executive committee, and that Babu Keshub Chunder Sen and Ananda Mohan Bose act as Chairman and Secretary for the ensuing year."

The executive committee:—Babu Protap Chunder Mozumdar, Babu Kanti Chunder Mitra, Babu Trailokyanath Sanyal, Babu Gorgobinda Ray, Babu Umanath Gupta, Babu Grish Chunder Sen, Babu Shib Chunder Deb, Babu Durga Mohan Das, Babu Sasipada Bannerji, Babu Guri Charan Mahalanabis, Babu Umesh Chunder Dutt, and Babu Narendranath Chatterji.

This gave rise to a good deal of discussion, during which Babu D. N. Ganguli urged the advisability of appointing a second provisional committee to collect names and enlist members according to the new constitution. But after much debate, the above resolution was seconded by Babu Kalinath Dutt and carried by a majority.

Lastly it was moved by Babu Umesh Chunder Dutt and carried by a majority:—

"That Pundit Sivanath Sastri be Assistant Secretary for the ensuing year."

At last the meeting separated with a vote of thanks to the chair.

For a full report of the proceedings see *Dharma Tatwa* of the 15th *Jaischa*.

P. K. RAY,
For Secretary.

OUR minister, who is still continuing to live in the *Sadhan Kanan*, has published an exhortation (Athan) for common business people who frequent such places as the Railway Stations. We hope the call will be responded to and prove effective.

Literary and Scientific.

COLLEGE REGULATIONS.—The following regulations have been established at Dartmouth College in relation to scholarships, of which there are about ninety. No student shall receive a scholarship until he has been *ex-terminis* in college and proved himself worthy and is in full standing; but he may then receive the income from *three of his entrance*. All applicants for scholarships must give account of all property held in their own right and of income from all other sources, including what they receive as gifts, and also of all necessary college expenses. They must also pledge themselves not to spend anything for tobacco, liquors, billiards, or dancing. Any failure to furnish annually, or when required, correct statement of income and expenses, as above named, or any violation of the above pledge, or any serious failure to comply with the college rules, will be considered a sufficient reason for the

withdrawal of the scholarship after it has been assigned. Scholarships shall be assigned at close of each year, and any changes be made during the year that the Faculty may deem desirable.

Mrs. MARINEAU ON THEISM.—Miss Martineau pays the following graceful compliments to the theists. She alludes to Professor Newman and others:—"The class of metaphysical Deists,—who may be, by courtesy, called a class because they agree in being metaphysical, and in one way or another, Deists; but who cannot be called a sect, or a body, because it is scarcely possible to find any two of them who agree in anything with any approach to precision. One makes the Necessarian doctrine his chief reliance, while another denounces it as atheistic. One insists on the immortality of the soul, while another considers a future life doubtful, and a matter of no great consequence. Others belong, amid an unbounded variety of minor views, to one or another of the five sorts of pantheism. All these claim to be philosophers, and scientific in the matter of mental philosophy; while observers discover that all are wandering wide of the central point of knowledge and conviction,—each in his own balloon, wafted in complacency by whatever current he may be caught by, and all crossing each other, up and down, right or left, all manner of ways, hopeless of finding a common centre till they begin to conceive of and seek for a firm standpoint."

THE Prince of Wales while in Paris, presented Marshal MacMahon with a copy of Dr. Russell's description of His Royal Highness' "Tour in India," having first written on the title page: "To His Excellency Marshal MacMahon, President of the French Republic, from Albert, Prince of Wales."

MR. JOHN COLLETT'S temporary connection with the *Sindian*, *Sind News*, *Sind Kossid* and *Sind Samachar* establishments has ceased. The Editorial management of the *Sindian* and *Sind News* newspapers will be conducted as heretofore.

NAIN SINGH who has just received a Royal Medal from the Royal Geographical Society, is a Native of the mountainous district of Kumnun. As long ago as 1856 Nain Singh began his career as an explorer, under the Schlagintweits, Ladak and Cashmere, but soon after he took service under the Education Department, and was employed for several years as the Head Master of a Vernacular School near his native place. In 1863 Colonel Montgomerie of the Trigonometrical Survey, who has done most valuable work by training Natives for exploration, marked the ability of Nain Singh, by this time elevated to the dignity of Pundit. Colonel Montgomerie's trained explorers now form a considerable staff. But Nain Singh was the first who undertook to penetrate the mystery of Tibet, and his discoveries have traced the main lines for subsequent explorers. "In his first great journey," says the statement of his claims to the Royal Medal, "he for the first time determined the position of Lhasa, the capital of Tibet, besides surveying the course of the great River Tsanpo, or Brinhanputra, from its source to near its entrance into the Himalayan region." This task was accomplished in the years 1865-66 and its importance will be understood when it is said that up to that time we knew scarcely anything accurately and directly of the geography of Great Tibet.

Anecdotes and Incidents.

THE WALL.

In the year 1813, when the French occupied Akenburg, and were in possession of the whole surrounding country, the people were everywhere in the greatest distress. It was in the midst of a severe winter, and they momentarily feared an attack of the enemy.

In a farm-house, standing alone and close to the highway, a hostile attack was one day expected

with certainty, for the enemy must pass along that way. Parents, grandparents, and children remained clustered together the whole afternoon and evening, and the grandmother read to them out of an old hymn-book, a prayer for time of war, running thus: "May God build about us a strong wall, and keep back the enemy from our dwelling." All listened thoughtfully; but the son said to himself, "That is asking too much, that the dear God should build a wall around our house."

The afternoon and evening passed quietly away, as did also the night. They all wondered much at this, for they had heard the noise of the advancing army. When they ventured to go out of the house in the morning, behold, the snow was piled up before the house, on the side towards the roadway, like a high wall, and thus they had been saved from the enemy's invasion.

Then they all praised God who had thus graciously protected them, and the grandmother said, "So the good God did, indeed, build up around us a wall, why are you then so faithless in your hearts?"

A TENDER-HEARTED SPORTSMAN.

SPORTSMEN in foreign lands, like Gordon Cummings, are generally merciless in their butchery of birds and beasts. But an English officer in India tells how his love of sport was completely destroyed, in part by the influence of a Native guide, who held animal life to be sacred, and in part by the extraordinary affection of the animals for each other.

One day, when walking with his guide, he shot one of a pair of cranes that flew up from a river. "Stop," said the guide, "and see what the mate will do."

He stopped and looked. The mate alighted by the dead body, flew up again, returned again, exhibiting grief and affection such as the sportsman had not dreamed of. "It," he says, "penetrated me beyond expression, as I stood half stolid outwardly, and wholly ashamed and grieved inwardly."

That night, while the guide was sleeping, the sportsman took his double-barrelled gun, dear to him from the service of many years in England, and dropped it, with all his ammunition, into a deep pool of the stream, where he had shot the crane. He felt that the act was a kind of atonement for his thoughtless murder.—*Lucknow witness.*

Temperance

A MEETING of Hindus, Mohamedans and Native Christians under the presidency of the local European Missionary, was held last Thursday evening (3rd instant) in the Native town or *chowk* of Monghyr; and to me, as visitor to a first of the kind, it was unusually interesting. In the course of addresses of some speakers in the vernacular, the approval of, or assent to, any telling remarks was freely expressed by the crowd in repeated ejaculations. Some of them did not hesitate to interrupt and address by their own *impromptu* utterances, and the novelty was rather amusing than otherwise.

The advocacy of temperance met with a hearty response, and some thirty Hindus, Balus, and a few Mohamedans, came forward at the close of the meeting and subscribed to the pledge of total abstinence. In the course of booking names one Hindu stepped forward and asked to be allowed a word; and, addressing the chairman, he said: "I tell you, Sir, I will never drink if your Government will only shut up all the grog-shops: and as long as they do not, I shall have my fill, and here I go" (holding up a rupee as he walked out). That Government has the largest interest in the nefarious traffic is not to be denied; but whether it is justified in a sort of lawless and reckless carrying on of the liquor sale is the question. Grog-shops appear to be opened without any reference to the population or extent of the town or district. We have quite a knot of shops in the same corner of the town, as if the Government in the exercise of its tender mercies had abandoned that section of the people to perpetual drunkenness. It is very

desirable that these shops should in future be planted at the gates of Excise Officers themselves that they may be officially identified with the traffic which maintains them.

Miscellaneous.

ESTHETIC THIEVES.—Thefts of famous paintings are becoming common; but nothing could be more foolish than to steal a work which can be of no possible value to any one but its owner. The fifty-thousand-dollar painting of Gainsborough's, stolen in London two years ago, has never been recovered and must be a constant torment to its holder. But some foolish thief has stolen from the Berlin National Gallery a "Virgin and Child" by Jan Van Eyck, which could not be sold for fifty cents, although it was of great value in its proper place.

THE MILLENNIUM.—"I am convinced that the world is daily growing better," remarked the reverend gentleman to a brother clergyman. "My congregation is constantly increasing." "Yes," interrupted the brother, who happened to be a penitentiary chaplain, "and so is mine." And there the discussion on the early arrival of the millennium dropped.

EXPECTED INTELLIGENCE.—Recently a Justice of the Peace in Michigan, having been hunted up with some difficulty by a telegraphic messenger with a despatch announcing his wife's death, refused to pay the charge of one dollar for delivery. He said: "I ain't going to pay for that news, for I've been expecting the old woman to die for some time."

HOME FOR FALLEN WOMEN.—The Home for fallen women at Mazagon has been established for five months. There are six women and two children in it. Applications for admission are constantly made, and the present building will accommodate twelve women. Their time is employed in various ways of industry. For the number mentioned and all expenses connected with it the sum of 200 rupees monthly is needed. Many friends have kindly aided, and the Home has been supported thus far by private contributions. This work has been undertaken in faith and prayer. This public statement is made in order that many who have not yet aided, may be made aware of the need, and aid, according to their ability, by donations or regular subscriptions. Ladies interested in this work are invited to visit the Home which is under the superintendence of Mrs. Rait. Address Mrs. Rait, care of Jas. Morris, Esq., C. E. Gowala Tank Road, Bombay.

PHYSICAL COURAGE.—As there are faggots and straw, so is there courage and courage—a truism apparently unknown to the *Indian Mirror*. Physical courage, we are told, "is just one of those qualities which the inferior animals share with man, and the more ferocious a brute is the more courageous he is." As a rule, the truth is directly the reverse of this. The brute creation from the highest to the lowest are timid in presence of man, and seldom attack except under the impulse of terror or starvation. The courage, for instance, that the Turks are just now displaying is of a much higher order than any ever manifested by the most savage animals. The latter may have ferocity, but they lack calm pertinacious determination. They seldom attack a more powerful animal, and naturally they are devoid of that grander resolution which sends men forth to face fearful odds.

For the ashes of their fathers,
And the temples of their gods.

It is a bad sign when either a people or an individual decries the noble quality of courage, which is something very different from mere brutality. Perhaps, however, the *Mirror* would approve of the sentiments expressed in jest rather in earnest by Alexander Browne in his "Life of Horace," published in 1666, who says in defence of the "*parvulus non bene sedit*"

that "a soldier is no more bound to fight when he is out of his humour, than an orator to speak when out of his wits; nor is it prudent for man of wit and learning to have his brains beaten out by one that has none." Most of us have laughed at Marryat's hero who had the heart of a lion, but the legs of a hart, so that when his lion's heart led him to the foot of the deadly breach, his hart's legs carried him off far away to the rear. We trust that this is not the sort of courage the *Mirror* would most admire.

Selection.

THEOLOGY PROGRESSIVE.

FIRST, there is the essentially progressive element in religion itself. Lord Macaulay, in his celebrated essay on Rankin's "History of the Popes," maintains with all the exuberance of logic and rhetoric that Theology differs from all other sciences. In this respect it was in the days of the patriarch Job, such it must be in the 19th century and to the end of time. No doubt, in religion, as in all great subjects of human thought, there is a permanent and unchanging element, but in everything which relates to its form, in much which relates to its substance, the paradox of our great historian is as contrary to fact as it would be crushing to our aspirations if it were true. In the practice of theological controversy it has been too much the custom to make the most of differences and the least of agreements, but in the study of the past it has been too much the custom to see only the agreements and not the differences. Look in the face the fact that the faith of each successive epoch of Christendom has varied enormously from the faith of its predecessors. The variations of the Catholic Church, both past and present, have been almost, if not quite, as deep and wide as the variations of Protestantism, and these variations, while they show that each form of belief is but an approximation to the truth, and not the whole truth itself, contain the surest indication of vitality. In the whole body of religious belief the conceptions of the relations of man to man, still more of man to God, have incontestably altered with the growth of centuries. Not to speak of the total extinction of ancient polytheism and confining ourselves within the limits of the Christian faith, it is one of the most consolatory fruits of theological study to observe the disappearance of whole continents of useless controversies which once distracted the world. What has become the belief, once absolutely universal in Christendom, that the waters of Baptism were an indispensable condition of salvation; that innocent children, if not immersed in the font, were doomed to endless perdition? Or where are the interminable questions respecting predestination and justification which occupied the middle of the 16th and the close of the 18th century in Protestant churches? Into what limbo has passed the terrible conflict between the Burghers and anti-Burghers, the now United Presbyterians? What do we now hear of the doctrine of the double procession or of the light Mount on Tabor, which in the ninth century and the fifteenth filled the mind of the Eastern Church? These questions were for the time the whole of theology, they occupied the whole horizon; but they are now dead and buried, and for us, standing on their graves, it is idle to say that theory has not changed. It has changed. Religion has survived its old changes, and this is the historical pledge it gives that it will survive a thousand more. Even the mere removal of what may be called dead matter out of the path of living progress is of itself a positive sign; but the signs of the capability of future improvement in theology are more direct than this. No doubt theologians have themselves to thank for its rigid immutable character. Strict philosophers like Lord Macaulay ascribe to their beliefs the Jesuit's maxim, "*Sint ut sunt aut non sint*," which has been too often accepted in all Churches for any Church to complain if they have been taken at their word; but already, as far back as the Reformation, there are many indications of a deeper insight,

exceptional and quaint, but so expressive as to indicate for Christianity even then the widest range. It was clear to John Knox, the Reformer, the preface to whose first Confession contains the following:—

"We conjure you that if any man will note in this our Confession any article or sentence repugnant to God's Holy Word it would please him of his gentleness and for Chirstain charity's sake to admonish us of the same in writing; and we upon our honor and fidelity, do promise him satisfaction from the Holy Scriptures of the due reformation of that which he shall prove to be amiss."

And, perhaps, even more striking is the like expression in the well-known address of the first pastor of the Pilgrim Fathers before embarking on the enterprise which was to issue in the foundation of new Churches and new Commonwealths beyond the Atlantic:—

"I am verily persuaded that the Lord has more truths yet to come for us, yet to break forth out of his holy word. The Lutherans cannot be drawn to go beyond what Luther saw; the Calvinists stick fast where they were left by that great man of God, who yet say not all things. Though they were burning and shining lights, yet they penetrated not into the whole counsel of God, but were as willing to embrace further light as that which they first received. I beseech you to remember that it is an article of our Church's covenant that you be ready to receive whatever truth shall be made known to you from the written Word of God."

"Noble words," says the eloquent historian of the Dutch Republic; "words that bear fruit after centuries shall go by." They are, indeed, the charter of the future glories of Protestantism, and, perhaps, of Catholic Christianity. Well did Archbishop Whately, in the course of a proposed change in the constitution of the Church of England, exclaim:—"I will not believe that the Reformers locked the door and threw away the key for ever." It is in the light of this progressive historical development that the Confessions and Liturgies, doctrines and usages of former times, find their proper place. Any of them taken as the final expressions of absolute truth are misleading; each of them, even the most imperfect, may be taken as the various phases and steps of a Church and a faith whose glory it is to be perpetually advancing toward perfection.—*Dean Stanley.*

Telegraphic Intelligence.

Reuter's Telegrams.

GERMANY AND FRANCE.

BERLIN, MAY 25.

The Berlin semi-official journals have assumed a hostile tone towards the French ministry. The diplomatic relations between Germany and Italy are very intimate.

THE SIEGE OF CONSTANTINOPLE.

CONSTANTINOPLE, MAY 24.

Constantinople is placed in a state of siege. The demonstration of the forces only numbered 2,000. A deputation of five of them was admitted to the Turkish Chamber of Deputies and demanded certain ministerial modification. A Court-martial is ordered on the Governor of Ardahan fortress, with reference to the retreat of the Turkish forces from that place before the enemy. The Roumanian troops are moving towards the west, and 85,000 men are already concentrated on the upper and middle Danube. The river has settled down, but it is not probable that the passage can be made before the middle of June.

LONDON, MAY 26.

The latest advices from the seat of war in Asia Minor state that the Russian troops are making rapid marches towards Erzeroum, and that the Vangard has already reached Olti, whilst the left wing is marching towards Diarbekir, and the centre has commenced bombarding the outskirts of Kara. The position of the Turks in the Asiatic Provinces of Turkey is considered critical.

ERRATUM.

Correction in telegram, dated Constantinople May 24.—Please read "Russ an troops in Roumania," and not "troops of Roumania" as given.

Law

HIGH COURT.

ORIGINAL SIDE.

FERRMPTORY CAUSE BOARD.

FOR

Monday, the 28th May, 1877.

BEFORE

The Hon'ble Mr. Justice Macpherson.

UNDEFENDED CASES.

Narain Sing v. Kassorai & anr.—Shamokl-hone Dutt.

Huruloll Cundu v. Russickoll Mitter—Gillanders.

Obhoyram and ors v. Kadernath Paul and anr.—Camell.

Chander Cumar Bonnerji v. Joygopal Mitter—Bhubun Mohun Doss.

Narmull and ors. v. S. M. Bindarane Dossce and anr.—Pittar and Wheeler.

S. M. Manickomoye Chowdranee v. Nub-bokissore Roy—G. C. Chunder.

S. M. Bhootomoney Dossce v. S. M. Shama-soondery Dossce—Zorab.

DEFENDED CASES.

(For Judgment.)

Gopauloll Sett v. Tariney Churn Bysack and ors.—Watkins—Trotman, Rogers and Remfy.

(Settlement of issues.)

Ramloll Mullick and ors v. Bulloramdoss Mullick—Ghose and Bose—Swinhoe and Co.

Bolloye Chand Mullick v. S. M. Rungunmoney Dossce and ors.—Rutter—Hart, Sen and Farr, Remfy and Rogers.

Rajendronauth Dutt and anr. v. Radhica-per-sand Dutt and ors.—P. N. Bose—U. L. Bose, A. T. Dhir, Sen and Farr.

(Final Disposal.)

Surrut Chunder Paulit and anr. v. S. M. Promodini Dossce (pt. hd.)—G. C. Chunder—Watson.

Sittaram v. Gopaul Chunder Bysack and ors.—Gray and Co.—G. C. Chunder, Watson.

Roy Lutchemput Sing v. Gopaul Chunder Bysack and ors.—Beely and Lutter—G. C. Chunder, Watson.

Golaup Chund and anr. v. Gopaul Chunder Bysack and ors.—Swinhoe and Co.—G. C. Chunder, Watson.

Hem Chunder Chatterji and anr. v. Ramlochn Sircar—P. C. Mukerji—Bose and Dutt.

Traunath Chatterjee v. Sricamunath Neoghy—Ghose and Bose—G. C. Chunder.

D. N. Tamvaco v. Joykissen Chatterjee—Moses—Carruthers.

S. M. Biddomookey Dossce v. Kadernath Sadkhan—Francis—Sen and Farr.

Nundallal Dass v. Anundallal Doss—P. C. Mookerji—Trotman and Watkins.

Kally Coomar Mookerji v. Radhakriste Mohunto—Sittanauth Doss—Ghose and Bose.

Shaw Golum Ally v. Musst, Woorzenissa Bibee—Sittanauth Doss—Bose and Dutt.

A. H. Gowenlock v. A. Apar, jr.—Sen and Farr—Fink.

Khetterpaul Sresteorutno and anr. v. Coomar Woopendrokrishna Deb—Rogers—Trotman and Watkins.

BEFORE.

The Hon'ble Mr. Justice Kennedy.

DEFENDED CASES.

(Final Disposal.)

S. M. Kaylaskameene Dossee v. S. M. Kadumbeene Dossee (*pt. hd.*)—Pittar—Remfré and Rogers.

S. M. Kadumbeene Dossee v. S. M. Koylaskameene Dossee—Remfré—Wheeler, Pittar.

Muttilloll v. Loll Chand Chunder—Orr and Harris—Defendant in person.

Dwarkanauth Dutt v. Hookum Chund and ors.—Pittar—Mitter and Bhunjoo.

Noro Chunder Mitter and anr. v. Nilcomulji Mitter and anr.—Mitter and Bhunjoo—G. C. Chunder.

Prem Chand Coondoo and anr. v. Nobinkisto Cowar—Mitter and Bhunjoo—Dover.

C. N. Stephen v. G. Hunter—Carapiet—Chick.

Shaik Nuseeroodeen v. Ramrutnan and anr.—Orr and Harris—Pittar.

F. Molzheim and ors. v. Protap Chund—Trotman and Watkins—Dutt and Mitter.

Koonjobehary Dhuir v. Nursing Chunder Day—Bose and Dutt—Carruthers.

S. M. Prosonomoje Dossee v. Muddosooodun Sakkhan—T. N. Roy—Sen and Farr.

S. M. Sorodecomary Dossee v. Goonomoney Day and ors.—Remfré and Rogers—Nemy Ch. Rose, Shamokhone Dutt.

POSTAL NOTICES.

Mails for Madras, Ceylon and the intermediate Ports, Mauritius, Botania, Singapore and China for transmission per French Steamer *minam* will be closed at the General Post Office on Saturday, the 2nd June, 1877, at 7 P.M.

Mails for Persian Gulf for transmission per Steamer from Bombay, will be closed at the General Post Office on Sunday, the 27th May, 1877, at 7 P.M.

Mails for Madras, Ceylon and the intermediate Ports for transmission per steamer *Madura*, will be closed at the General Post Office on Monday, the 28th May, 1877, at 7 P.M.

Mails for Madras and Ceylon for transmission per P. & O. Steamer *Dokkara*, will be closed at the General Post Office on Monday, the 28th May, 1877, at 7 P.M.

The next Overland Mail *via* Bombay will close at the General Post Office on Tuesday, the 29th May 1877, by which mails for Mauritius, St. Denis, Reunion, Zanzibar, Mozambique, Delagoa Bay, Natal, Cape of Good Hope, the Comoro Islands and Madagascar can be forwarded.

2. Book post and pattern packets must be posted on the 28th May 1877.

N.B.—The Letter Box will close at 7 P.M. precisely, after which hour Overland letters, fully prepaid and bearing an extra postage of two (2) annas on each cover, will be received up to 7-30 P.M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P.M.

MONEY MARKET.

Government Loans.

1 Per cent., promissory Notes Rs. 97 8 a	97 10
4½ Per cent., of 1870 (1885)	101 8 a 101 12
4½ Per cent., of 1871 (1891)	100 8 a 100 12
4½ Per cent., of 1872 (1879)	97 12 a 98
5½ Per cent., of 1859-60 (1879)	101 12 a 2

Government Debentures of 1867.

5 Per cent., for 10 years (1877) Rs. 99 8 a	99 12
5 Per cent., for 15 years (1882)	101 2 a 101 4

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884) Rs. 110 4 a	110
6 Per cent., of 1865 (1885)	111 8 a 112 0
6 Per cent., of 1866 (1886)	112 0 a 112 8
6 Per cent., of 1867 (1887)	112 8 a 113 0
6 Per cent., of 1870 (1890)	113 8 a 114 0
6 Per cent., of 1872 (1892)	114 8 a 115 0

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1—8½
Ditto ditto, at 3 months' sight	1—8-3-4
Ditto, on demand, above £500	1—8½

Bank of Bengal Rates.

Minimum rate of Interest	... 12 per cent.
Ditto Discount	... 13 "

Latest News.

—Now that Sir Richard Temple's influence is removed from Madras, a more humane famine policy is setting in. Stringent orders have been issued to Tahsildars to inform all village Munsiffs that they will be held responsible for actual cases of starvation occurring in their respective limits; and that when persons are in danger of starvation or in great distress they are to be fed and cared for till strong enough to be passed on to the nearest camp; and that village officers will be reimbursed for any necessary expenditure on bills being submitted by them.

—EUROPEAN note-forgers seem to be getting plentiful in this country. The arrest of Mr. Greshenwhite has been followed by that of another European note-forgery, named Macdonald, at Gwalior. He is said to be a desperate character, and considerable trouble was experienced in arresting him. Although there were four sowars as an escort while the prisoner was being taken to Morar he attempted to jump out once.

—THE *Native Opinion* of Bombay has no high respect for the Justices of Bombay. It says:—"Since the introduction of the Bombay Municipal Act, the body of our Justices of the Peace has grown nearly effete; but though it has lost much of its former power and usefulness, it would seem, it has grown strong in the enacting of those farcical scenes of effrontery which had so eminently unfitted it for the proper discharge of Municipal work during the regime of a well-known Municipal Commissioner of Bombay."

—ALL sorts of Conference are sitting at Simla at this moment. The one for the discussion of the proposed new commercial treaty with Portugal has not yet concluded its labors. One of the most interesting questions brought before the Conference is that of the relative merits of Goa and Carwar as ports for the Southern Mahratta Country. Mr. T. C. Hope, one of the members of the Conference, is strongly in favor of Carwar.

—CHINESE labor, it seems, is about to be introduced into London, as it has been in some American cities. The visit of the Chinese Embassy has, it is said, prompted a Hongkong firm to enter into a contract with a London shipping firm for supplying London with Chinese servants, especially cooks and laundrymen. These Chinese immigrants bind themselves to pay one-half their earnings to the firm which sends them out, the firm in its part undertaking to procure them employment here, and maintain them until they have work to do.

—THE storm at Madras has done considerable damage to the harbour works.

—THE Madras mail trains have been greatly delayed during the last several days, owing to the breaking of the line, by the heavy weather that has prevailed in that Presidency.

—EFFORTS are being made by the Akhund of Swat to make the Shias of Tira and the Sunni tribes coalesce and join with his own disciples of Swat and Bijaur to engage in a *jehad*; and he has written to the ruler of Kashgar and of Der with the same object.

—THERE is an *ad* in circulation among certain classes of people in Cabul, that the Amir has written to the British Government to send as before an ambassador to his Court.

—THE Maharajah of Cashmere has resolved to set up a telegraph line between Srinagar and Jammu, and has appointed for the work two Engineers who are to survey the line, and to submit an estimate of the probable expenditure. The people of the wild country, through which the line would pass, fancying some evil which might result from the communication, rose against the Government and opposed the survey of the line. The Maharajah has sent an intelligent official, backed by six regiments of infantry troops, to explain the utility of the work to the people.

—THE Sirdar of Atari, a Punjab chief, lately went to a certain tank to bathe, accompanied by a couple of domestic servants. He customarily put on a pair of golden bangles on his wrists, some ear and finger-rings, a necklace, &c. Some *badmashes* followed and watched him at a distance; when the Sirdar entered the water, the *badmashes* approached the spot, and beat and dispersed the servants; when the place was clear, they overpowered and stunned the Sirdar with a few strokes of their blue coons; as he fainted, they took off the jewels and ran away.

—THE Amir of Cabul has sent a message to the Ruler of Kashgar, asking him to state how many troops he intends to send to Turkey for assistance in the warfare; intimating his readiness at the same time to join the Moslem standard. The old Akhund of Swat is not remiss in his exertions to excite and persuade the sturdy and unruly Afghans to join the crusade.

—THE total military strength of Afghanistan is three lacs of all descriptions of arms, *viz.*, one lac sowars, 1½ lacs infantry, and the remainder volunteers. 1½ lac troops are now at Candahar.

—It is said that Setolia Ahily, the son-in-law of Scindia, and a leading Jagirdar, has, at the instigation of his English teacher, who is now Tahsildar of Ponri, and of a Mahratti teacher, enacted a stamp law and introduced stamped paper into his estate quite against the custom of the Gwalior State. Scindia promptly came down upon the illegal act. He has fined his son-in-law Rs. 5,000 and has made the Tahsildar over to the Dewanie Court.

—MR. SHASHIHA SHASTRY, the Dewan of Travancore, is about to retire from the high office which he has worthily held for the past five years. Chellappah Pillay, the Chief Justice of Travancore, is pointed out as the future Dewan of that State. Chinual Row, a high Unconvenanted official, is also mentioned in connection with the Dewanship.

—SOME of the Bengal Civilians, now employed on the famine districts in Madras, are said to be treating the subordinate officials, including Tahsildars, in a rather ungentlemanly way. The discourtesy of the Bengal Civilians is getting proverbial.

—THE natives of New Guinea smoke bealths instead of drinking them.

—MR. TUDOR TAYLOR, of Bombay, has made himself famous by protesting against the nomination of a Native gentleman—Mr. Dasaiboy Frangji—as Chairman of the Bombay Bench of Justices. Even the *Bombay Gazette* is forced to admit that Mr. Dasaiboy is quite qualified to fill the office of Chairman. He once filled it with credit to himself. He is one of the Police Magistrates of Bombay.

—The Simla correspondent of the Lahore paper says:—"Talking of Shere Ali, a curious rumour has been whispered about Simla, traceable, it is said, to a very well informed source; to the effect that, the subsidy of which one has heard so much, and which it was supposed, was to secure the active friendship of Afghanistan, and said the Amir in keeping his army and people in order, has not been received at all. If it be a fact that the Amir has not fingered the money, we have a forcible explanation of the ill-feeling and distrust, on his part, of which we have heard so much during the past few months!"

—A Madras correspondent writes:—"Now that we have got rid of Sir Richard Temple, we have a chance of getting better work done in a quieter way, without any flourish of trumpet, in fact, by Mr. Puckle, acting Third member of the Board of Revenue, who has been appointed famine delegate by this Government and who has been furnished with special instructions as to the main points to look to."

—The Mussulmans of Madras, who have got up a movement to raise subscriptions in aid of Turkey, although strong in numbers are very poor.

—As in India so in England trade is so bad that people cannot afford to go to law, and there has been much complaining at the assizes all through England at the paucity of civil cases.

—Two old Indians, Lord Strathairn (the Sir Hugh Rose of other days) and Lord Napier of Magdala will, it is expected, receive the crowning military distinction, the field Marshal's baton, on the Queen's birth-day.

—In Germany postage stamps are now used for telegrams, and the especial telegram stamps laid aside. It is suggested by a Madras paper that the example should be followed in India.

—Munir Pasha or his visit to Paris is going to London.

—A war in the Persian Gulf looks imminent. Preliminary enquiries are being already made at Bombay regarding transport tonnage for the Gulf.

—The Carg Coffee Planters' Association complain that a great number of Mysore coolies are dying, owing to the absence of sufficient provision by the Mysore authorities.

—CHOLERA and small-pox are increasing alarmingly on the Nilgiri Hills.

—The Pioneer announces an important fact. "The Amir of Cabul, hard-up as he has always been, never sent for the last ten lacs of rupees offered him by the British Government,—declining the subsidy on the score of its being too little for his acceptance." This shows why he is so displeased with our Government.

—It is stated that Native Princes will advance money to the British Indian Government at 6 per cent. and that the loans will be taken up at par.

—THE Sheikh-ul-Islam, by whom a holy war, against Russia only we suppose, has been proclaimed, is the chief priest of Mahomedanism at Constantinople.

—The Bombay Gazette hears that it is probable the Chief Justices of the High Courts of Bengal and the North-West Provinces will have the papers in the Fuller case brought before Parliament.

—THE feeling of the House of Commons against Sir Geo. Campbell is said to be so strong that there is a danger of his advocacy damaging whatever subjects he may take in hand.

—THE Khedive has announced that he will assist the Sultan so far as his obligations to his European creditor permit him.

—It is stated that Colonel Lewis Penn, C. B., who behaved so gallantly at the capture of Magdala, and who is now at Ahen, has been offered, and will probably accept, one of the highest commands in the Turkish army.

—ODUBH's Memorial to the Secretary of State against the destruction of her separate administration has been sent up, signed by no less than 15,000 Talukdars, Zemindars, nobel-men and gentlemen inhabiting the Province.

—THE Brahmins of Puna predict that the Monsoon in the Bombay Presidency will burst on the 5th of June.

—IMPERIAL sanction will be given to the construction of the proposed line from Raiwind to Ferozepore.

—Among other passengers in the P. and O. steamer *Bangalore*, which arrived at Galle from Australia last week, were the English Cricketers. They had some exciting and closely contested matches in New South Wales and Victoria.

—THE Army and Navy Gazette states that a Russian officer has received permission to make a tour of inspection of all English dockyards and such Government establishments as he may desire to visit.

—THE Khedive is about to despatch a body of some 3,000 troops to Constantinople. It is stated that Iskender Khan, nephew of Shere Ali Khan, of Afghanistan, has offered his services to the Sultan of Turkey.

—THE Duchess of Edinburgh came up to London from Windsor on the 29th April last, and attended a special service at the Russian church for the success of the Russian troops over the Turks. The Duchess dined in the evening at the Russian Embassy, and afterwards returned to Windsor Castle.

—THE Truth says:—"A tax on petitions has been suggested as a means of relieving the finances of India. Our Chancellor of the Exchequer might work out this idea and realise a considerable income from such a source, and I would suggest his carrying it still further by taxing addresses, especially Royal ones."

—THE same paper says:—"It may interest the reader who pays regard to Church matters to learn that the Hindu high priest of the Temple of the Seths at Brindaban derives an annual income considerably above that which is drawn by the Indian Metropolitan of our Church. The Native's name is Swami Rangacharya, and his income, exclusive of 'cessional', p. cessus, is assessed by Government at 93,000 rupees. And Priest Rangacharya is by no means the wealthiest lord of a Hindu temple."

—A MAN named Rungia committed a disgraceful assault on Mr. Kistrawary Iyengar, Assistant Commissioner, Bangalore. He struck Mr. Iyengar on either shoulder with the slipper. He had the man immediately arrested and made over to the Police. Rungia was appointed to Mr. Iyengar for the post of peon. He was tried by the Deputy Commissioner of the Bangalore District, found guilty, and sentenced to six months' rigorous imprisonment.

—SIR RICHARD TEMPLE's first leave at Bombay was well attended.

—A LATER telegram from Bombay says that the rumoured enquiry about transport tonnage for the Persian Gulf is quite a mistake.

—THE moonson portents have disappeared from Bombay.

—AN extraordinary number of the *London Gazette* has been published which contains a Royal Proclamation, in which the Queen enjoins all her subjects to observe strict neutrality in the war pending between Turkey and Russia, on pain of Her Majesty's high displeasure. The *Gazette* also publishes a letter from Lord Derby to the several Government departments on the same subject.

Local.

THE Town Band plays between 6-30 and 7-30 P. M. every day. (Those visiting the Eden Gardens should take note of the fact.)

A VERY interesting letter from Mr. Dall was published in yesterday's *Mirror*. It ought to encourage our young men to be as enterprising travellers as Pundit Nain Singh who has just received a Royal Medal from the Royal Geographical Society. Mr. Dall informs us that a young Bengali student of the Presidency College is preparing to go to Europe, in order to complete his education there. He is already in correspondence with some friends there.

THE subscriptions in aid of the Defence Fund for Miss Mary Donnelly, are being received by the Editor of the *Indian Railway Service Gazette* at Jabalpur, in addition to those which the Editors of some Bombay newspapers are collecting. Miss Donnelly's father is a Railway man. Her parents are poor.

ANOTHER young Bengali gentleman, Babu Unesh Chatterjee Mukherji, has just returned from Edinburgh a successful medical student. He won high honors in the Royal College of Surgeons. He holds most creditable testimonials from some of the distinguished men in Edinburgh. He took up five subjects for examination, though the usual practice is to take up three, and he has passed in all of them most successfully. He is a good Sanskrit scholar, and in the *Times* with Professor Max Müller about the Sanskrit translation of the Imperial Title of Her Gracious Majesty the Queen. He will join the Government medical service.

THE *Hindu Patriot* says that the appointment of Mr. J. G. Apcar, Barrister-at-Law, as Senior Professor of Law at the Presidency College, vice Mr. Ingram, "is generally considered not satisfactory." But, in this country, it is not ability generally, but influence with a few high Government officials, which makes the man.

THE *Endishman* is getting positively mischievous. It says:—"It is reported that to assist in the deliberations of the University text-books committee is not the sole object for which the Hon'ble Kristo Das Baul has gone to Simla. In the distribution of honors, which is said to be about to take place on the Queen's birthday, Kristo Das is put down for a C. S. I., at least, if not a K. C. S. I."

THE latest additions to the Zoological Gardens are two fine tigers.

THE P. and O. S. N. Company's S. S. *Cathay* Commander R. T. Dundas, arrived in Bombay harbour, on Tuesday last, with the English mails of the 4th May on board. The following is the list of passengers:—

From Southampton.—Captain and Mrs. Garbutt, Miss Inskip, Rear-Admiral Corbett, C. B., Lieut. Smallpiece, Mr. W. H. Perry, Lieut. Holmes, Lieut. Miss Russell, infant and child, Sub-Lieut. Hughes, Mrs. Whyte, Mr. and Mrs. Halpin and Mrs. Day.

From Brindisi.—Hon'ble R. West.

THE next Overland Mail will leave Calcutta on Tuesday next.

AT the Alipur Sessions yesterday before Mr. O'Kinealy, Additional Sessions Judge, the case against Barley, lately employed as an Inspector in the Canal Department, who is charged with having received an illegal gratification as a public servant, is going on. Mr. Bell, instructed by the Government Solicitor, has appeared for the prosecution, and Mr. Piffard, instructed by Mr. Lackersteen, has appeared for the defence.

THE result of the drawing of the Umballa Derby Sweep is published by two of our contemporaries. There were 25,334 tickets issued representing Rs. 253,340. The first prize is for about Rs. 151,630, the second for Rs. 56,880, and the third for Rs. 13,960. Starters 8,450.

MR. DICKENS, the Civilian Magistrate of Calcutta, bids fair to gain as much distinction as Mr. Pellew, the Magistrate of Howrah, has already done. The following scene occurred between him and Mr. Hume, the Crown Prosecutor in certain case:—

THE Magistrate remarked to Mr. Hume that he did not wish him to go any further, as it was his intention to call upon the prisoner for his defence.

MR. HUME observed, with due deference, that it was usual for the prisoner to go into his defence and call his witnesses after the case for the prosecution had closed, and that he wanted to go on with his case.

MAGISTRATE.—I don't require you to carry the case further; I have told you so three times.

MR. HUME on that sat down, and in conversing with Mr. Fink, who was seated next to him, remarked in an under-tone,—"I am responsible for the state of the record in the event of an appeal." The Magistrate, who had apparently overheard this, remarked:—"The Court is responsible."

MR. HUME (rising).—Your Worship—

MAGISTRATE (in a loud tone).—Hold your tongue Sir.

MR. HUME sat down, and the case proceeded and was finally adjourned, after which the Magistrate retired into his room. On the Magistrate resuming his seat, Mr. Hume observed to His Worship that after what had occurred it would be very difficult for him to appear to conduct a case for the prosecution in future before him. He was not aware of having been insolent or disrespectful to the Bench, and, as a matter of fact, he was sure that, if His Worship had only heard what he had been about to say, he would never have addressed him in the manner that he did. He had been practising before the Police Courts for the past seven years, and had never before been thus addressed, except by His Worship.

MAGISTRATE.—But you said that you were responsible for my records.

MR. HUME.—No; I was about to inform your Worship respectfully that, as a matter of fact, I am responsible for the state of the depositions, when your Worship interrupted me with the words,—"Hold your tongue, Sir," which was very unjustifiable; and, under the circumstances, I must carry this matter further.

MAGISTRATE.—Very well, Mr. Hume.

MR. DICKENS should be taught as good a lesson as his brother-Civilian, Mr. Pellew, has already received.

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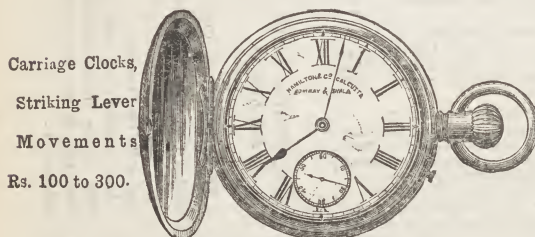
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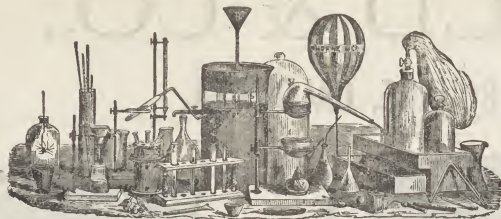
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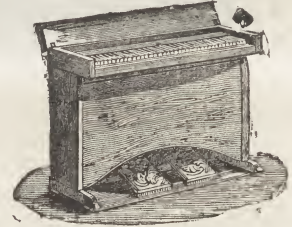
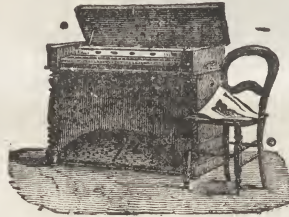
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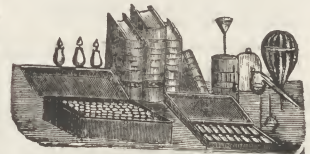
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UPWARDS.

Arrive at Serajunge on Monday,	23rd April.
" Kallyngunge " Tuesday,	24th "
" Doobree " Wednesday,	25th "
" Gowalpara " Friday,	27th "
" Gowhaty " Saturday,	28th "
" Tezporo " Monday,	30th "
" Dunsiri " "	" "
" Mook " Wednesday,	2nd May.
" Kokela " "	" "
" Mook " Thursday,	3rd "
" Desang " "	" "
" Mook " Friday,	4th "
" Debrooghur " Saturday,	5th "

DOWNWARDS.

Leave Debrooghur on Monday,	7th May.
Arrive at Desang " "	" "
" Mook " Tuesday	8th "
" Kekela " do,	8th "
" Mook " do,	8th "
" Dunsiri " do,	8th "
" Mook " Wednesday,	9th "
" Gowhaty " Friday,	11th "
" Gowalpara " Saturday,	12th "
" Doobree " Sunday,	13th "
" Kallyngunge " Monday,	14th "
" Serajunge " do,	14th "
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The Indian Mirror

SUNDAY EDITION.

VOL. XVII.]

CALCUTTA, SUNDAY, JUNE, 10, 1877.

{ REGISTERED AT THE
GENERAL POST OFFICE. } [No 135

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Editorial Notes

WE are glad to learn that Lord Northbrook has kindly presented to the Library of the Albert Institute a hundred volumes of standard English works. They formed part of the library of His Lordship's late uncle, Mr. Thomas Baring. It cannot but be gratifying to Lord Northbrook's numerous friends and admirers in India, and to the Native community generally to find that His Lordship continues to take the deepest interest in the welfare of this country.

MR. MONCURE CONWAY is certainly gaining in literary reputation and general influence whatever his Christian opponents might say. But clever as he is why can he not find the patience to deal with his adversaries with greater generosity and politeness. In noticing the criticism made on his book in the *Christian Life*, he attributes the severity to "Christian malevolence," as if there is a peculiar type of malevolence which Christianity specially encourages! This gives a handle to his opponents to treat him with redoubled rigor. We do not of course justify the latter, but why should Mr. Conway invite needless hostility?

THE *Times*, we are told, publishes an account of an "electric candle," invented by a Russian ex-officer, Mr. Paul Jablochkoff, now in Paris. This gentleman uses a "candle" of some compound which is his secret, but into which "Kaoilin," the clay from which hard China is made, largely enters, and with one battery can produce some fifty lights. They are so powerful that it is necessary to soften the light by using opaline burners, and six of them gave, in the Marengo Hall, Paris, a light equal to that from one hundred argrant gas-burners. It is believed that the light can be used for theatres and all other large buildings, and further improvements are expected; but as yet nothing is said either of its cost or of the amount of trouble involved. The main fact as yet is that M. Jablochkoff has succeeded in dividing the electric light so that one battery would light fifty electric candles placed, say, along the strand. That is an ominous fact for all gas companies to think over.

AMONG the numberless orders of philosophical mania Dr. Oscar Berger of Germany enumerates what he calls "the Questioning Mania." In this state a person would indulge himself "in incessant subtle questioning as to the grounds of all things, a continuous and perpetual why and wherefore accompanying every idea." The symptoms have been traced generally in early adult life, and are indicative of irritable weakness of the nervous system. It is not quiet reflection, but a continuous irresistible pressure of thought, constantly seeking impossible answers and ever recommencing. The tendency to ask questions about everything and feel no satisfying conviction on any subject, is not a sign of cleverness, as so many are apt to imagine, but a decided weakness of the mind, and an inveterate form of disease in the head. Scepticism when it does not degenerate into scoffing unbelief, and hardened atheism is thus very frequently a mania which nothing but advanced reason and healthy feeling can effectively dissipate.

WE find in the *Spectator* that a very enthusiastic meeting was held at the Westminster Palace Hotel in aid of Mr. Holt's Bill, which absolutely prohibited all painful vivisection,—a meeting at which Miss Cobbe made a speech full of true and even remarkable eloquence,—we judge by the printed form, and not by hearing it,—but one which would carry her, as far as we can judge, much farther than the abolition of vivisection. Miss Cobbe's principle that all animals capable of hearty affection for man should be treated rather in the light of the feelings thus rendered possible and sometimes realised, than as merely subservient to our needs and comforts, could hardly be consistently acted upon without a complete abolition of the butchers' shops. Such principles might be applied to the higher brute companions of man—which really very often both earn and reciprocate genuine affection—but hardly to sheep and oxen and game, without a revolution in our habits which would turn Englishmen into Hindus. We fear, humanity—i.e., a horror of inflicting anything like torture—is all we can reasonably ask towards animals in general; and that the warmer moral feelings on which Miss Cobbe descants so powerfully, must be reserved for the few creatures which actually become the objects of special human regard.

THE writer of the contemporary history of Hindu society must some day notice the practice which has sprung up in the course of the last fifteen years of delivering popular extempore lectures on religious, social, and, of late, on political subjects. There is not a doubt but that these lectures have exercised great influence upon the rising generation in modelling their views,

tastes, and general principles; and if the practice be continued by men of power, eloquence, and character, incalculable good will follow. There is no nation so impulsive and impressionable as the Hindus, and those who know the secret of working upon these impulses, and forming these impressions, will soon be a mighty agency to unite the race. In taking the retrospect of the last decade and half, it strikes us what an amount of direct and indirect influence has been exercised by the Brahmo Somaj: The leader of the Brahmo Somaj may be said to be the pioneer of the present practice of giving popular lectures. He first showed how a young Hindu can influence the rising generation of his people. He first travelled to other parts of India addressing and uniting unfamiliar sections of the Hindu community in a common cause. Now that his example has been followed by younger men, we trust it will spread, and its good multiply.

AMERICAN naturalists, editors and travellers are much exercised on the important subject of the comparative magnitude of the feet and heads possessed by British ladies, and their fair cousins across the Atlantic. The theory so long was that the feet of Yankee womanhood were smaller, while their heads were proportionately larger than those of Albion's daughters whose island home and neighbourhood to so many seas accounted for capacious feet. But an American traveller, Mr. R. G. White, has thrown new light on the subject. By accurate observations and measurements he has arrived at the satisfactory conclusion that the feet of English ladies are no more than what they ought to be considering the climate. We are apt to suspect there is covert irony in this new development of the pedal theory, and Mr. White may mean a sly Yankee insinuation to the effect that English climate is exceedingly damp, which is no more than fact, and that English ladies are, in fact, in "adaptation to environment," not only large-footed, but web-footed also. The plain-speaking traveller, however, says that English ladies are ever quite as much as their American sisters. Mr. White's comments on the dress of the former we quote:—"I feel that I am saying very little against English women when I say that, in general they are the worst-dressed human creatures that I ever saw, except, perhaps, the female half of a certain class of Germans. The reputation that they have in this respect among French women and Americans is richly deserved. Good taste is simply absent."

THE fulsome and sycophantic praise in which Mr. Mill recklessly indulges himself while speaking of his wife in the *Autobiography*, must have been to use the philosophical language of the day "a hereditary transmission registered in consciousness." Mr. Bain is writing the life of the elder Mill, and has thus commenced to redeem the present

age from the bitter reproach of ingratitude cast upon it by the irate son. Mr. James Mill married in 1804 Miss Harriet Barrow. Miss Barrow was a celebrated beauty, "had a fine small figure, an aquiline type of face, and a pink complexion." Philosophic, and apparently stern as the friend of Bentham undoubtedly was, "the fullest and strongest of his affectionate outpourings are preserved." The depth and tenderness of feeling could not well be exceeded, but in the light of after years, we can see that he, too, readily took for granted that she could be an intellectual companion to himself. Though Mr. Bain is unwilling to anticipate the view of Mill's "domestic interior," he says that the beautiful Harriet "seems to have been chagrined at the discovery of her position after marriage. There was disappointment on both sides; the union was never happy." We must not be so uncharitable as to think that the union of Mr. John Stuart Mill with Mrs. Taylor could ever have turned out to be unhappy if the latter had lived longer than she did; but cleverness and beauty, and sweetness of affection in the first stage of married life, and mutual flattery, and any amount of cooing and billing, do not necessarily lead to happiness in the end.

MEDITATION and communion with the Spirit Supreme gradually produces a heightened consciousness in the devotee by which his insight into the nature spiritual both Divine and human becomes exceedingly strong and deep. He will speak of the Divine attributes from a thousand points of view, each true, and profound, and beautiful, and original. He will find out an infinite number of relations between the human and Divine personalities, each involving a depth of sweetness, and reality unspeakable to himself, and wonderful to others. He will live in an exalted sphere of inner existence from which the common feelings and motives of humanity, the intricacies of good and evil in man, the complicate facts of thought, feeling, will, the determining forces of circumstance, of pleasure and pain are plain and transparent. He studies human nature, and thoroughly understands it, and it is useless to try to deceive him. When he condemns men tremble in conscious guilt and fear; when he approves men are exalted and truly strengthened. The test of the true knowledge of God is the power to understand men, and the meaning and tendency of surrounding things. The true prophet is a knower of God and man alike. The practised lover of communion and meditation is not a sentimentalist, though he often penetrates into the deepest and subtlest labyrinths of difficult thought. He is not a blind moralist though stern and unflinching in the discharge of his duties. He is sober, well-balanced, and self-contained in everything, and with the concentrated light of godliness in his eye sees through all intervening media straight to the Divine face of Truth only.

At the seventy-eighth anniversary of the Church Missionary Society Lord Northbrook publicly expressed very much the same views on the religious future of India as were expressed by His Lordship when he was about to depart from these shores. Though the ex-Viceroy graciously complimented the Brahmo Samaj, he did not seem to have a very close acquaintance with our principles, and evidently thought our chief usefulness lay in

protesting against idolatry, believing in one God, and circulating Christian literature among our countrymen. The recognition, we say, in gracious, though it is not complete. We do much more. We try to indoctrinate our countrymen in the simplest truths of spiritual religion and pure morality, without those dogmas and controversial views which for 1800 years have exercised the heart and head of Christian Europe. These truths we try to communicate through the channels of national thought and sentiment which, being born Indians, is so natural to us. Lord Northbrook is of opinion that the Indian Church "will not adopt the precise doctrines of any Church that now exists in Europe," and he "should not be surprised to see some very simple form of Christianity getting hold of the minds of the Hindus of India, and forming a Christian Church of great solidity, and strength." The simple form of Christianity of which His Lordship speaks is necessarily very vague just now, and we do not wonder he cannot define it, nor that Lord Northbrook being himself a Christian, and addressing a Christian society, should call the future religion of India by the name of *Christianity*. But call it Christianity, or do not, we have not the least doubt that the future religion of India though simple, unsectarian, and undogmatical, will do ample and adequate honor to the teachings, and to the still more glorious life and death of the founder of the Christian faith.

THE rage against Theodore Parker is not yet past in America, though that great American has commenced to be honored by those who during his lifetime, and immediately after his death, were his bitter opponents. A Rev. Mr. Joseph Cook of Boston has been delivering somewhat violent lectures against the teachings of Parker, and proving his "self-contradictions." Detached lines from the attacks of Parker on the popular theology of his times are quoted at random, and the "self-contradictions" are proved on the strength of these. From the isolated utterances of a man who has written voluminous it is always easy to produce sentences that seem to contradict each other. If Theodore Parker was such an arrant simpleton as his critic makes him out, and if his influence has died out so completely even among his own followers and friends, Mr. Cook, who could never have been Parker's friend, need not have taken so much trouble to harrangue an anti-Parkerite congregation to refute and run him down regularly every week, after so many years of his death. The fact is anybody may kick the dead lion, and be accounted wise and brave in his generation when the lion can rise no longer to shake his mane. We do not profess ourselves to build on Parker's foundations, though we have often derived great profit and pleasure from following his teachings. We doubt very much if he ever meant to lay down any formal and systematic basis for the philosophy of theistic religion. His theological labors may be divided under three heads. (1) Protests against the theological errors of his day: (2) Analysis of Rational Religion: (3) Expressions of deep, powerful, and spontaneous religious emotions on great subjects relating to the nature of the Divine Being, relating to human nature, and the relation between the two. In the first, though often just, he sometimes exceeded the limits of sober criticism, and needlessly offended feelings. In the second, the elementary facts at which he arrived after much study and thought were ex-

ceedingly suggestive, serviceable, and clear to all followers of natural religion. But Parker never could comprehend, realize, or analyze all the important facts of the religious nature of man. His analyses, therefore, are often anything but complete, and his disquisitions, as for instance on the nature of Sin, and Atonement, are somewhat misleading. In the third department of his labors Parker's great success lay. He could raise whole congregations, and sometimes even his adversaries, by the great manly nobleness of his firm trust, and profound inspiration of religious feeling. But the surge of emotion recedes and is ultimately lost, as life recedes and its echoes are lost in the abyss of time, and Theodore Parker's name once so great, and once so potent, is dying slowly away in the distance of the past.

THE CLAIMS OF MORALITY UPON THE RELIGIOUS.

WE cannot write with sufficient earnestness to defend the claims of plain, simple morality from being set aside by religious men. There are very few religious men who are wholly and thoroughly moral. Religion and morality have been set down as different things, and have been followed in the world often in exclusion of each other, and this exclusion is not only theoretical, but come to be practical. We think we respect and preserve our relations to our Heavenly Father when we fail to perceive or perform our duties towards our fellow-men. How many are there who can lay their hands on their hearts and say they have done justly by their neighbours, that there is no one who could bear witness against them before the judgment-seat of conscience? It is a strange thought; it is a sad thought to think how we have wronged men and women, even those that are dearest and nearest to us. How much we have done towards them which ought never to have been done, and how much we have omitted to do what was our most sacred obligation to have done. Have we ever stopped to think how often our words have unsettled the faith, and destroyed the peace of those who have heard us, how our passions have hardened and degraded those whom we ought to have improved and purified? We act like irresponsible beings, as if nothing depends upon what we do, or speak, or think. We are careless as to how we treat our friends and neighbours, and how we behave towards the society whose members we are.

This carelessness is manifest, firstly, in the more or less confirmed disregard for the laws of truth. The most rigid standard of veracity is necessary to be established for the obedience of all men who make any claim to be called religious. Truthfulness in business, and promises made for payments of money must be most scrupulously enforced. The most strict veracity in making statements that are disadvantageous to one's self, and one's party, has to be observed. In representing the views and proceedings of our adversaries and their motives of action, the most impartial and strict truthfulness ought to be preserved. In defending one's character or that of one's church against hasty and false charges, how few are there who dare to be wholly truthful?

In the second place, the utmost thoughtlessness is shown in the duty of respect and gratitude we owe to our friends. It is hard to acknowledge the superiority of others, and humbly bow to those whom erewhile we regarded as inferior to us in every respect. Yet if a man has any pretension to be considered religious, he must see and honor

the distinctive gifts which the Divine hand has conferred on each man. And then it is equally unusual to remember the benefits we have received from our friends, and to feel that we owe them special obligations on that account. There is a dreadful scarcity of gratitude in the world, and men judge it a humiliation unto be beholden unto others. And if religions men are as thankless as others in acknowledging what they owe to their neighbours, why moral obligations cease in the world altogether, and thanksgiving which is the essence of religion in one sense, ceases to exist also. Without real respect and gratitude to bind men together who have special relations with each other, not only a church, but even society itself becomes impossible.

In the third place, honor and purity of feeling towards the other sex are somewhat rare. We do not speak of the artificial refinement of manners by which every man of common sense shrinks from rudeness to woman. But the instinctive feeling of honor that rises in the bosom of the religious man as soon as he comes in contact with the representative of the sex which is the embodiment of all that is tender and pure in humanity, is gradually becoming obsolete. A man that behaves like a brute to women will be outcasted from all respectable society, but we should like to see a number of men in whom never an impure thought occurs in relation to the other sex. The utmost holiness of wish and thought and imagination is what we insist upon. The measure of moral purity demanded from the faithful children of God two thousand years ago, still remains unsupplied in the case of the generality of mankind. There is a conventional compromising code of morality that yet keeps society together. But the highest morality, which is nothing more than the highest spirit of religion applied to the ordinary relations between man and man, is yet as nearly absent from the character of religions men as of those who make no pretensions to exalted piety of any kind.

THE HUMAN ANIMAL.

ANIMALISM is a reproach. But are not most men animals, is there not more or less of the animal in every man? The chemical composition of the human blood, we are told, is not distinguishable from the composition of the blood of any other animal, nor do we believe is the substance of the human flesh very different from what constitutes the flesh of other animals. And when the flesh and blood of all animals are alike, must not the properties of these be similar also? And our experiences only confirm this fact. We share with the rest of the animal world our passions, some of our instincts, and appetites. Most men are governed by these entirely, these give all their determining power to circumstances which in a great measure shape the will and actions of men. To such an extent do these circumstances govern us that not a few clever analysts of human nature deny the existence of such a thing as an independent will and conscience. Man is governed by his passions and appetites, man is carnal, man is animal. By dint of higher and superior powers wherewith human nature is invested, some try to govern their animal nature, and in part are successful in the attempt. But the very best men seldom succeed to throw off their animal nature entirely. So long as there is a vestige of anger, envy, lust, pride, greediness, and love of pleasure, so long there is animalism in man. Now

every animal passion or instinct is in the abstract not necessarily sinful, because man's animal nature, like his spiritual nature, is the gift of God. But in the conflict of the former with the latter the opportunities of sin present themselves; in the defeat of the spirit by the flesh sin at first rises. As long as our animal passions and instincts remain, as long as the possibility of a conflict between the animal and the spiritual being is possible, so long the direct liability to gross sin remains also. Every man is thus potentially a sinner, and may develop into a criminal, if he is not always circumspect and careful. The perfect man is he who has been able to conquer, and fully master every fleshly instinct and propensity, and every tendency to dullness and inactivity. The best of men always approach to this consummation, but have never been able to attain to it perfectly.

Now let us see what can give us this mastery so necessary for a religious man to attain. Can civilization and refinement give it? The tendency of modern civilization, we are sorry to say, is not to conquer the flesh, but to develop its powers of enjoyment. The grossness and apparent repulsiveness of unmasked animalism have been checked by the so called refinement of the age, but it has been conducted into subtler and less apparent channels, yet the flesh is allowed to remain predominant as before. The lawless violence of the olden times has been developed into modern warfare, which is ten times more destructive. Avarice and covetousness are embodied into popular institutions, and grown into popular schools of political economy. Carnal pride has been refined into various forms of chivalry, gallantry, and "honor." And even the vilest of carnal passions have been rendered safe and innocuous by mistaken philanthropy, and wicked theories of population and legislation. The boasted civilization of the age has to a great extent perpetuated the animalism and grossness of human appetites, and rendered their gratification, perhaps, much more seductive than it was before. Within civilization we include all manner of intellectual and artistic developments, the social forms and etiquettes that are enforced by usage. We are not against these refinements necessarily, but we maintain that they are no remedy against the prevalent carnalism of man's heart. Some other training is required to get rid of the tendencies to evil that lie in the flesh.

MISTAKEN SYMPATHY.

We are of opinion that the mistaken sympathy, which has been so extensively and so unreservedly expressed for Mary Donnelly, has done her much more mischief than good. In trying to establish her innocence her friends have sharpened public criticism, and made the enquiry into her conduct and motives much more searching and severe than it would otherwise be. The extreme of sympathy on one side, very much fear, has led to the reaction of strict condemnation on the other, and as the courts before which she has had to appear have, in spite of the wish to be lenient to her, been obliged to side much more with the latter than with the former, Miss Donnelly has occasion to call for deliverance from her friends. All the ingenious theories which have been propounded to account for the attachment of the defaced stamps, have a homoeopathic measure of possibility in them, —and what theory has not which tries to point out what may have been in the place

of what is?—only tend to prove how charitably disposed persons, and interested persons with the natural wish of seeing the accused acquitted, are desperately inclined to rescue the young woman from the hands of law. One may sympathize with this to a modified degree. But why do they persist in trying to prove her innocence? Why do they try to compromise the judicial character of Mr. Fallow, and to a certain extent that of Mr. Grant? And above all, why do they make such persistent efforts to transfer the crime to the shoulders of the poor Khansama who took the letter to post? These attempts are hardly consistent with a truly generous impulse of sympathy, because we rather feel they are morally wrong, and show a positive perversion of popular feeling when disagreeable facts have to be recognized.

When an innocent girl is sent to prison by an unfortunate accident through a forceful, cruel, and too literal interpretation of the law, we cannot but feel depressed at the shortsightedness of human legislators, and the hard-heartedness of those who administer justice. And when such a girl though not entirely innocent, candidly admits her delinquency, and throws herself upon the mercy of the public, and of the Judge, we most cheerfully, and in the interests of humanity, extend to her the fellow feeling, and the charity which beareth all things. It is different, however, when a person, though young, and of the tender sex, so far as evidence goes, and the decisions of impartial administrators of justice are concerned, deliberately commits a serious offence, and tries to screen herself under all manner of transparent pretences, some of which criminate her more than the original offence which led to her prosecution. And it becomes more serious still when among other things she tries, and all her friends try, to fasten the guilt upon the wrong man, who so far as the probabilities of the case enable us to judge, and the weight of the evidence can justify an opinion, is not only innocent, but incapable of the cleverness and the deliberation which the double commission of the guilt clearly indicates. Mary Donnelly's case is an unfortunate one both in its social and moral bearings, whether she be seventeen, or twenty-five. And even on this point it would be safer, we think, to depend upon the judgment of the Magistrate and the Judge who have already tried her. The hapless girl has been sufficiently harassed by being taken to and fro, by being shut up in prison for one day, and then bailed out on the next. She feels sufficiently punished by the horrible anxiety which must attend upon a criminal prosecution, and the almost irreparable damage which her character suffers even when after all there is an acquittal. We hope and trust the High Court will not let her suffer the imprisonment to which the lower court has sentenced her, and that the prerogative of mercy will be exercised upon her to the fullest extent.

Correspondence.

ANTS.

To the Editor of the Indian Mirror.

Sir,—In the last Sunday issue of your paper there appeared some curious facts about ants in the "Scientific" column. A casual observer of the doings of ants, I have found that they really have under them other kinds of insects that appear to serve them in various ways. I have found these insects communicating messages to their masters in the way peculiar to the latter and superintending their lives. They are, per-

haps, the slaves of ants as asserted by the observer mentioned in the *Mirror*. But in one point his observation does not tally with mine. He says that ants do not admit into their company stranger ants, even though of the same species. But I have found it otherwise. I made experiments with five distinct companies of ants quite strangers to each other. All were small red ants, constituting two different species: three companies belonging to one and two to another. When I introduced the ants of the different species to each other, there was a reluctance on each side to mix with the other. Some of the strangers went away of their own accord, others were driven away by the opposite party. This was true in the case of both the species. But when the ants of the same species were introduced to each other, there was not only no reluctance on either side to associate, but the strangers were either not recognised as such, or were hospitably received, and to crown all, were admitted into the dwellings of the other party without any objection at all. That also was the case with both the species. I repeated the experiments several times with the same results. There are some kinds of ants which differ so little from each other, that their difference escapes the observer's eyes, unless they are examined very minutely. Perhaps that has been the case with the learned observer.

Yours &c.,

A. K. CHATTERJI.

CHRISTIAN THEISM.

To the Editor of the *Indian Mirror*.

SIR,—You have read, I dare say, in a recent number of the (London) *Inquirer*, an organ of the Unitarians of England, that the publications of their chief representative body, the British and Foreign Unitarian Association, "contain every variety of liberal Theological opinion, from Arianism to Christian Theism." You know it was our own Keshub Babu who challenged me to avow myself a Theist. This I did at the Asram, in the presence of witnesses, some years ago. On the strength of this confession, pure and simple, the *Indian Mirror* published my name as a Brahmo. This fact admits of but one interpretation; namely, that every honest Theist is a Brahmo, and may be a member of the Brahmo Somaj of India by their own declaration. From that day, and until they retract it, Brahmo means Theist and Theist means Brahmo. While things stand as they do now, the protests of the *Mirror*, the *Lucknow Witness*, the *Correspondence*, &c., against the use of the phrase "Christian Theism" is an unsolved riddle.

Yours &c.,

DALL.

PROFESSOR RAMCHUNDRA.

To the Editor of the *Indian Mirror*.

MY DEAR SIR,—In your article on "The flesh-world and the spirit-world," published in the *Sunday Mirror* of the 20th May last, speaking of man you say that "the nature of his body" tends to make him sinful, and "the nature of his soul" urges him to be righteous, and hence it is manifest that you tell us that on the dissolution of our bodies we, with our souls minus our bodies, will live for ever in perfect righteousness and blessedness in the world to come, where, according to Theism, there is no judg-

ment, or heaven and hell, according to our conduct in this world. Being thus freed from the fear of judgment in the world to come, we are in perfect liberty to do whatever we find according to our own experience to be most conducive to our happiness. If we be thoughtful we find by our own experience that our happiness greatly depends upon our doing to others as we wish that they should do to us. When we walk according to this our enlightened experience we certainly live in blessedness and glory in the spirit-world. As Theists we have nothing to do with God and with "prayer, repentance, meditation, communion," which you recommend at the end of your article, but which ought to be practised only by those who believe in such miraculous and supernatural interference of God in the affairs of men as that of His being their Moral Governor who is to judge them and send them to heaven and hell in the world to come according to their conduct in this world. Theists have no such belief.

In the same way in your article on "The double relation," published in the *Sunday Mirror* of the 27th May last, you speak of things with which Theists have nothing to do. "The religious world," to which you appeal, must strive to learn as to how man ought to feel towards God and how God feels towards him, because it believes in judgment in the world to come, a judgment in which Theists believe not at all.

If I am not mistaken you also say that by communion or fellowship with, by devotion and by meditation on, Him every kind of religious men may become like the prophets of Israel and like our Saviour Himself who claimed to be God by saying "I and the Father are one." We believe in our Saviour's resurrection from the dead and His other divine and supernatural works, and are, therefore, convinced that His claim of being God manifest in the flesh was true. But you appear to suppose that the Holy Spirit of God is in a Vedantee or a Soofee who, according to his own devotions and meditations, cries out "I am God, I am the boundless ocean though I appear to be a drop." We consider him to be a blasphemer, misled by his false imaginations about God.

Now I conclude and beg you will kindly insert this letter in the next issue of the *Sunday Mirror*.*

DELHI,
The 7th June 1877.Yours &c.,
Y. RAMCHUNDRA.

* The misunderstandings and assumptions to which Professor Ramchundra is led, whenever he comes in contact with the opinions of the Brahmo Somaj are simply marvellous. We have neither the time, nor the space, nor perhaps the wish to point out or correct his misapprehensions, because this will lead to fresh and apparently endless misapprehensions on his part. We have also a lurking suspicion in our minds that, under the cover of criticising our views, Professor Ramchundra undertakes to propagate what he calls Christianity through our columns. As we refuse to be the instrument of his propagandism, and as his mistaken sentiments on the religion of the Brahmos are becoming somewhat gross and offensive, we beseech him to be more sparing in his communications to us. Henceforth we will freely exercise our discretion as to which of his letters are to be published, and which of them suppressed.—*Ed. I. M.*

PROFESSOR RAMCHUNDRA.

To the Editor of the *Indian Mirror*.

DEAR SIR,—Can you tell me what sort of being this Professor Ramchundra is? Is it not extremely curious that an intelligent—Native of India fails to understand *intellectually* the simple doctrine of Brahmoism? No one is such a fool as to expect that a Trinitarian Christian as such will agree with a Brahmo in points of theology, but nevertheless it is not true that a child of any persuasion can be made to *understand* what is Brahmoism? He writes and writes long letters with his curious questions, every word of which plainly says that he does not know what the Brahmos believe and what they *do not* believe. He lays down strange premises and draws out strange conclusions and tries to put them in your mouth. I hope he will read the books, tracts and pamphlets written by the leaders of the Brahmo Somaj and satisfy his curiosity, and leave the valuable columns of the "*Sunday Mirror*" in peace for more useful matters.

Yours &c.,
C. C.

THEISM AND CHRISTIANITY.

To the Editor of the *Indian Mirror*.

DEAR SIR,—It would certainly not be profitable to the vast body of Brahmos or Theists who are eager readers of your *Sunday Mirror*, to see polemical discussions on the first principles of Religion carried on therein, for many of the Brahmos have already felt joy in the Lord, and any reading on religious subjects that would not increase their sweet communion with the beloved Father and Mother or fortify their minds against the world, cannot be edifying or even acceptable to them.

Bearing the above in mind, I still do not think it amiss to again trespass on your columns to combat certain erroneous opinions broached forth in your paper of the 20th instant by Professor Ramchundra, I cannot help the infliction.

The Professor says, "So vile is human nature that with all our contemplation, asceticism, repentance, love and so forth, we always remain miserable sinners and rebels against God"—I fear he is more sentimental than true. The value of contemplation, &c., is great; and one who earnestly seeks their aid and watches and prays, will not likely be always a miserable sinner and rebel against God. He will be pure and purer of course, he will not be pure as God, but no man can be. The Professor speaks only of "one instance in which human nature was united with God's holy and impeccable nature," and that in the case of Jesus Christ. But I do not wish to say anything regarding his peculiar creed.

The Professor holds that individual theists might be, and *are* in some cases, virtuous men, but a theist, as a *theist*, must be a sinner. This is a strange doctrine, but the Professor thinks that those only who live in perpetual fear of damnation will not sin. I beg to submit, however, that the gallows or the jail has not put down crime; neither has the fear of hell-fire operated in ameliorating Christians who are as

sinful as other men. The Professor knows of instances in which individual Christians have not stood by their colors, and I give an extract from a recent issue of a thorough-going Christian contemporary of yours from which the Professor will observe that Christian rulers fare no better than that respect and deliberately commit sin in solemn conclave :—

"It is unhappily the fact that the foreign policy of England during the twenty years preceding the year 1857, was marked by a series of crimes to which we can find no parallel in modern times except in France and under the first empire."

Indeed, fear of punishment here ere after might sway the ignorant masses in every land, but the motives which mainly deter the upper classes from crime, are self-respect, sense of honor, conscience, love of virtue for its own sake, love of God, &c. As the world grows in religion the latter motives will be paramount above all.

I defined a theist as a person who worships God and whose life is simply an effort to do God's will. The Professor impugns the correctness of my definition by dogmatically stating that "theists as well as atheists" (he might have logically included beasts as well, for these have as much to do with God as atheists) "have nothing to do with God's will." The Professor proves his position thus: A thief goes on stealing. He is uneasy for fear of being detected. He relishes his trade in the meanwhile for its profits. But when he is caught and punished he may be led to think on the peace and joy of an honest life: Ergo, "a theist" (save the mark!) "is not a person whose life is simply an effort to do with God's will." How? By alliteration I suppose.

I have only to humbly but emphatically repeat that my definition is strictly true. A theist has nothing to do with God's will, then neither has a Christian with the Bible! The sublime theist in the Gita (X. 10) bears God's will thus, "that if he (the theist) should keep his mind continually fixed in God and adore Him with love then God will lead him unto Himself." Hear, also, how his meek and earnest brother interprets God's will in page 4, under head "Devotional," in the *Mirror* of the 20th instant. Allow me to quote his words for ready reference.

"Thou shalt have no other ambition than the ambition of serving me in every possible way. Thou shalt have no other delight than the delight of standing well in my sight. Thou shalt have no other interest than that of representing me will fully and faithfully before men. Thou shalt have no other fear than the fear of offending my holiness. No other love shalt thou covet than my love and even my love shall often go forth unto thee in the shape of suffering and tribulation." I ask the Professor whether in the two cases cited above at random, the theists did not take God's will as revealed in their hearts as their beacon, their life and light?

Yours &c.

A SEEKER OF GOD.

The 25th May 1877.

Devotional.

The bright little flower hath fallen in the dust and upon its pure handsome form the ruthless insects prey. The bright green grass is fresh in its lowly bed, and heeds not in its simple joyfulness who trample upon its tender bosom. Only I, only I, O Lord, have not chosen to be lowly. When thy hand brought me low, why did my cheerfulness flee? And when I lay in the dust, why was my face shorn of its brightness? Do not cause this shame to be removed from me, and I pray thee lift me not up until I have fully learnt to claim all shame as mine, and to find thy glory in my disgrace. Inward rest amidst outward confusion; inward peace amidst outward shame and humiliation; the grace and joy of lowliness amidst a proud world, my soul hath long sought, and now seeks at thy door.

SHE was vile and degraded, and nobody would touch her. But she had faith. She trusted in the power of holiness and love, she had faith that the Holy One could make her holy. That faith saved her. She trusted, she labored, she wept, and her tear-marks at the good man's feet she wiped with her flowing hair. Lord, say when shall I trust thee as that poor sinner once did? When shall my unwavering eye wait up-cast for thee alone; and in trust, and in repentance, and in true prayer I shall become truly sanctified? Faith makes a man what he wants to become within the twinkling of an eye; how can faith and tearful prayer fail in anything? Teach me Lord but to trust in thee with my whole heart, and lift up mine eye to thee in sorrow and love.

HAVE mercy on all doubters and unbelievers, O God of mercy, and condescend to bring them back to the light of peaceful conviction. My heart is troubled to think how many among the rising and promising of our race wander in unsettled faith and vacant souls to be the victims of mortal sin. No one ever taught them the truths of religion, and its happiness and manifold consolations they do not know. And now hardened with years and worldly experience, they find it difficult to believe in thy existence and glorious attributes. We, in our little faith and feebleness, cannot reach them or convince them. In utter perplexity and sorrow of spirit we look up to thee therefore. Show thyself to the doubting and unbelieving heart, raise its torpid aspirations and love, and, let the promising, the intelligent, and all among our rising generation, trust thee, and find peace in thee.

BEHOLD what I have gained in taking arms against thee, O thou Almighty One.—The whole world has taken arms against me. In alienating myself from thy friendship, I have made every one my enemy, and do not find a single friend to share my sorrows and sufferings in the wide world. Against whom should I complain, I who have offended so many? Thy justice is my enemy because I have been unjust; and thy power is my enemy because I have broken thy laws; and thy holiness is my enemy also because I am so unholy. Where shall I

hide my head now? Cause me to be reconciled to thee, and cleanse me from my many sins Father. Shew me the light of thy friendship, and the infinite support of union with thee. Then every one will be my friend, and the world will be a place of love and sympathy for me.

WITH thee for their wealth, the holy ones among mankind have bought over the whole world, O glorious Being. When one hath earned thee, what more remains to be earned in this life? Those who in the midst of poverty succeed to amass riches, have added honor to their wealth. And those who in the midst of sin and ignorance succeed to acquire the blessedness of thy wisdom and holiness, must I not give honor to them? The imperishable glory of feeling thee to be my whole wealth and strength, Lord vouchsafe unto me.

DESERT not thy wandering flock, O Good Shepherd, but hasten to tend and to help the erring.

I watch thy down-sitting and thy up-rising. I count thy sighs and tears, and in my good time will come to thy rescue.

But behold, O Lord, I tremble, I fall, and am sinking, wilt thou let thy offspring perish?

When there was yet time, I called unto thee, and did offer to bless thee exceedingly. But in the foolishness of thy heart thou didst delay, and my call thou didst set to the score of vain imaginings. To-day, therefore, thou dost feel so lonesome and helpless. Yet persevere, be faithful to the end, and fear not: he that crieth unto his God shall live.

Yea, Lord, in crying unto thee is my strength: all other strength is taken away from me. In crying unto thee is my consolation and hope. Lord, my home is tottering, and my household is dying and thinning away, and to thy voice they listen not, and neither will they trust in thee. I am, therefore, cast down and sad.

Despair not, and neither be thou cast down. I am the living God, and my right hand shall yet work miracles.—

Lord I bless thee!

The Brahmo Somaj.

THERE is at last some hope of preserving in a collected form the numerous sermons preached in the Mandir by the minister. Eight sermons have just been published in pamphlet form by one of the distinguished members of the congregation, Pundit Dwarka Nath Ray. We understand that these sermons have not undergone any revision or even the slightest touch at the hands of the minister, and reflect, therefore, great credit on Babu Peary Mohan Chowdhry, who has always taken such pains to report the sermons in the Mandir. It is to be hoped that the Publisher's intention of publishing the remaining sermons in parts will be carried out.

BABU GOUR GOBINDO RAT UPADHYAYA has returned to Sylhet from Cachar, and is shortly expected back at Dacca, from where he intends to visit Mymensingh. We understand that at

one of his public lectures at Cachar the Deputy Commissioner was present.

THE *Sadhun Kanan* is now a most romantic and charming place for devotion. The place of worship under the trees has since been greatly improved by the missionary workers there, and the rows of small and large trees and flower beds on all sides add beauty to the scene, and render it peculiarly fitted for spiritual exercises. A small imitation garden has been prepared for little children.

THE *Christian Life* on Babu Keshub Chunder Sen:—We present our readers this week with an engraving of this distinguished Indian reformer. We can affirm with confidence that our people are not less interested this day than they were seven years ago, when the Babu visited England, in the great religious work he is attempting in India. And we rejoice to know that all acts and parties share with us an interest in that work. It is delightful, indeed, to be assured that the most earnest prayers and best wishes of the leaders of Christian denominations of the present age are breathed for a God-speed on the Brahmos and their movement under Mr. Sen. As Canon Liddon has said, they are largely in a negative, and to some extent in a positive, sense preparing the way of the Church of Christ in India, and that no one can come into contact with them without feeling the greatest respect both for their character and their intellect.

As we have already (in vol. i, p. 399) given some account of Babu Keshub Chunder Sen, we may here add he is now in the thirty-ninth year of his age. He was brought up as a Hindu. The idolatry to which he was by birth attached, when he came to manhood lost all its influence over him. He remained in the unhappy state of non-religious belief for two or three years, and felt the dreadful void. We have heard him describe this season of doubt about all religion:—"I had not a friend to speak to me of religion, and was passing from idolatry into worldliness when it pleased Providence to reveal the light of truth to me in a most mysterious manner, which resulted in peace and the conversion of my heart."

This change from the worship of the Hindu idols to the One true and loving God, was a great sorrow to his family. But his kind and gentle nature soon brought about the reconciliation which made them again at peace. His success at present, under the blessing of God, is largely attributable to his character for sincerity, purity, gentleness and piety. He needs but to be known to be honored and revered. In that great empire of India at present he is one of its most important moral and religious factors. He is ready at all times to join in each and every movement which may better educate and bless the people of India. We pray to God that his life may be long spared to his Church and people. He is the grand missionary of a higher religious faith to two hundred millions of people; and although he does not profess the Christian name he is from beginning to end following the true Christian spirit. We could only wish that half of our people who do profess that name would illustrate as he does that reverence for Jesus, and that care to commend his divine life.

LORD NORTHBROOK in addressing the Church Missionary Society at Exeter Hall thus alluded to the Brahmo Somaj:—"There is that remarkable society which is called the Brahmo Somaj, and

which consists of the main part of the highly-educated young men of Bengal, and is spreading over the whole of India. That society, however incomplete, is to my mind full of hope, for the society believes in one God, it has thrown aside all the superstitions and idolatry of Hindu religion, and it circulates among its followers papers full of the best of the Christian literature of England."

THE usual monthly Morning Service at the Brahmo Mandir will commence at 7½ A. M., to-day, and there will be a collection after the Evening Service.

The following has been given to us by Babu Shivanath Shastri with an urgent request for publication. Fifty-two Brahmo Somajes have replied to the circular addressed to them by the Secretary to the Provisional Committee, expressing sympathy with the idea of a General Representative Meeting and with two exceptions a desire to join it. Of these, thirty-two Samajes have already nominated representatives whose names are given within parentheses after the names of the places:—

Monghyr (Babu Dinanath Chakravarti) Gouriva (Babu Purna Chandra Mozumdar), Deradun (Babu Kanti Chunder Mitter), Kounagore (Shib Chunder Deb), Kumarkhali (Babu Radha Roman Shah), Rampurhat (Babu Jodunath Roy) Dinajpore, Agra (Babus Nagen-dranath Chatterji and Sivannath Bhattacharji).

N. W. Brahmo Somaj.—Pachamba, (Babu Joynarayan Sirkar), Lucknow (Babu Kanti Chunder Mitra), Jamalpore, Murshedabad (Babus Dinanath Mazumdar and Umanath Gupta), Utkal Brahmo Somaj, Faridpore (Babu Durga Mohan Das), Noakhali, Goalparah, Lahore (Babu Brajajal Ghosh), Shirajgunge (Babu Gaur Gobindo Ray), Balasore, Jabbalpore (Babu Dwarka Nath Singh), Harinabhi (Babu Umesh Chunder Dutt), Ghazipore, Chandernagore (Jhenidah, Kakina, Nowgong, Hazaribagh (Babu Aghore Nath Gupta), Multan, Selidah, Shillong (Babus Sasipada Bannerji Kanti Chunder Mitra, and Runkumar Bhattacharya), Bhagulpore, Tejpore (Babus Kanti Chunder Mitra and Girish Chunder Sen), Burrisal (Babu Durga Mohan Dass), Rajshahye, Sylhet (Babu Srinath Dutt), East Bengal Brahmo Somaj (Babus Durga Mohan Dass and Girish Chunder Sen), Mudioli (Babu Kurjibehari Deb), Baranagore, (Babu Sasipada Bannerji), Munshigunge (Babu Gura Charan Mohalanabis), Rawul Pindi (Babu Traylakyanath Sanyal), Dogra (Babu Guru Charan Mohalanabis), Mysenising (Babus Girish Chunder Sen and Gour Gobindo Ray) Mathihari (Babu Traylakyanath Sanyal), Gournagore (Pearly Mohan Chowdhry), Brahmanbaria (Saratchandra Dutt), Krishnagore, Rungpore, (Kanti Chunder Mitra), Berhampore, Gya, Hyderabad, Bareilly.

MONEY.

GOVERNMENT LOANS.

4	Per cent., promissory Notes Rs. 97 10 a 97 12
4½	Per cent., of 1870 (1885) " 101 8 a 101 12
4½	Per cent., of 1871 (1881) " 100 8 a 100 10
4½	Per cent., of 1872 (1879) " 97 10 a 97 12
5½	Per cent., of 1859-60 (1879) " 101 14 a 102

JUST PUBLISHED The Religion of the Brahmo Somaj. Reprinted from the *Calcutta Review* Price 3 Annas. To be had at the Brahmo Somaj Mission Office. ADVE.

Law

HIGH COURT.

(ORIGINAL SIDE.)

PEREMPTORY CASE BOARD.

FOR

Monday, the 11th June, 1877.

BEFORE

The Hon'ble Mr. Justice Macpherson

UNDEFENDED CASES.

The Secy. of State for India v. Prawnkisto Bose—Sanderson.

Kanendernath Tagore v. Rajender Dutt and ors.—Trotman and Watkins.

Oporobokisto Sett v. Gopee Mohan Bysack—Fink.

Rajah Hurrish Ch. Chowdry v. Omertonaath Jha—Swinhoe and Co.

Banamuili v. Nathumull—Gregory—Chick.

DEFENDED CASES.

(Final Disposal.)

S. M. Bhoobunmoheene Dabee v. Panchanur Mookerjee and ors. (pt. hd.)—Smith—Obhoy Churn Ghose.

S. M. Biddomookey Dossee v. Kadernauth Sadkhan—Francis—Sen and Farr.

Nundalala Dass v. Anundalala Doss—P. C. Mookerjee—Trotman and Watkins.

Kally Coomar Mookerjee v. Radhakristo Mohun—Sittanath Doss—Ghose and Bose.

Shaw Golam Ally Musst. Wooserunissa Bibee—Sittanath Doss—Bose and Dutt.

A. H. Gowenlock v. A. Apar, jr.—Sanderson and Co.—Fink.

Khetterpaul Sreeterunath and anr. v. Coomar Woopendrokrishna Deb—Rogers—Trotman and Watkins.

Kartick Churn Setty v. Gopalkisto Paulit—Remfray—Gillanders.

Nundoll Mullick v. The Agra Bank Ltd.—Berners and Co.—Chantrell and Co.

Tarunath Chatterjee v. Sreecatanath Neoghy—Ghose and Bose—G. C. Chunder.

BEFORE.

The Hon'ble Mr. Justice Kennedy.

DEFENDED CASES.

(Final Disposal.)

S. M. Sorodecomoney Dossee v. Goomomoney Day and ors. (pt. hd.)—Remfray and Rogers—Nemy Ch. Bose, Shamohide Dutt.

Shaik Nusserodeen v. Ramrattul and anr.—Orr and Harris—Pittar.

F. Molheim and ors. v. Protap Chund—Trotman and Watkins—Dutt and Mitter.

E. Ede Junior and ors. v. Kantonaath Shaw—Sen and Farr—Remfray and Rogers.

Jogomohun Holdar v. Sarodanoney Dossee and ors.—Gillanders—P. C. Mookerjee.

Mothooramohan Roy v. The Bank of Bengal—Swinhoe and Co.—Chantrell and Co.

The Delhi and London Bk. Ltd. v. P. N. Pogose—Berners and Co.—Chantrell and Co.

S. M. Prosonomoney Dossee v. Chunder Coomar Goove and ors.—Remfray—Sen and Farr.

H. Gamble v. Nacoda Noor Mahomed Paripani and anr. (not be heard before the 15th instn.)—Wheeler—Trotman and Watkins.

S. M. Nundoll Dabi v. Kistollol Laboory—Swinhoe and Co.—Goodall.

Mokundo Paul Chowdry v. Soshi Mohun Paul Chowdry—Hart—B. M. Dass.

Issur Chunder Bose v. Woomeah Chunder Chowdry—Francis—P. C. Mookerjee.

Chunnamull and anr. v. Sreendronath Dutt—Remfray and Rogers—Ghose and Bose.

Literary and Scientific.

THE TRANSIT OF VENUS.—The measurements of the transit of Venus photographs by Professor Harkness, at Washington, are approaching completion. The reductions of star observations for time and latitude are nearly finished, and in all respects the work is in such a state of progress that it is hoped that the results of the American observations may be published before the end of the year. The work of the English, French, and Germans seems to be nearly in the same stage of forwardness. As to the Russians, we hear nothing yet.

THE SURFACE OF VENUS.—Mr. Brett has been occupying a good deal of attention lately with a theory that the surface of Venus reflects light *spectroscopically*, like a polished globe. It is curious that an idea so completely at variance with all the observed facts should have elicited so much discussion. It is easy to show that, if Venus did reflect in this manner, like a thermometer bulb, the image of the sun, which would be formed by the reflection, would be visible only in the most powerful telescopes, if at all.

INSECTS.—A late book is entitled "Half-hours with Insects." What a lively half-hour one can have with a mosquito!

LONGFELLOW.—Mr. Longfellow's next volume of poems will be called "The Threshing Floor."

BOOKS RECOMMENDED.—Mr. Cook enumerated six books of the most valuable—next after the Bible—for devotional purposes. They are: 1, Jeremy Taylor's "Holy Living and Holy Dying"; 2, Thomas a Kempis's "Imitation of Christ"; 3, Bunyan's Works; 4, Pascal's "Thoughts on Religion"; 5, Horace Bushnell's "Sermons for the New Life"; 6, Bishop Huntington's "Christian Believing and Living."

SOUND MEDIUMS.—M. Decharme experimented a short time ago on the musical sounds given by metallic bars of different metals having the same dimensions. He has made similar experiments on different kinds of wood. Notwithstanding the diversity of the kinds of wood examined (38 species and 14 varieties,) they were all formed to give sounds comprised in the interval of octave. The most grave sound is *m4*, given by box; the highest *m5*, given by Northern fir. M. Decharme gives a list of the sounds emitted by different woods between the two extremes. The range of sounds from the metals extended from 690 vibrations for lead to 2,762 vibrations, for aluminium. Sounds from wood are comprised between those for brass, 1,303.62; and aluminium, 2,762. This is no doubt partly accounted for by the much less range of densities in woods than in metals.

RELIGION FOR THE YOUNG.—Teach them the biography of the Bible; teach carefully its history; teach them of Jesus, his life, his acts; place him as the great exemplar; let them feel his great loving arms around them. Tell them he is watching their every act; he notices their

kindness, their affection, their treatment of each other and of the poor. They are all his children. Teach them God's great care of the little ones; how carefully their childhood's life is recorded in the Bible in the instances of David of Joseph, of Moses. How a great part of the Bible is about children; have them feel they have a part to act in this life while they are young—a part no one can fill for them; and in this way they will become interested in knowing, in doing.

AMERICAN JOURNALISM.—Goldwin Smith says that the level of American journalism, both intellectual and moral, has been, visibly rising during the last ten years.

Anecdotes and Incidents.

UNUSED TO PRAYER.—In "Madcap Violet" is the story of two men out in a boat who were in danger of drowning. "Then one said to the other: 'You pray.' The second man replied that he had never prayed in his life. 'You pray.' After an interval, the storm grew worse, and the first man fell on knees: 'O Lord, I haven't asked you for anything for fifteen years. Only get us safely out of this, and I will not ask you for anything for fifteen years more.' Though in a novel, the story is not quite incredible. The class of 1859, at Andover Seminary, a class remarkable for the number of its members who went as missionaries, graduated no more brilliant member than the Rev. A. L. Thompson, who died greatly lamented in the first year of his services among the Nestorians. When examined for license to preach, he told the following story of his first prayer. He was a little boy, visiting his grandparents in a country village, where he had for the first time had some Sunday-school instruction. About sunset he had been sent to the pasture for the cows. He could not find them. He went through the field into the dark pine woods beyond, and began to be frightened, not daring in the approaching darkness to go further, and afraid to return home without the cows. Thereupon it occurred to him that he had been told at Sunday-school that God would hear him if he prayed, and he knelt down by a stump, folded his hands, and offered his first prayer: "God, here I am, a poor little boy, that can't find the cows. And now, God, if you'll only help me find the cows this once, I promise, you I'll never ask you for nothing else as long as I live and breathe!" He found them.

THEFT OF THE COMMANDMENTS.—Thefts are very common in New-York and there are plenty of rogues who will steal anything of probable value; but we have never heard before of a thief carrying off the commandments, though it cannot be denied that he might find them useful. Some members of a Jewish congregation in this city, according to one of the dailies, were accused last Sunday, in one of the Police Courts, by other members, of stealing "a rich tablet, on which was written the ten commandments, the church litany, and several sacred utensils, to the value of several hundred dollars." What have these people

done? asked the Justice. "Stolen the ten commandments," was the reply. 'It would be breaking the fourth commandment to give you a warrant on Sunday,' was the Magistrate's decision, and so the case was postponed."

A DECEASED LADY LAWYER.—The recent death of Miss Alta M. Hulett, of the Chicago Bar, a promising and brilliant member of the profession in that city, was made the occasion week before last for a meeting of the Bar in the rooms of the Law Institute, to pay a becoming tribute to her talents and her memory. A full account of the proceedings and the speeches is given in the last week's number of the *Chicago Legal News*. Judge Van Buren presided, and in some remarks which he made before putting the resolutions, that were offered, he said: "Whatever may be our taste, whatever may be our notions as to the propriety of women becoming lawyers, Miss Hulett has demonstrated to the world that woman has capacity to practice law and shed luster on the legal profession." Speaking of a plea which she made before him, when she was but twenty-two years of age, the Judge said: "I never knew a young man at twenty-two as ripe a lawyer, and as able an advocate as she was." Why, then, exclude her from the privilege of practising Law? Away with such nonsense of old fogyism, even if the Supreme Court of the United States holds to it.

THE EVIL ONE.—A strange scenelately occurred in a church near Stirling. The minister, who is in the habit of warning his congregation against the machinations of the Evil One, was delivering a discourse on his favorite theme, when suddenly a large window blind and roller behind the pulpit lost its hold, falling right upon the preacher; in its descent, the roller smashed a number of window panes, and the clatter of the falling glass added panic to the already terrified condition of the enshrouded preacher. Ignorant of the cause of the sudden envelopment and horrible noise, he thought that he might have exceeded the bounds of discretion in his denunciations of the devil, who had thereupon arrived in person bent on retaliation. A shriek of "I am gone!" echoed through the church, and the preacher with one bound cleared the pulpit, nor stopped until he reached the extreme corner of the edifice. The story should be a lesson to those ministers who touch upon the delicate question of the personality of the devil to retain their self-possession under any circumstances, and not leave the pulpit unless absolutely ejected from it by force.

Poetry

PAIN

"O Pain! Love's mystery,
Close next of kin
To joy and heart's delight,
Low Pleasure's opposite,
Choice food of sanctity,
And medicine of sin,
Angel, whom even they that will pursue
Pleasure with hell's whole gust
Find that they must
Perversely woo,
My lips, thy live coal touching, speak thee true!

Thou sear'st my flesh, O Pain,
But brand'st for arduous peace my languid brain,
And bright'st my dull view;
Till I, for blessing, blessing give again,
And my roused spirit is
Another fire of bliss,
Wherein I learn,
Feelingly, how the painful purging fire
Shall furiously burn.
With joy, not only of assured desire,
But also present joy,
Of seeing the life's corruption, stain by stain,
Vanish in the clear heat of Love's irate,
And, fume by fume, the sick ally
Of luxury, sloth, and hate
Evaporate;
Leaving the man, so dark erewhile,
The mirror merely of God's smile."

Miscellaneous.

A HERETICAL MISSIONARY.—An anonymous correspondent writes to the *London Christian World* an account of "a case of missionary heresy." The Rev. Mr. Slater, Missionary at Madras of the London Society published a number of lectures he had delivered to educated Hindus and Mahomedans, under the title of "God Revealed." Somebody found some unorthodox statements in the book, and a meeting of the Directors of the Society was called to consider the matter. "A warm debate took place, resulting in a letter being sent to Mr. Slater, asking for explanatory notes upon specified pages of his book. In due course of mail came a very long and very frank letter, which gave almost entire satisfaction to the Directors who heard it read. In one paragraph Mr. Slater mentioned that the Rev. J. Baldwin Brown had been his chief teacher on certain matters in question, and, as Mr. Brown had only two years ago preached the annual sermon for the Society, at the request of the Directors, he felt that he could not have gone far wrong. Here the controversy might have rested had not a number of the Scottish supporters of the Society declined to be satisfied without further investigation. To this end these gentlemen got up memorial to the executive, asking for a general meeting of directors. It was held in due course, and the debate was both long and animated, several of the leading ministers and gentleman of the Independent churches taking a prominent part in it. The issue was not that which the Scottish Directors hoped for. A venerable minister of their number moved for the recall of Mr. Slater from his post and a veteran layman, also from Edinburgh, seconded the proposal; but when it came to the vote there were found to be only eight for it, but forty against it." It is expected it will be revived at the annual meeting.

THE first letter sent by a gushing Frenchman home to his sire encouraged him, and he thinks his son will be a tutor some day. Here it is: "Pater, Cani havesome more stampent tome? Ego spenthe lastcent. Tuus studiosus heres Johannes."

A SICK cow in Hartford was treated recently to three pailfuls of medicine, whereat the owner

of the cow marveled greatly. "Why, bless you!" exclaimed the physician, "that's nothing. Last Tuesday I gave a sick cow three pailfuls of strong thoroughwort tea, boiled down black; three quarts of castor oil; a pailful of butter-nut-bark tea, steeped away strong; and a quart of gin; and the critter died then!"

Selection.

PROFESSOR NEWMAN ON THE RELIGIOUS PROSPECTS OF THE MONOTHEISTIC RACES.

TO THE EDITOR OF THE "JEWISH WORD."

SIR,—Understanding that you invited the communication of my thoughts on the religious prospects of the monotheistic races, I gladly take this opportunity of writing to you on the subject, even though the vision seem to gleam through distant perspective.

Conventionally all Christendom is called monotheistic; but where saints are worshipped or invoked with prayer, perhaps you will, with me, rather entitle the religion polythdistic. Also, wherever a Trinity in Unity is avowed, among the simple at least, two gods are held; and among the subtler minds the variety, uncertainty, or shifting of view is too great to assert that they are monotheistic, until they alight on some statement so clear that the Church pronounces it a heresy. Practically, therefore, only those Christians who regard Jesus as a mere human prophet, can be collectively accounted monotheistic. India, apparently starting from the belief of a single Supreme Being, degenerated into idolatries and polytheism, out of which the Brahmoes are now awakening her. It is an interesting fact also that the celebrated Hymn to God, written near the opening of this century by the Russian State-Counsellor Derzhavin (a hymn which must satisfy the highest intellect of Jew or Christian), was translated into Japanese by order of the Emperor, and is set up, embroidered with gold, in the Temple of Jeddo. Moreover, it was written in Chinese and Tartar on a piece of rich silk, and hung in the Imperial Palace of Peking. This fact aids the belief that in the farthest East, where a degenerate Buddhism rules, as does a degenerate Christianity in Europe, yet the more enlightened disciples of Sakya Muni discern and understand the true doctrine of that royal saint and prophet. Thus we may account Jews, Unitarian Christians, Mahomedans, Brahmoes, with Parsis and the nobler Buddhists, as so many monotheistic races.

When the phrase Free Christian was first invented, one reason with me against adopting it was, that I thought Free Jew or Free Hebrew was more proper, in acknowledgement of Jewish priority: for I cannot find in Christianity any noble sentiment, wise precept, or tenable doctrine which the Jews had not, in spirit; if not in letter, already. But the Jews have so long been singularly free from any coveting of proselytes, that I believe they will with great willingness acquiesce in the zeal natural to every people for association with

their fathers' creed; and while others behave to them with justice and respect, will rejoice to see them substantially adopting the worship of the Lord God of Israel, though under the nominal leadership of some other prophet than Moses.

I do not myself expect any one of the great national religions to make an ostensible conquest of another. Mahomedana will not call themselves Christians, nor Buddhists call themselves Jews, any more than the converse will happen. But in proportion as science and enlarged thought explode the puerilities in which even the noblest of early religions is apt to be involved; in proportion also as all lay aside bigotry and senseless ambition, and put on gentleness and the candour which appreciates virtue in others, each will aid to dissolve the errors of the rest, and all will help all towards truth. Englishmen will not call themselves Jews even when the most fervent and effectively instructive part of their doctrine comes from Hebrew Psalms; yet assuredly their appreciation of Judaism will rise as they become conscious of their vast debt, and they will become ashamed of the intense injustice and virtual slander of Jews with which their gospels abound.

The less we attempt proselytism, and the more we rejoice in seeing other religions improve from within, the more harmonious will be our relations, and more rapid our assimilation; because the general movement will converge towards truth even where absolute truth and certainty is beyond human attainment. We must unlearn all superfluity of pride; and, seeing how many mistakes human nature has made in inquiries after things Divine, we may reasonably put on much modesty or at least cease from animosity against that real research which is free from ambition and worldly motives. The very breaking up of faith in ecclesiasticism, even when it is lamentably chargeable with atheism, certainly tends to modesty and detestation of bigotry.

My expectation therefore is, that, however long Roman and Ritualist ambition may drag down the larger part of Christendom, an upward movement cannot be arrested. Each monotheistic religion will purify itself from its own special weaknesses; and, while honoring chiefly its own hereditary prophet, will neither frown on other monotheistic religions, nor disdain to learn from them. Nay, each will receive as welcome visitors any who come from without and can participate in common worship: as even now a Mussulman accepts as co-religionist a Christian who chants with him the first chapter of the Koran. So shall the prophecy of your Isaiah be fulfilled in the spirit, if not in the letter. Israel shall be a fifth with Christians, Moslems, Indians and Chinese, as a blessing in the midst of the earth; whom the Lord of Hosts shall bless, saying, Blessed be India and China my peoples, and Moslems and Christians the work of my hands, and Israel mine inheritance!

F. W. NEWMAN,

Latest News.

—It is stated that Russian agents are actively at work in Greece, and that the agitation is secretly encouraged by Queen Olga, whose sympathies are, naturally, entirely Russian; but a feeling prevails at St. Petersburg that there is a strong sentiment of hostility to Russia in the highest English circles, and that it is understood there that the Duchess of Edinburgh was recalled from Nice by an autograph letter from the Queen. It is further asserted that the real object of the visit of the Princess of Wales to Athens was to counteract with the King of Greece the influence which was being brought to bear upon him from Russian sources.

—A crisis is said to be impending in the Bellary district. The number of persons on relief works on the 19th instant was 238,179, being an increase of 35,524 in the week ending on that date. The Board of Revenue justly call this "enormous." The increase seems to be general, and is attributed to the "more intense pressure of the famine." The number in receipt of gratuitous relief rose in the same week from 109,017 to 132,394, the increase being "almost entirely among young children." Up to date 59 lacs had been sanctioned for the relief of the district, out of a total of 154½ lacs for the whole Presidency.

—It is rumoured in Ceylon that Sir Thomas Sitgreaves, now Chief Justice at Singapore, will be appointed to succeed the late Sir W. Hackett as Chief Justice of Ceylon.

—The Madras Government have ordered that all special famine allowances to officers above the grade of non-commissioned officers must now be discontinued.

—Three coolies who returned from Trinidad by the P. and O. steamer *Hydaspes* to Calcutta, named Dalthamon Tawari, Ratanmoni his wife, and Supi Misser, brought bills on the Oriental Bank for Rs. 8,338-5-0.

—As the defensive capabilities of the English fortresses in the Mediterranean are a matter of some interest just now, it is satisfactory to hear that the new sea batteries at Malta have been completed, and are fully mounted with a powerful armament. The works at Gibraltar are making slower progress. It will be three years, it is said, before the new ordinance is all in position there. But the "Rock" is already so strong that there can be no great occasion for hurry in that quarter.

—On the great Sweep being drawn, a distinguished and enterprising member of the Railway Staff at Lahore at once telegraphed to the individual who had drawn one of the most likely horses offering him Rs. 2,000 cash for his chance, the first prize being over a lac and a half. He received a prompt reply—"Offer not accepted. Hope you are quite well."

—A new system of distributing relief to the sufferers by the famine is now under trial in the Chingleput district of Madras. Instead of opening relief works, money grants are made to the villagers, who are thus enabled to remain at home and pursue their usual avocations, agricultural or other. This plan appears to have many advantages over that of collecting thousands of people in relief camps, and should it prove successful, the Local Government will probably hasten to put it in operation on a large scale.

—In the London evening papers of May 5 it was announced that Mrs. Bravo had died suddenly at Cannes, in France. Upon inquiring at Balham, information was obtained that no confirmation of the report had been received.

—CAPTAIN BURNABY has received from Messrs. Cassell, Peter, and Colpin a cheque for £250 as a voluntary payment in recognition of the success of his "Ride to Khiva," and in addition to the £750 paid to him for that work.

—MR. WREN prepared sixteen out of the thirty successful candidates at the open competition for the Indian Civil Service, securing the first four places on the list for his pupils.

—EFFORTS are being made in London to organise an Ambulance Corps for the Turkish wounded. Lord Blantyre, whose munificence in the cause of the Turks exceeds all bounds, has offered £200, and to send out a surgeon at his own cost if the corps is formed.

—THE following is from *La France*:—"We understand that the Duc Decazes, following the example of the majority of the European Cabinets, has already notified to the English Government that France repudiates all responsibility for the English Note, in

answer to Prince Gortschakoff's Circular, in which Lord Derby seems to take upon himself the right to condemn Russia without appeal in the name of Europe. The neutrality of France obliges the Duc Decazes to question the opportuneness of the English Note, which, from the point of view of the policy of France, cannot have any satisfactory result."

—It is noticed that very few towns in Russia have offered the usual donations to the army on the commencement of hostilities with Turkey. St. Petersburg has given nothing. This says little for the popularity of the war. Real national enthusiasm would have stood the money test. It is true that owing to the state of trade, there is not much surplus cash in the country; but the attitude of the still wealthy capital can be explained only by its dislike of the enterprise to which the Government has committed itself.

—SIR RICHARD TEMPLE, with some members of his staff, paid a visit on Monday last to the premises being built on the Esplanade for the Fort Christian Schools. After about half an hour's inspection, His Excellency left. The building is nearly ready.

—On the morning of the 5th instant the house of Mr. Justice Pichey of the Bombay High-Court was broken into, and a large sum of money taken.

—THE *Home News* says:—"Hobart Pasha has written a spirited letter to Mr. Gladstone, in which, while complimenting the ex-Premier on the sympathy which his name has always been for fair play and justice, the Anglo-Turkish Admiral protests against the insufficiency of the evidence, and the inadequacy of the investigation on the strength of which Mr. Gladstone treats the Greek Christians as angels and the Turks as fiends. As regards the Bulgarian outrages, Hobart Pasha neither palliates nor defends them. But he hints that they were the work of Muscovite machination, and that they were to some extent provoked by the barbarities of the Bulgarians themselves. Then he asks Mr. Gladstone whether he has ever heard of the six Turkish Poimenen burnt slowly to death in quicklime before the war began." Mr. Gladstone replies that he is once more 'making inquiry' as the Americans would say, and concludes with expressions of devout hope that Hobart Pasha, as an earnest but mistaken believer in Turkish virtue, may soon be undeceived."

—THE salary of Nain Pundit, the great Hindu explorer, was not Rs. 7 (1½) a month, as stated by the *Spectator* but Rs. 70 (£7). In addition to this pension of £50, the Pundit received from the Indian Government a grant of a small freehold estate or *jagir*, worth about £50 a year more, a grant which would give him honor among his own kinsfolk.

—AT the reception held by the Secretary of State for War and Mr. Hardy Count Schouvaloff was observed to be engaged for a considerable time in a very animated, but a parently not unfriendly, conversation with Musurus Pasha, the representative of Turkey, who has throughout these distressing negotiations gained the good will and regard even of his most determined opponents. It is a pity that the two diplomatic gentlemen could not then and there have come to an understanding which might prevent a great deal of trouble along the Danube in the ensuing summer.

—THERE has been something like a mutiny among the Amir's troops in Herat, in consequence of the Governor offering them one month's pay under orders from the Amir when several months were due. One regiment stoned the General when he attempted to distribute the due, and compelled him to seek retreat with a wounded head. Ultimately, however, the instalment was accepted upon the son of Aroka Khan, a rash man, becoming security for the balance. A sentence of punishment was passed upon the officers of the mutinous regiment, but, of course, was subsequently remitted. Apparently the Amir's position has grown so weak that he fears even to seem strong.

—On the 31st ultimo a grand entertainment was given by H. E. Sir Salar Jung to the officers and gentlemen of Secunderabad, Chidderghat, and Bolarum in honor of his daughter's marriage.

—WE (*Pioneer*) recently referred to the scarcity of food grains in Candahar amounting almost to famine. The prices are now falling by reason of timely rain.

—A CHASTLY business was lately perpetrated in Persia in the name of justice. The band of a noted outlaw, by name Fazl Ali Shah, was attacked by the Police, their leader slain, and eleven of the free-booters taken captive to Shiraz; whereupon the Governor of Fars, wishing to make a terrible example, ordered each of them to be built up to the neck in a pillar of masonry. The British representative at Shiraz telegraphed to our Minister at Tehran, and in consequence of his remonstrance, the Shah, so it is said,

sent orders to stop the brutal punishment. Nevertheless it was carried out—the unfortunate wretches lingering for many hours in terrible agony. Persian venality has passed into a proverb, or we might be disposed to doubt the zeal in arresting the sentence which has been credited to his sublimity the Shah.

—THE Scind Punjab and Delhi Railway Company has purchased Capt-in Spread's estate in Mussurrie for a school and sanitarium for the children of their employees.

Local.

BABU PRANKISTO BOSH, who absconded from Calcutta ten years ago, when it was discovered that he had embezzled Government money to a very large amount as Treasurer of the Customs Department, and for whose defalcations Mr. Crawford, the Collector of Customs, was indicted Rs. 10,000, has, we believe, been arrested in the Punjab, and is now on his way to Calcutta in custody.

In reply to a communication from the Calcutta Missionary Society, asking, with a view to obtain statistics on child marriage, for a law making the registration of all marriages compulsory, the Lieutenant-Governor has expressed his opinion that Bengal will not for many years be ripe for such an enactment.

The exports of wheat from Calcutta from the 1st of January to date reach 1,700,000 cwts., against 650,000 cwts. in the corresponding period of last year, and against 52,000 cwts. in 1875. Had the railway been equal to the traffic offering, even this enormous total would have been greatly exceeded.

—RAY DUNPAT SING has been distributing pieces of cloth and *batas* to the editors of Native papers and periodicals on the occasion of the marriage of his second son Roy Nalpat Sing which auspicious event took place some months ago. This is a new kind of "encouragement" extended to the champions of the Foreign Estate.

DOMESTIC OCCURRENCE.

GUPTA.—At Chittagong, on Sunday, May 27, 1877, the wife of Babu Bhishwar Gupta of a son.

Telegraphic Intelligence.

SPECIAL TELEGRAM FOR THE INDIAN MIRROR.

AMRITSAR, JUNE 9.

A large meeting of influential gentlemen was held at the Town Hall, Amritsar, 8th June, on the Civil Service question resolved to co-operate with the Indian Association in petitioning Parliament.

Reuter's Telegrams.

CONSTANTINOPLE, JUNE 8.

It is expected that passage of the Danube will be made at Nekopoli.

Advices from the seat of war, Armenia, state that the main Turkish Army under Ahmed Mukhtar Pasha is encamped at Hassankalch.

PARIS, JUNE 8.

The President of the Paris Municipal Council has been sentenced to fifteen months' imprisonment for attacking Marshal MacMahon in a speech.

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 "Captain"—A first-class bay W. Gelding, capital saddle nag.

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A grey Waler, about 15 hands, warranted perfectly quiet in gharry or buggy, and is a first-class hack.

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A grey Cabul Horse, about 14-1 high, warranted perfectly quiet in double and single harness, daily used in office gharry; a very good hard-working hack.

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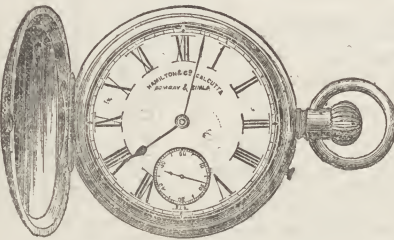
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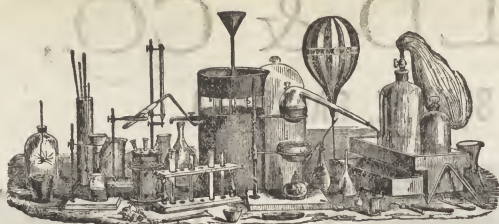
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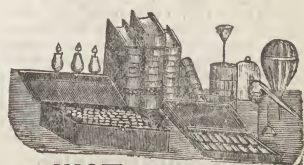
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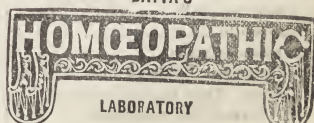
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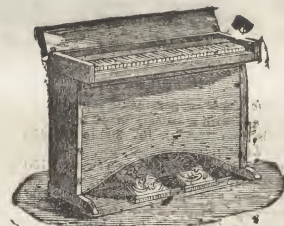
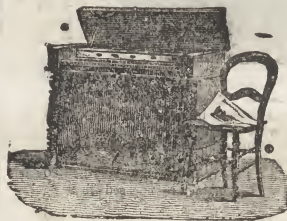
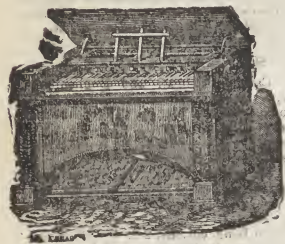
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Cargo will be received at the Company's Godowns No. 4, Fairlie Place, up till noon of Wednesday the 13th.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday, the 14th.

CACHAR LINE NOTICE.

REGULAR FORTNIGHTLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every alternate Friday, and leave Cachar downward every alternate Sunday.



THE Str. "SULTAN" will leave Calcutta for Cooenar on Friday, the 15th instant.

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For further information regarding rates of Freight or passageway, apply to,
4, FAIRLIE PLACE,
Calcutta, 7th June 1877. } G. J. SCOTT
Secretary.

Rivers Steam Navigation Co., "Limited."



The Steamer "OUDE" will leave Calcutta for Assam on Tuesday, the 12th current.



The Steamer "BURMAH" left Goalundo for Assam on Friday the 1st current.

The following are the probable dates of her arrival at Stations on the Assam Line:—

UPWARDS.

Arrive at Serajunge	on Saturday,	2nd June.
" Kallygunge	" Sunday,	3rd "
" Doobree	" Tuesday,	5th "
" Gowalparah	" Wednesday,	6th "
" Gowhatty	" Friday,	8th "
" Tezpore	" Monday,	11th "
" Dhunsiri	" "	" "
" Moorkh	" Wednesday,	13th "
" Kokeela	" "	" "
" Moorkh	" Thursday,	14th "
" Desang	" "	" "
" Moorkh	" Friday,	15th "
" Debrooghur	" Saturday,	16th "

DOWNWARDS.

Leave Debrooghur	on Tuesday,	19th June.
Arrive at Desang	" "	" "
" Moorkh	" Tuesday,	19th "
" Kokeela	" "	" "
" Moorkh	" Wednesday,	20th "
" Dhunsiri	" "	" "
" Moorkh	" Thursday,	21st "
" Tezpore	" Friday,	22nd "
" Gowhatty	" Saturday,	23rd "
" Gowalparah	" Monday,	25th "
" Doobree	" Monday,	25th "
" Kallygunge	" Tuesday,	26th "
" Serajunge	" Wednesday,	27th "
" Goalundo	" Friday,	29th "

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1st June 1877. } Agents.

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The Indian Mirror

SUNDAY EDITION.

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Editorial Notes

SOME people have strange and rather convenient notions of division of labor. Mr. Spurgeon lately remarked that it reminded him of the Irish pavilion's definition :— "Well, Mike, what is division of labor?" "Well," said his comrade, "this is it; I take the hammer, and bring it down as hard as I can, and you stand by and say 'Ugh! ugh!'" Thereupon a Unitarian paper remarks:—"We could point to Unitarians whose active help to the movement of the denomination never gets beyond saying 'Ugh! ugh!'" May we not say the same thing of the majority of Brahmoe?

It is high time that Government should think seriously of the outrages which ryots in some districts have been emboldened to commit upon their Zemindars. It was only the other day that an atrocious murder was laid to the charge of certain ryots in East Bengal, and we now hear that another murder of a similar kind or still more atrocious has been committed upon Babu Nobin Chunder Nag of Midnapur. Once let the impression gain ground that killing a Zemindar is an effective way of obtaining relief, and desperate men in every quarter will indulge in the crime.

THE following story about Dr. Marshman was recently told by Dean Stanley at Westminster:—"When a boy Dr. Marshman was apprenticed to a bookseller. He was in a very humble situation, very hard worked, and very much depressed. He was sent one day to take the volumes of Clarendon's History to the Duke of Grafton. Oppressed with his heavy burden he sat down on the stair before the doors of Westminster Abbey. He gazed up at the Abbey and then went aside, where he was so much struck by the

inscriptions over celebrated persons buried inside, who through good report and evil report had won immortal fame, that he determined to pluck up his spirits once more to go on his journey with his books, and labor to raise himself to a better and worthier position. He set to work with a will, and rose to become the great and learned Baptist Missionary to the Indians."

A MALABAR paper speaks of an Indian brigand. He is of the traditional Robin Hood order, and the account given is interesting:—

The notorious Moplah dacoit of Wallnad has been seized at last. He is now under going his trial here, and is an object of curiosity to many. Hundreds flock together to see him when he is brought to the *catcher*. He is a strong and well built man, and has an intelligent and noble appearance. He has chains both on his legs and hands. Captain Hole once entered into a conversation with him. Amongst other matters, he mentioned that he had committed not less than four hundred dacoities and that he always robbed persons who were well able to afford to lose a couple of thousand rupees. He has, he says, never entered the house of a poor man yet; and he distributed his plunder among his neighbors, who, had it not been for the assistance he rendered, would have died of starvation. He was, he said, "a gentleman robber," and should be made to be head of the Police, and would become a better detective officer than the Gurikal and Numbiar. When Mr. Logan visited him in the jail, he asked him what punishment Mr. Logan is going to recommend to him. "Transportation to the Andamans," replied the Collector. "You should, then," said the robber, "see Kunyappa again in the jungles of Wallnad." He does not like, he says, to be cruelly treated by the constables, and would be happy if the Sessions Judge sentenced him to death.

It seems that the Parker controversy among the English Unitarians is not yet over. The Rev. Mr. Spears, ex-Secretary of the British and Foreign Unitarian Association, is determined to revive the dispute at the forthcoming anniversary, and has already given notice of a motion to that effect. We take the following from the proceedings of a recent meeting of the Association:—"In reply to Mr. Meginnis, who made an urgent appeal on behalf of peace and united action, Mr. Spears said that it was still his intention at the forthcoming annual meeting to bring forward the motion he had previously announced, to the effect that no books should henceforth be circulated by the Association impugning the moral character and attacking the Divine authority of Christ. A long discussion followed, in the course of which it was strongly denied that the Association had published or circulated any books of

this kind, and Mr. Spears was urged by the majority of the speakers to withdraw his motion. Two of the speakers, however, maintained that it was desirable that the motion should be brought forward, in order that this vexed question might be settled, and that it might be shown where Mr. Spears and his supporters exactly stood. In reply, Mr. Spears declared his intention of pressing his motion."

THE most frightful accounts are given in the Malabar papers of the effects of cholera in the famine camp around the district of Bellary:—

Captain Shortland, the officer in charge of the famine camp, reports that cholera of a most virulent type has recently broken out in the Adoni Taluk, and that the coolies everywhere have, from long privation, fallen very easy victims to the dreadful disease. He states that on the fourth day after the cholera had appeared in his camp, he early in the morning mounted his horse and rode on to inspect the further end of it, where, he was informed, the disease had taken its firmest hold. The scene that lay before him all along that three-mile ride he assured a friend that he would never forget. He looked as it were upon a vast battle field, after a fight, of fearful carnage, only all traces of blood was absent. The dead and the dying lay huddled in heaps together; medical aid was all too insufficient to stay the march of the frightful scourge, and faster than they could be carried away the poor people were dying. The stench arising from the unburied corpses—so many of the men had been attacked that few could be found strong enough to dig the graves for their dead comrades—was a pest description, and he turned away from the camp with a sickening sensation, and after having given the necessary orders, rode across country to his tent. On his way home he scared many a pack of jackals, who after scrapping up the newly laid graves, were fighting over the remains of the dead coolies. Arrived at his tent Captain Shortland was told, that his Assistant—Mr. Tonkin—who lived only a few yards away and who had only half an hour before that returned home from the camp, was dangerously ill with cholera, and he walked down to see him. While in the latter's tent, Captain Shortland was himself seized by the disease and had to be carried out to his tent. His Assistant, poor man, died at noon that day after an illness of only three hours, but Captain S., although all hope of his recovery was abandoned, did recover, and is now, after having been brought into Bellary, doing well."

OUR missionary from Monghyr writes:—"Sir,—The undersigned gentleman embraced Christianity about two months ago. Since my arrival at Monghyr, I have had interviews with him. For the last fortnight, I have been repeatedly conversing with him on the subject of religion, and, I hope, he has now been able to realize the principles of true religion, and the sense of spiritual Christianity. And, therefore, he makes a public renunciation of his Christian faith. I hope, you will kindly publish his

communication. He is forty-four years old, and a *Mukhtar* by profession.—Your's obediently Aughtore Nath Gupta."

Then follows the communication thus:—"As the public generally know of my late conversion to Christianity, I now think it expedient to correct the impression they have formed of me by giving out the mistake that I made in embracing the Christian faith. Having had a thirst after righteousness I studied the Bible with great application, with the help of the Rev. Dr. Duff, and the meaning of the texts was construed so literally that it induced me to believe that Jesus Christ was the Deity Incarnate and the Savior of the world. But having had an opportunity of arguing about the Divinity of Christ, and the Bible texts having been expounded to me in a spiritual sense I have come to the definite conclusion that Christ Jesus was not the Deity Incarnate, hence I renounce my faith in the Christian religion.

Audhr Lal Sen of Monghyr,
The 14th June, 1877."

Is the process of D'rwiniism reversible? That is, can it act downwards, as well as upwards? If the oyster developing upwards can become man, why can't the man developing downwards become the original oyster again? Strange singularities of structure have been known among the human species. Incipient horns (it is said that Lord Byron was gifted with a pair), elementary tails, (M. Dechillan, if we rightly remember, was the happy possessor of one), and supernumerary toes (which we dare say some of our readers can produce), and various other symptoms of our extensive kinship with the animal world, suggest the speculation in our minds. There is a familiar threat used by Yanki girls to bring refractory servants under subjection, which points the same way. "I'll make a bug of you, and then you will run down the sink." Darwinism only needs walking downstairs to meet and unite with the Hindu doctrine of transmigration. Thus extremes agree, the extreme of superstition, and the extreme of unbelief. The Hindu doctrine accords the privilege of becoming human to every virtuous animal, and holds out the wholesome threat—the threat of being degraded to the brute world—before every wrong-doing man; it is complete, and has a great moral and practical force. Whereas the Darwinian doctrine humiliates us with a degrading theory of the descent of man, and would, if it could like the American girl, make beasts and bugs of us in the human form, robbing us of the independent existence of our souls, and a separate moral sense. Darwinism not only derives us from brutality, and resolves us into brutes again.

In the midst of the endless criticism and hostility manifested against the Viceroy's minute on the Fuller case, not one of our contemporaries has spoken on the apparent object for which that minute was penned. The alarming increase of violent assaults by Europeans upon Natives of all classes does require some check. Do not the more reasonable among our contemporaries admit that some measure is highly necessary to arrest the growth of violence? constitutional forms are good things, and must be strictly adhered to if more important considerations do not intervene. But when it is a question of life and death the niceties of forms must not be allowed to defeat the ends of justice. The relations of low class Europeans with their Native servants and others in the Mofussil, lead to serious and dangerous evil, and the complaint of maltreatment is simply universal all over the country. It is the same, go to Bombay, go to the Punjab, to Upper India, anywhere, and the bitterness with which the complaint is preferred forebodes anything but good. Under these circumstances it is the duty of every humane and prudent Englishman to see that the turbulent passions of the few do not compromise the character of the many, and that wholesome justice be dealt out with wholesome rigour as widely as possible to discourage violence of the strong, and secure the confidence of the weak.

THE Turkish imbroglio has done one great benefit to the Mahomedan community of India. It has created considerable unity of feeling among the scattered sections of the Mahomedan population. There is a common purpose observable, a common striving to help the Turks. Our Mahomedan contemporary perceives in the fact "the germs of a great political growth among our co-religionists." We cannot say we sympathize with the "political growth," if it has commenced, among Mahomedans of India and other countries, and hope the sympathy will have nothing except a purely social and religious character. A well-known Mahomedan gentleman, we refrain from publishing his name to prevent heart-burning in the Mahomedan community, has received a letter of thanks from the Turkish Consul General in Bombay. We give it below:—"Dear Sir,—Lately I have received several letters of thanks-giving signed and sealed by all the chiefs and learned personages of Mecca in the appreciation of the most praiseworthy efforts of all the Mahomedans of India, in collecting subscriptions for the wounded and orphans of the Turkish Army, and establishing Anjumanas to further this end, &c., &c. As I have been most happy to hear of your hearty co-

operation in this meritorious action, I am very glad to send you one of the copies of the above letters through Ibrahim Kurtas, Esq. as an acknowledgment of your zeal in the cause of Islam, and hope that you will be good enough to favor me with a reply thereof.

Yours faithfully,
(Sd.) HUSEIN,
Turkish Consul-General."

FULL of years and honors Maharajah Romanath Tagore died on last Sunday. Wherever the public gather in the name of the country, and for the interests of the people, wherever men meet to offer their homage or their prayers to Government, there his venerable presence will be missed by friends and strangers alike. His place in Calcutta cannot be filled. We cannot we must say join our contemporaries in calling him the head of the Hindu community, which he, perhaps, deserved to be, but the social position of his caste made that impossible. He was the head of that body of men who in wealth, in intelligence, in public spirit, occupy the most prominent place in the country, and the British Indian Association without Maharajah Romanath Tagore, will perhaps lose much of its prestige and compactness. The *Hindu Patriot* and other papers have been eloquent in praising the departed nobleman, but one great point in his life has not been pointed out. The active habits and public spirit which Maharajah Romanath Tagore kept up, old as he had become, almost to his dying day, put to shame a great many of our wealthy pleasure-loving youngmen, who fritter away their time in "catching flies" as Lord Lytton calls it. He went through his own private work punctually; he did the work of the Association, he was every day present at the Association rooms; he regularly took his drive in the Course; he attended all the important public meetings of the town; he was almost at every place of public resort. If we had such energetic and public-spirited men in greater abundance in other sections of the community, there would, indeed, be hope for the social progress of Bengal.

THE Christian Missionaries of Southern India have for a long time held the double position of evangelists as well as protectors of the people. Frederick Schwartz, more than a century ago, was known as "the councillor of Tanjore," and interfered in many a case of oppression on the part of Hindu and Mahomedan sovereigns, when Talaji was reigning in Malayalam, and Hyder Ali was climbing the Ghats to cross swords with Sir Eyre Cooté in 1780. And the followers of Schwartz are still trying to walk in

his footsteps. "A hard-working artificer in Coorg, addicted to drink, we are told, having lost his wife, took a second help-mate, but without undergoing the ceremony of marriage. After a few years he died, leaving his companion a house and the charge of their youthful son, and his own half-blind sister. The woman was an honest, industrious washer-woman, and readily gave up the house to the deceased's creditors. Two men, however, claimed from her the payment of a debt of several hundred rupees, and had her arrested and taken before the Subadar of Mercara. Mr. Fennell, the local missionary, thereupon appeared before that official, and explained that the poor woman was in no way answerable for the debts of a man to whom she had never been legally united. She was accordingly discharged, and the worthy clergyman gave her a rupee to purchase a stamp, to attach to a document attesting her nonliability. With inconceivable simplicity she allowed one of the alleged creditors to draw out the instrument, to which she duly affixed her stamp and signature. The paper, however, was fraudulently drawn up, and represented her as accepting the liabilities of the dead man. Taking advantage of Mr. Fennell's temporary absence, the fellow took out a distraint upon her goods and proceeded to put it into execution. Mr. Fennell's son and Mr. Bastian D'Souza, his Native superintendent, a most respectable Native Christian, presently came on the scene and very properly desired to know by what authority the people were pulling about the woman's goods and chattels. No authority being shown, Mr. D'Souza with his foot pushed the pots and pans towards the door of the woman's house and ordered the intruders to be off. For this he was arrested and taken before Major Magrath, on a charge of resisting lawful authority. Refusing to listen to the exculpatory evidence adduced by the accused, the Major sentenced him to two months' rigorous imprisonment." Mr. Fennell may be very benevolent, but we are inclined to think he had no business to interfere in a quarrel between a woman of this kind and the creditors of the drunken man with whom she lived. We do not know how far to accept the story given above, but the unfortunate result has been that one of Mr. Fennell's disciples has been thrown into jail for an undoubted indiscretion on his part in trying to resist the authority of the Court, whatever the means be by which that authority was set into exercise against the woman whose cause the Coorg Missionary undertook to favor. It is unwise in missionaries to court the hostility of Government officers.

STILL WATERS.

DEEP waters are cool. Deep shades are full of calmness. The depth of night is buried in repose, and the depth of repose is replete with calmness and sweetness. Deepness of every kind carries the sense of peace and calmness with it. In the spirit-world it is just the same. The peace of the spirit must be the result of depth. Blessedness, when real, must come from a deep and hidden source. Heavenly contentment is a modest virtue, but it is possessed by very few. Our hearts generally oscillate between crackling laughter, and rankling misery. The quiet smile of tranquility, which is not an excitement, but the expression of an inward permanence, graces the countenance of one or two men in a thousand. Men sigh for excessive good luck, for ecstatic joy, for physical and spiritual excitement. When such excitement comes the shallow heart bubbles up like a brook on a bed of stone. And the renewals of excitement and novelty must come and go to keep such a nature from the danger of stagnation, and moral death. But the deep soul takes heat and cold, and all things as they come, without much agitation or outward change, retains and sends down within itself what assimilates with its unseen aspirations, throws back the rest, and flows as ever in secrecy, in calmness, in quiet power, in hidden imperturbable joyfulness. For the deep calmness, the unruffled contentment of the spirit let the Brahma long. Let him live in the deep waters of the soul, in the deep shades of the spirit-world, in the deep and profound repose of the inmost heart. But how can this deep peace be acquired is the question. Ask yourself whether your devotions are deep. Is there unbroken rest for you in prayer? Devotions serve a double purpose. They cool and tranquilize the inmost parts of every heart, and then make these parts deeper. A shallow nature can be deepened by nothing but real, continued, fervent devotion. Prayer is not a shrieking excitement, not a hysteric fit, not a wordy soliloquy, not a drawing repetition; it is a sweet, deep, restful breathing of the spirit that calms and renews it, opens it, and fills it with the swelling currents that well up from the Soul of souls within. Deep tranquility is the only result of deep spirituality. Another thing which very much deepens the soul is suffering. There cannot be a profounder subject than great godly suffering. Nothing goes so far, so deep into nature. The intense, throbbing unrest of the heart, the unspeakable woe that does not show, but eats into the core of being, when soothed and calmed in the spirit of Divine love felt to be unspeakably deeper than the suffering itself, unseals within the heart a secret fountain of

consolation and contentment than which nothing can be deeper in the world. There is a vulgar joy in the glare and noise of the prosperity around; wealth and civilization, and applause, and position, and refinements do yield a pleasure which ever so many of us ardently long for. But in loneliness and desertion, in mental agony and bodily wretchedness, amidst wounds, and insults, and profane mockery, in undeserved condemnation, and death-dealing judgments, in dust, and thirst, and bloody sweat, there is a rest and calmness in looking up which bears the mild but deep dignity of Heaven on itself. What deepens the heart so much as bending the head to the world's cruelty in the name of God?

THE WORK OF THE BRAHMO SOMAJ.

THE tendency to isolation is growing in the midst of the Brahma Samaj, and we call the attention of our leaders to that fact very earnestly. Though we have received many valuable instructions on the subject of unity during the last few years, unity of feeling, unity of thought, and unity of action seems to have visibly decreased in our community. This ought to be a source of serious anxiety to all. There are many excellent individuals in the Brahma Somaj we know. There are men of warm piety, earnest activity, and of much thoughtfulness, we do not mean to ignore them, or do injustice to them. But the excellence of individual character is one thing, and the unity and excellence of the church is quite another thing. We regret the absence of the latter. Among Hindu nations, and among Bengalis in particular, it has always been a task of the greatest difficulty to secure unity of feeling and action, or mutual subordination of any kind. There must either be despotism or anarchy. But we have always had the firm conviction that the Brahma Somaj by the powerful operation of the religious spirit can get rid of the undignified fickleness and paltry self-assertion, which leads to the breaking up of organized action. We propose that the whole work of the Brahma Somaj be divided into certain departments, and the principles of each of these departments be laid down for the guidance of those connected therewith. The principles of each department should be recognised by those in others, so that in the carrying on of the work there may not be mutual collisions and disagreements. In the event of disagreements and collisions there ought to be a council or committee entrusted with necessary powers to remove the causes of the disagreement, and by every means in their power,

to bring about peace and good feeling. All the available talent in the Brahmo Somaj ought to be utilized in the service of the public, and there must be a strong moral force created that it may be brought to bear upon those who have the capacity to work, but do not work, and keep away for private and personal reasons. So far as possible all the work done by individual Brahmos should be made common work, undertaken for the general welfare of the public at large, and special welfare of the Brahmo Somaj. The Brahmo Missionaries should speedily harmonize all differences that exist amongst themselves, and represent common principles, common interests, plans approved by their whole body, and act in mutual sympathy in a very compact manner. In details individual men may act independently, but the principles of the common work must command implicit obedience from every one. So far as possible the *wants and wishes* of all Brahmos must be consulted on all matters affecting them, but under existing circumstances it is most difficult to ascertain these, and far more difficult to act in accordance with them. It will be of the utmost use to receive suggestions from the Brahmo public outside, and hear what they have to say on the subject of the unity of the Brahmo Somaj. But whether these suggestions are immediately sent or not, and whether when received any direct action can be taken at once on them or not, among the present workers there ought to be far clearer understanding, much greater co-operation and sympathy and much greater compactness than we now observe. Every Brahmo should devote himself entirely to the interests and progress of his church.

THE THEORY OF DISEASED SPLEEN.

We have sometimes taken the advice of experts on the condition and composition of our spleen. The possession of "diseased spleen" has been so universally attributed to our fellow-countrymen, especially those who have had the affrontory to die under the administration of "a push," or "a slap" by outraged and unfortunate European gentlemen, that in the interests of the two hundred million spleens that are ruled in India by the British sceptre, we have been somewhat anxious to ascertain the soundness and consistence of that much-abused organ. The opinions of our medical referees, we must say we are not disposed to accept as gospel-truth, because they being mostly Aryans, and to the manner born, may not possess an immaculate set of viscera and be thus disposed to apologize for the confraternity of "diseased spleens" with which they are thus ethnologically connected. They are, therefore, liable to correction, and

we shall be glad to see the influence of their views removed from the minds of our friends. In the first place, doubt is expressed as to how "a slap" on the face, or "a push" on the back or a thump on the head can cause the rupture of the spleen which is topographically at some distance from the region upon which that gentle application is so playfully made. Mr. Fuller only "slapped" the face of his syce, Mr. Stolkie only boxed the ear of his tailor. Mr. Nelson only hushed away his camel driver, and all these three men directly went threw themselves on the ground, and smashed their spleens, as Mr. Pickwick smashed the ink bottle against the wall. In our ignorance we asked the doctors to tell us what this organ is made of. Is the spleen compounded of the same substance as a pie-crust, which we have been told is made, as promises are made, only "to be broken?" Is it made of any kind of glass or porcelain, with the weight of which lean-looking Khidmutgars, and others of the turbanned race, are apt to tumble so often, the article breaking as soon as it comes in contact with a harder substance, and the men getting thrashed to an inch of their lives? The medical people say that the spleen is made of an elastic and tenacious substance; that it can stand a considerable amount of rough usage, and is never carried like crockery in the hand to be broken at the first opportunity whenever there is a collision of any kind and that it is hid away far within the system where nothing but great violence can reach or damage it. And they illustrate their position thus: You are aware that now-a-days, and even formerly, Native masters have, in great many instances, chastised their servants, and now and then severely too. But have you ever heard of a ruptured spleen at a Native gentleman's establishment? One of two things must be believed: either the servants of Europeans cultivate their spleens like cabbages and pumpkins for prizeshow to preternatural proportions, or European masters are ready to be exceedingly violent and brutal, and reckless of consequences when assaulting their servants. In the fever-stricken provinces of Bengal one may say that the spleen grows like the Eastern gourd, and hangs out invitingly, as before the Prophet's son in olden times to be smashed by any one who cares to undertake the trouble of striking it. But Mr. Fuller's syce flourished in the dry district of Agra, where the muscles have far better chance of growing than the spleen, and Mr. Nelson's camel-driver was, we believe, a Multani used to joltings and desert-life, in which the spleen receives but slender encouragement to expand. Mr. Stolkie's tailor at Darjiling must have been a Bhotia, or a Lepcha, and they are a

race of men who do not plead or parade their spleens as the Bengali gentleman at the Viceroy's levee is said to have done, when he felt the crowd around him growing rather oppressive. The curious fact about the whole matter is that in Bengal one seldom hears of deaths from ruptured spleen; and the whole theory has somehow sprung into existence in Upper India, and those parts of the country where Europeans are much more disposed to be splenetic than in the metropolitan presidency, and where; the respect for law and human life is considerably less. Kicking under the fifth rib is always a hazardous exercise; kicking with phob-nailed boots, is still more so; and kicking a man between whose ribs and your boots there is not the medium of a single thread to break the blow is very well calculated to be destructive. If the men who commit these murderous assaults dare to speak the truth, they will have to confess that they do not give a push, or a slap, but madly maltreat their victims. In the name of truth, and Christianity, let wicked excuses be given up. Let angry men cease to kill; cease to strike their helpless servants on tender and exposed parts of the body; may let them cease to strike at all; and they will find no occasion to cover crime with falsehood, and invent the theory of "diseased spleens."

Devotional.

How real thou art, O my God, how deeply, calmly, supremely real. Thy reality fills my heart, my mind, my whole being. I forget everything, am lost to everything, and feel everything unimportant in finding thee to be true. So real in thyself, be real to me in all that surrounds me in the world. Feeble in faith I cannot see the world real only in thee, and separated from thy reality, Lord, the world is nothing but a prolonged scene of vanity and untruth. Set me free from the snares of self-deception and passion, and cause the reality of thy spirit to shine upon me through every event and object which meets me in life. Lord, inspire me to view the world, and everything in it, through the medium of thy reality only.

Devoid of thee, thy whole dispensation is to me devoid of meaning, and my own life becomes barren of all purpose. Whence did I come, whither am I tending, why am I here? I wander backwards and forwards in the wide world; O God, and find not my calling or my way. Shut out by my absence of faith from the right view of thy all-directing purpose, all things are out of joint and meaningless. Lord, cause thy will to be revealed to me once more, and make thy dealings full of significance, and teaching to me.

SEEKING the sympathy and approbation of men I have been a loser doubly. Not only have they refused me the encouragement I wanted, but they condemn me for having asked it at all. Lord, thou art the strength of the lonely, grant that I may serve thee with meekness and loyalty, and in the midst of these trials keep the devotedness and sweetness of my heart untouched.

I PRAY unto thee again, O God, keep my tongue from speaking evil of others. From

slandering, from back-biting, from injuring the bodily and mental state of others. Merciful God, protect me carefully. Long have I been bred in the school of evil conversation, and my thoughts and speech have both become very loose and ungovernable. I wish not to talk the evil into which habit leads me, and uncharitable thoughts crowd upon me in moments of depression and carelessness. The golden lesson of silence do thou teach me. Train me in upright and truthful speech, and let my thoughts search out my own many vices, and bitterly reproach myself rather than any one else.

Why did I not pay more heed to the directions of my own nature? God of nature, in every heart which thine hand hath moulded, thou hast stored up a mine of truth and beauty. But we have not known it. Wandering outside of ourselves, we have sought for the light, and the wealth that might come to us at home if we had but the faith to look up to thee, and read thy handwriting on our own hearts. Furnish us with the singleness of eye which may discover thy sanctuary in our bosoms, teach us to bring out and develop thy purposes concealed in every man's nature, and serve thee, God of our spirits, within us, and according to thy wise directions.

MAKE the inward take shape in the outward, O thou God of power. Make my religion a clear and definite thing embodied in men, events, and institutions. May my soul spiritualize all the relations and objects of life, and may all relations and objects bind up my faith, and make it firm, living, full of light, and consolation. An abstract and sentimental religion, O my God, I do not require, a living practical test of faith and life do thou vouchsafe unto me.

The Brahmo Somaj.

The second anniversary of the Gouriffa Brahmo Somaj took place on the 12th June.

THE late Maharajah Rama Nath Tagore was one of the two surviving trustees appointed by Rajah Ramesh Mohan Ray for the management of the Calcutta Brahmo Somaj. Babu Debender Nath Tagore is the sole surviving trustee of the old batch now. Maharajah Rama Nath Tagore never within our knowledge exercised his authority as trustee in any matter, though his late lamented son Babu Nirpender Nath Tagore, was Secretary to the Calcutta Brahmo Somaj for a number of years.

PUNDIT GOUR GOVIND RAY UPADHYA delivered a lecture lately in Dacca on "Science and Religion."

A CALL to preach Brahmoism in the Nizam's dominions has reached the Secretary of the Brahmo Somaj of India.

THE hour for the usual evening service at the Mandir appears to be unseasonable. It is so early in the evening that men cannot persuade themselves that the service could commence before it is even dark, and hence many are late. Either the hour should be changed, or the attention of the congregation should be drawn to the early hour at which the service is to commence.

CLIMATE and conditions of life do not change, the constitution of the hearts of bigots. They come to possess their Phariseism by a sort of natural inheritance. The following beautiful and truthful sentiments occur in the *American Independent* with the very laudable object of injuring a man of whom the editor evidently does not know anything:— "Chunder Sen edits the Sunday edition of the Brahmo paper, the *Indian Mirror*, of Calcutta. The number for Sunday, January 28th, contains the following from a letter by "a theist" on missionary humility: 'Our most reverend minister, Babu, Keshub Chunder Sen, is the

most admirable type of this form of humility. His sermons have a spirit of self-concentration in them. They gush out from the fountain of prayer, and, after leaping over natural rocks and grotesque parterres, find out their way again to the source from which they sprang.' The same number has a long report on the annual festival of the Brahmins (feunine of Brahmo), written in English by Brahmin ladies, who thus show their progress in enlightenment. The festival began with a meeting for prayer, followed by essays by Miss Lahiri, Mrs. Sircar, Mrs. Mozumdar, and Mrs. Sen, and concluded with another devotional meeting, conducted by Babu Chunder Sen, of whom we are told that 'the beauty of the scene was doubled by the holiness of his personal appearance.' Humility seems to be a favorite grace with the Brahmos.' Yes, just as much as truthfulness and charity constitute graces with Christians.

MR. JOYA SWAMI MUEDELIAR, a cloth merchant of Bangalore, has published a small pamphlet under the name of the "Catechism of Brahmo Gnanam." It consists of questions and answers. It is written in Tamil, and is translated into English. It contains disquisitions on all manner of subjects, Vedas, Puranas, Smriti, &c. The following occurs in connection with the Brahmo Somaj:—

"Q.—What is meant by 'Brahmo Somaj'? A.—It is an assembly of persons who worship the Brahman rejecting the worship of idols. Q.—Who founded such an assembly? A.—It was founded by the learned and patriotic Rajah Ram Mohan Ray about 42 years ago in Bengal. He was well versed in the different Vedas, Shastras, and Puranas, and finding that Srishuth Suukarchariar, Srinath Runga Ramanuja Jear, and others who founded the different sects of Hinduism, declare that whatever is contrary to the Vedas, whether they are in the Agam, Itihasam or Puranam, is not to be followed, and finding that his countrymen have forgotten the true God and become superstitious, he formed an assembly for the worship of the Brahman. He handed down this tree of knowledge to the wise men of his time. Q.—How far have the branches of this tree spread. A.—They have spread in all directions and several enjoy comfort under its shade? Q.—When will the others enjoy its comfort? A.—As all the rivers flow into the sea, so all religionists will follow, at some future period, the doctrines of the Brahmo Somaj and with the knowledge of God enjoy happiness in this and in the next world."

We have no means of knowing whether the writer is a member of the Bangalore Brahmo Somaj.

Correspondence.

THEISM AND CHRISTIANITY.

To the Editor of the *Indian Mirror*.

DEAR SIR,—As Professor Ram Chunder has very copiously expressed his views of Theism in the *Mirror* of the 30th and the 27th instants, I beg to submit my objections regarding them.

He says—"It is not necessary for a theist to believe in God far less to love and worship Him, for He does not believe in Him as the moral governor of the universe who is to judge him and send him to heaven or hell according to his conduct in this world." So those only who think that God will reward us for our good and punish us for our evil actions, should for their interests, look up to God; others should have no concern with Him! What a mercenary view of believing in God! According to it, a bad son might excuse himself from filial duty by saying, "My father is not going to invest a rich fortune on me for my pleasure, neither will he kill me for my not loving him, so I need not cherish the least love or affection towards him." I can assure the Professor, the theist does not harbor his love and reverence to God for taunting benefits to be received from Him in after-life, or for staving off His wrath which will consume him in hell for ever. He loves God for God alone, and not for any good thing which God

will give him, here or hereafter. His is the disinterested causeless concentrated love of God (*alauk bhakti*) spoken of in the Hindu *Shastras*. God is to him "*Rasa*" (nectar) or supreme felicity. The theist knows of no heaven but God, for God is the fruition of all his desires and expectations. When he sees God within him and around him, he knows no will but God, his "cup runneth o'er." He believes in a future life with a firm faith, but he knows that there he will enjoy God more and more. The theist cannot conceive of a hell where all sinners will be destroyed by slow fire, for the idea is revolting to reason and common sense. He believes that God will reclaim the vilest sinner in the end. Now, let us see what is the "Hell" of the Professor which he makes so much of. God has created a hell where he will burn to eternity all those who on earth are not pure as God Himself. No one can be pure as God for all are "miserable sinners and rebels against God." So all men will be consumed by hell fire. But there is a nice way of escaping this terrible doom. There was one man who lived some 2000 years ago whom God made as pure as Himself. By believing in that man your sins will not be counted at all, and God's perfect purity will be ascribed unto you, and as none but those who are pure as God will go to heaven you thus get a passport there!

The Professor chuckles over the idea that as there are many who do not believe in God, the theist seeing this will dismiss God from his thoughts. This argument is most puerile, for there are always to be found persons so foolishly hardy as not to see the plainest truth; but because there are such persons, will the wise who have perceived those truths rub their eyes and find those truths to be mere delusions?

Yours &c.,
A SEEKER OF GOD.

NECESSITY OF AN INSTITUTION FOR THE REFORM OF MORALS IN THIS COUNTRY.

To the Editor of the *Indian Mirror*.

SIR,—In the concluding paragraph of an article in the *Indian Mirror* of the 27th May, you observe that "An institution for the moral and religious education of young men is most urgently called for." Your observation, dear Sir, is quite correct. I may add, however, that not only young men but even elderly people in this country, in general, require a more sound training in morals than they have hitherto received. While there are Societies for Temperance aid for prevention of cruelty to animals, and other reform societies in our midst, is not the subject of the reform of morals of importance enough that a special society should be established which would take into consideration and adopt means for the reformation of our morals?

The causes of the moral degradation of our country are manifold, and require thorough investigation. Our Music, our Poetry, full of Gossamers and some of our social institutions (such as the *huli* festival), our theatres contain much matter which spoils people's morals. My point of view is from Marwar, but I trust my observations will be applicable, though with modifications according to local circumstances, to all parts of India.

Let the would-be society under proposal first convince our educationists and our rulers, that moral training is necessary for the well-being of the community. If this cannot be proved, then, let the society be dissolved without further botheration. I say this because people in general will always express outward admiration of our moral virtues, but their actions will prove contrary convictions; this shows that the utility of practical virtue must first of all be fully established.

All religious societies teach religion full of moral precepts. All Governments frame laws for the punishment of wicked persons. All educational institutions teach books which give good moral lessons.—In spite of all this, vice is still increasing. Then where is the screw loose? To find this must be the work of the new society.

JODHPUR.
The 5th June, 1877.

Yours &c.,
RUTON LAUL.

MONEY.

4 Per cent., promissory notes Rs. 97 12 a	97 14
4 1/2 Per cent., of 1870 (1885)	100 8 a 100 12
4 1/2 Per cent., of 1871 (1881)	100 8 a 100 10
4 1/2 Per cent., of 1872 (1879)	97 12 a 97 14
5 Per cent., of 1859-60 (1879)	101 14 a 102
5 Per cent. Government De-	
ben'ture for 15 years (1882)	102 a 102 4

HIGH COURT.

(ORIGINAL SIDE.)

PEREMPTORY CAUSE BOARD.

FOR

Monday, the 18th June, 1877.

BEFORE

The Hon'ble the Chief Justice

AND

The Hon'ble Mr. Justice Macpherson.

(For Judgment.)

Petumber Sen v. S. M. Jadumoney Dossee
—D. N. Bose—Shamoldhose Dutt.
Appeals.

J. Kimber v. Kallypudde Poramanick (pt. hd.).
—Sanderson—P. C. Mukerji.
Chunnamull and anr. v. Dwaraknath Mitter—
W. C. Bonnerji—P. C. Mukerji.
Poynor Bibbee & ors. v. Nujoo Khan—Gregory—Leslie.

Gopal Chunder Bysack v. Nobin Chunder Bysack—G. C. Chunder—Watson.
Goonendronath Tagore v. S. M. Treepoorasoundery Dabee and ors.—Sanderson and Co.—Kadernath Mitter, Trotman and Watkins.
S. M. Juggodomo Dossee v. S. M. Puddomoney Dossee—Grish Chunder Mitter—Joykissen Gangooly.

Ram Chand Seal v. Anshootosh Doss and ors.—Sriniohoe and Co.—Owen, Beaby and Rutter, Dignam and Robinson.

Doyal Chunder Dutt and anr. v. Nogennder Chunder Ghose—Beaby and Rutter—Remfry.
S. M. Kamesnee Dossee and anr. v. Nepaul Chunder Neoghy and ors.—Chauntrell and Co.—Ghose and Bose, Swiniohoe and Co.
Meer Asruft Ally v. Roy Lutchemput Sing—Carruthers—Beaby and Rutter.

BEFORE.

The Hon'ble Mr. Justice White,
(Reference.)

K. F. Bellairs v. M. Agabeg—Dignam and Robinson—Sittanath Doss.

BEFORE.

The Hon'ble Mr. Justice Kennedy.

ORIGINAL UNDEFENDED CASES.

Hemendernath Tagore v. Rajender Dutt and ors.—Trotman and Watkins.
In the matter of Bitton, a Mahomedan infant v. Gregory.

ORIGINAL DEFENDED CASES.
(Settlement of Issues.)

J. M. Edmund v. J. E. Wetherell—Chauntrell and Co.—Leslie.
Ahmed Malleg v. Abdool Azeeso and ors.—Remfry and Rogers—Orr and Harriess.
(Final Disposal.)

S. M. Prosonomoy Dossee v. Chunder Coomar Gooye and ors (pt. hd.)—Remfry—Sen and Farr.

H. Gamble v. Nacoda Noor Mahomed Parpirani and anr.—Wheeler—Trotman and Watkins.

S. M. Nandollol Dabee v. Kistololl Lahoori—Swiniohoe and Co.—Goodall.
Mokundo Paul Chowdry v. Soshi Mohun Paul Chowdry—Hart—B. M. Dass.

Issar Chunder Bose v. Woornesh Chunder Chowdry—Francis—P. C. Mukerji.
Sibdoyal v. W. Forbes Graham—Gillanders—Fink.

S. M. Biddomookey Dossee v. Kadernath Sadkhan—Francis—Sen and Farr.

Kally Coomar Mookerjee v. Radhakristo Mohunto—Sittanath Dossee—Ghose and Bose.
Shaw Golam Ally v. Musst. Wozerunnissa be—Sittanath Doss—Bose and Dutt.

A. H. Gowenlock v. A. Apcar, jr.—Sanderson and Co.—Fink.

Local.

DR. BROWN, Superintendent of the Experimental Tobacco Farm to be started in Burnah, is reported to have come to this city to purchase the implements necessary for the undertaking.

MR. A. W. CROFT, Director of Public Instruction now in Darjilling, is expected at the Presidency about the middle of next month.
—*Statesman and Friend of India.*

THE Presidency College, the Hindu and the Hare Schools, and the Calcutta School will reopen, after the usual summer recess, on the 21st instant.

Latest News.

—TWENTY broad-gauge locomotives have been ordered for the Indus Valley State Railway.

—We find it stated that a pilot of long standing at Bassein, Burnah, has been convicted of smuggling a case of beer, and has been fined Rs. 1,000, and two Captains in port Rs. 500 each for helping and abetting in the same.

—The *Moniteur Official* of Pondicherry publishes a proclamation enforcing a strict neutrality on the people of French India in relation to the war now being waged between Turkey and Russia. Vessels of either of the belligerents coming to a French port with prizes, will not be allowed to remain for more than 24 hours.

—THE Madras Government has granted three months' pay and allowances to the medical officers deputed by them on special duty to inspect the distressed districts.

—THE *Delhi Gazette* says, the three Europeans of the Railway establishment at Multan lately sauntered into the Sudder Bazar and made some purchases, and when the vendors asked for the value, the Europeans whipped them. A row ensued, and the Native shopkeepers went in a body to the Cantonment Magistrate, complaining against the conduct of the offenders. The Police subsequently brought them before a Magistrate, who tried and sentenced each of them to one month's imprisonment and Rs. 20 fine.

—ON the urgent representations of the Indo-European Telegraphic Co., special arrangements have been made between the Governments of England and Turkey to provide for the safety of the Anglo-Indian telegraphic cable in the Black Sea.

—THE *Bombay Gazette* hears that either Mr. Walter Lang (of Messrs. Finlay, Scott and Co.) or Mr. Bryce (of Messrs. Wallace and Co.) will probably be appointed a member of the Bombay Legislative Council in place of the Hon'ble Donald Graham, resigned.

—ON Saturday, the Mahomedan and Hindu residents of Small Colaba formed themselves into processions, and went round the Hanawalwy, the Pestonji Shroff Lane, and the Edulji Nerveji Street in Small Colaba, saying prayers that the evil epidemic might be decreased. The demonstration ended in a riot, and four ringleaders were arrested. For the last five or six days there were several attacks amongst the Hindus and Mahomedans in these localities, all of which were fatal. At about 6 P. M. on Saturday, the Health Officer burnt dammer, charcoal, and brimstone in the streets to check the disease.

—THE prospect of the coming jute crop is very favorable. We hear from the Mofussil that the growers have reserved only a small portion of their lands for rice cultivation, and have put the rest under jute. The plants, owing to the rain at intervals, are in a healthy state, and the outturn will be, we fancy, an abundant one.

—A FURTHER advance of fifty thousand rupees has been ordered to be paid to the Commissioner of Police for famine relief operation in Madras town, in addition to the 5½ lacs already sanctioned.

—BETWEEN 1st January and 30th April six European vagrants were deported from Madras.

—THE Hon'ble John Cadwallader Erskine, late of the East India Company's Civil Service, and some time a Judge and Superintendent of Police in the Cis-Sutlej States, has become Lord Erskine, by the death of his brother. He is grandson of the celebrated Advocate and Chancellor.

—CHEFRET PASHA, the chief hero of the Bulgarian massacres, will, it is stated, be transferred from his command on the Danube to Bagdad.

—A FRIENDLY gift of a beautifully carved pulpit has just been made by the "Chambre Syndicale des Ouvriers Menuisiers on Batiment" in Paris, to the Lord Mayor of London for use in St. Paul's Cathedral. The dean, in accepting it, said that it would be placed in the nave of the cathedral and used for occasional services. It is said to be worth 1400*l.*, but the gift is chiefly valuable as testifying to pleasant international feeling.

—THE London correspondent of the *New York Times* says that the present Viceroy of India, in the midst of his hard-work and anxieties, has snatched time enough to pay Miss Braddon an epistolary compliment on one of her recent novels.

—THE *Geographical Magazine* for May contains a long article by Mr. Clements Markham on the famine. He is confident that famines may be prevented by the timely action of the Government, and builds his hopes to a great measure on the sun-spot theories lately elaborated by Dr. Hunter.

—THE Russian fleet in the Pacific left San Francisco on the 17th ultimo. Its destination is unknown. An "Indian Colonel" in a letter to the London papers states that the has good authority for saying that the fleet is ordered to the Persian Gulf. The East India Squadron should be on the look out.

—It is alleged that a deficiency to a large amount has been discovered in the accounts of the Official Assignee at Bombay. A committee, consisting of Messrs. C. W. L. Jackson, J. W. Orr, G. H. Farran and H. Cleveland has been sitting to enquire into the matter. Mr. Branson, Barrister-at-Law, was examined before the committee as to a declaration alleged to have been made to him by the late Mr. Gamble relating to the state of his official accounts.

—THE Lieutenant-Governor, N. W. P., has just lost one of his dogs in a most unsatisfactory manner. It was carried off by a leopard while out for exercise with its illustrious master, on the 6th instant.

—WE see it stated that locusts visited Bund Vira, Sind, on the 20th, and destroyed the entire adawa crop of Mak in Kabo, and the leaves of all trees. They have also committed a good deal of mischief in Kohistan, and some in Selwan and Mipore Baturas.

—THE amount of cash held in the reserve treasury of the Government of India on the 7th instant was Rs. 54,67,099.

—THE Tenth Annual Fine Arts Exhibition will be opened at Simla, on the 20th September, under the distinguished patronage and presidency of His Excellency the Right Hon'ble Lord Lytton. Colonel F. C. Maisey is the Honorary Secretary; and there is a liberal prize list, inviting competitors of every class of composition.

—WE hear that part of the Railway line between Deeksal and Shikhopur was damaged yesterday, by one of the axes of the carriages of the Down mixed train having been broken and the carriages plunging up the line before the train could be stopped.

—NOTICE was given on Sunday last in Madras by beat of *tom tom* in the town and suburbs, warning people against drinking water taken from tanks situated near Hindu temples. The water is stagnant, and as its use is detrimental to health, the Health Officer is of opinion that it should not be used. The Police will see that the order is strictly carried out.

—THE Anderson Memorial, under course of construction opposite Government House, Madras, is to take the form of a public drinking fountain, with two shells throwing jets into stone basins. The fountain will be covered by a canopy designed in a continental form of Gothic. This canopy will be supported by Coimbatore marble columns with foliated capi-

tals of an early Gothic type. The inscription will run round the base of the canopy, and be executed in black and gold mosaics, a once lost art, which has been discovered and patented by Salviati of Venice.

—It is announced that at the last examination for the two scholarships annually awarded by the Trustees of the Gilchrist Educational Trust to Natives of India, the first place has been gained by Matilal Gupta, and the second by Asutosh Gupta. These gentlemen are therefore entitled to the scholarships. Three other candidates (Joseph Adie, W. P. Grant, and Conrad Pereira) have shown a degree of proficiency which would have qualified them for the scholarships and are therefore honorably mentioned. The Latin subject for the examination in 1879 will be the second Book of Livy.

—*The Civil and Military Gazette* says:—"When the young Maharajah of Mysore was at Bangalore he paid more than one visit to the Rink in South Parade and was so pleased with this life upon wheels that he determined to have a similar rink opened at Mysore for his use, as well as for his companions and friends. Accordingly steps were taken, and the Royal Rink is now almost or quite completed. The local rink is again shewing signs of vitality, and in a few weeks hence crowds of rinkers will be seen flocking to the place.

REUTER'S TELEGRAMS.

LONDON, JUNE 15.

The forcing of the Duga Pass by Pasha Suleiman is unconfirmed. After desperate fighting the result was undecided, both sides maintaining their positions. Suleiman Pacha has returned to Kriatchel.

Latest advices from Armenia state that Ahmad Mukhtar Pacha is strongly entrenched at Zewin, and that his right wing confronts the Russian left wing in the district of Alschgerd.

The Turkish troops at Olti are advancing towards Penak.

According to Russian official despatches, the Turks are endeavouring to outflank the Russian siege works before Kars by frequent sorties of the garrison.

LONDON, JUNE 14.

The result of the race for the Ascot Cup was—Petrarch first, Skylark second, Coomassie third.

Literary and Scientific.

SCIENTIFIC AND LITERARY.

HOW TO TREAT A MAN RESCUED FROM DROWNING.—For the benefit of our Native readers we may repeat some of the rules of the Royal Humane Society. Handle the body gently. Carry it face downwards, with the head slightly raised, and never hold it up by the feet. Strip and rub perfectly dry. Wrap the body in hot blankets and place it on a warm bed in a warm room—advice which is hardly necessary in the tropics. Wipe the froth and mucus from nose and mouth. Apply warm bricks, bags or bottles of sand, &c., to the armpits, between the thighs, and to the soles of the feet. Rub the surface of the body with hands enclosed in warm dry worsted socks. A warm bath is a good thing, if quickly obtainable. All the rubbing should be carried on beneath a sheet or blanket. To restore respiration, "put the pipe of a common bellows into one nostril, carefully closing the other and the mouth; at the same time drawing downwards and pushing gently backwards the upper part of the wind pipe, to allow a more free admission of air; blow the bellows gently in order to inflate the lungs till the breast be raised a little; then set the mouth and nostrils free, and pass gently on the chest; repeat this until signs of life appear. When the patient revives, apply smelling salts to the nose; give warm wine or brandy and water."

MATTHEW ARNOLD.—Mr. Matthew Arnold announces that he is not going to write any more articles on religion, and so he collects into a volume, entitled *Last Essays on Church and Religion* (Macmillan & Co.), four previously-printed papers, "A Psychological Parallel,"

"Bishop Butler and the Zeit-Geist," "The Church of England," and "A Last Word on the Burials Bill." It is a debatable question, perhaps, whether Mr. Arnold has done more harm or good in his theological disquisitions; but, on the whole, we think the mischief outweighs the gain. Where he has settled one man's doubt he has unsettled the convictions of two. The spectacle of a man whose ideas of God and the Bible are as loose as Mr. Arnold's attempting to prop up the Established Church in England, merely because it is "a great national society for the promotion of goodness" is not edifying. Why should a temperance society, say, be united with the State? But Mr. Arnold is sincere and honest and he professes to keep within the pale of the true faith. As literature his essays are very charming and their simplicity is a model for other writers to imitate.

MAKING BUTTER.—It has been found that the quicker milk is cooled after milking, and while yet quite warm, the faster the cream will rise, and for the reason that, water being a better conductor of heat than oil and expanding faster and more in proportion to the amount of caloric received, and shrinking in the same proportion, it thus follows that the lower we cool to a certain point and the more dense we have the water, the butter-globules remaining nearly of the same density as at first, the sooner they will rise to the surface.

FLOWERING IN THE BOTTLE.—It was said in the *Evening Post* that a sprig of lilac which had been placed in a bottle with warm water—the water being renewed two or three times a day—had thrown out clusters of white flowers at the end of a few weeks. The experiment need not be confined to the lilac; but, if one will gather twigs of almost any of the ordinary garden shrubs and treat them in the same way, he will be rewarded by similar results.

SPECTACLES.—Spectacles were invented in the thirteenth century. By whom there seems to be some dispute; but the merit is generally attributed to Roger Bacon. They were very clumsy affairs, who ever made them, as all former inventions generally were in their infancy; and it was not until the beginning of the present century that any decided improvement took place, when light metal frames were introduced, in place of the cumbersome horn and steel mountings, which may even now be seen occasionally and are known by the familiar name of goggles. They have evidently been handed down to the present generation, for we know of no one who manufactures them now for a living.

Anecdotes and Incidents.

THE WIFE OF BUNYAN.

THERE is only one instance, in the whole history of England, of a woman making her appearance at Westminster Hall, before the Judges of Assize, in order to make a formal defence in favor of the unfortunate. That woman was the young and interesting wife of John Bunyan.

She, first of all, had the courage to appear before the House of Lords, to ask the Supreme Court of Appeals to relax the rigour of persecuting law. Their Lordships, it is said, rudely told her to go to the Judges of Assize, who condemned her husband, and she did so. At the Assize Court, Sir Matthew Hale presided, accompanied by Judge Twisden, a Magistrate of ferocious temperament, whose countenance strangely contrasted with the mildness and placidity of the Lord Chief Justice. We are indebted to John Bunyan himself for a description of the conduct of Judge Twisden on this memorable occasion. He says: "Judge Twisden snapped at my poor wife, Elizabeth, and angrily told her that her husband was a convicted person, and could not be released unless he would promise to preach no more."

But Elizabeth, however much she loved her husband, was more enamoured of the Gospel, and she gave the Court to understand that her husband could not purchase freedom at the expense of keeping silence about the mercy and compassion of God. "It is false," continued Elizabeth, "to say he has done wrong; for at the meeting where he preached they had God's presence with them."

"Will he leave off preaching?" roared Twisden.

"My Lords," said Elizabeth, "he dares not leave off preaching as long as he can speak. But, my Lords," she proceeded with tears in her eyes, "just consider that we have four small children, one of them blind, and all of them have nothing, to live on while their father is in prison, but the charity of Christian people. Oh, my Lords, I myself, smayed at the news when my husband was apprehended, and being young and unaccustomed to such things, I fell in labor, and was delivered of a dead child."

This was too much for Sir Matthew Hale, who now interposed with the ejaculation,—"Alas! poor woman!" He then inquired what was her husband's calling.

"A tinker, please you, my Lord," said his wife; "and because he is a tinker and a poor man, he is despised and cannot have justice."

The Lord Chief Justice told her that her husband had broken the law. There was but one person in the realm who could pardon her husband, and that person was the king. But how was the broken-hearted wife of a tinker to find her way to the footstool of a monarch? "Alas! poor woman," he said, "I am sorry for your pitiable case."

Elizabeth now became convinced how vain it was to expect justice from an earthly tribunal; and with a heroic glory, which can only be found in the annals of the Christian faith, she pointed to her tears as she departed, and uttered words which never shall die as long as the English language exists. "See these tears," said she; "but I do not weep for myself. I weep for you when I think what an account such poor creatures as you will have to give at the coming of the Lord."

This scene took place not only before John Bunyan was known as the author of a book, but before he had ever conceived the outline of his "Pilgrim's Progress." He was kept in jail in order that he might not preach; but by this persecution he was enabled to write a book in his prison cell, which was preached to England for many generations, and which will edify and enlighten the world to the utmost posterity.—*London Christian Globe*.

Miscellaneous.

FIRE PANIC IN AMERICA.—Intense excitement prevails in Chicago among the guests of the large hotels, in consequence of the destruction of the Southern Hotel, at St. Louis, and the loss of life there. The hotel proprietors are doing all in their power to suppress the excitement, by adding the latest means of fire-escape to their buildings and by employing special fire-patrols, in order to guard against such accidents. One of the principal hotel owners offers to expose any room in his hotel to ignited combustibles, in order to test the absolute security of the house against fire. The test will take place this week.

INSANITY IN THE EYE OF LAW.—The Supreme Court of Georgia, in a recent case, said that "the insanity which the law recognizes as an excuse for crime must be such as dehearsen reason and incapacitates an individual from distinguishing between right and wrong as to the consequences of his own conduct." This is about equivalent to the famous decision of the English judges.

BROWN SPARROWS.—English sparrows seem to be as aggressive as Englishmen themselves. An American naturalist cries in dismay,—"Don't import them into your section of the country."

After a brief introduction, in which he alludes to words spoken on two different occasions by Christ to his disciples, and to the attempt of worldly virtuous men to accommodate their religion to their worldliness, he asks,—What is Sin? In answering this question, the Babu utters some remarks, from which, to show the nature of his theory, we quote a few sentences:—

sources of sin,—one for men, and one for spirits. In his theory a Satan is no more possible than ice in Guinea. Again, his theory has no room for those sins which are not due to fleshly temptation at all; spiritual pride, for example. We need not, however, follow up the theory further. The eloquent Babu has overthrown it himself in his very statement of it. This effort to resuscitate the old Gnostic doctrine that sin is inherent in matter, to which also the early Church betrayed at times a leaning, does not strike us as remarkably successful.

Whatever his theory as to the seat of sin,—whether his speculations upon a subject of much speculative interest but of comparatively small practical importance,—Babu Keshub Chunder Sen holds fast to the fact and reality of sin as a fearful moral disease, and here he is as "sound" as Augustus himself. What, then, is the remedy which in the Babu's theology is proposed for the disease he has so well described? "The problem is vast and difficult," these are the Babu's words; "it admits of one solution only. Let the body be wholly subdued and let a higher life be set up in the place of carnal life." Life in the senses is the root of all evil. Life in the spirit is the source of all sanctity and holiness." But we must quote more at length:—

"There is a heaven. Where? In the spirit-world, where the soul dwells with God surrounded by all the things of the spirit. I do not use the expression spirit-world in the ordinary acceptance of the term, for we all know and admit there is such a thing as spirit as distinguished from matter. It is not the cultivation of certain spiritual faculties and sentiments that I insist upon, but what I urge is that man should enter the spiritual world. For I say that there is a spirit-world just as there is a matter-world. Now, in the heart of man must be created a little world complete in all parts. The true devotee, though in the world, strives to live above it in the world of spirit. He seeks the higher region of heaven within, where freed from the life of the flesh and emancipated from the senses, he enjoys deep communion in the recesses of his heart. Everything he needs he finds there. He has his library there, he has his treasure there, even his food and drink he finds there. And there, too, he is happy in the company of departed prophets and saints. The whole thing is complete, a world perfect in itself, and satisfying all the needs of the higher spirit, and yet, as the immortal spirit, fulfilling all the needs of the flesh. Our animal nature is satisfied here, our spiritual nature is satisfied there. It is not of occasional contemplation I speak, but of living in the spirit continually and conquering the flesh. This is true salvation. This is true spiritual sanctification."

It is thus of a continued process of "mortification of the flesh" that sin is to be subdued, and salvation attained. We do not, of course, expect to hear anything of *atonement* from the lips of the Babu; that is an idea foreign to his theology. Salvation with him embraces far less than with the Christian thinker. With him it is but deliverance from the power of sin; no mention is made of remission of the penalty for transgressions long since committed, before the individual ever desired or tried to walk in this new and higher way of communion and of ecstatic delight in God, the Spring and Source of the new life. The distinguishing marks of his life of devotion, in which consists the Brahmin's deliverance from sin, are two: first, meditation. "Man must be contemplative if he wishes to attain this spiritual life. This higher life is God,"—"he wants to be encompassed by the higher realities of heaven so that he may touch and see and feel them." The second essential to the higher life to which Babu Keshub Chunder Sen would bring his followers is *asceticism*. Yet not *asceticism* in the sense in which that word is almost always taken. He does not mean by the ascetic the gloomy hermit, withdrawn from the cares and pleasures of the world, and spending his lonely cavern days in pious contemplation. He does not refer to the austere dose of penances, who seeks by vigils and fastings and prayers to wash away the stain of committed sin. "Thou mere sackcloth and ashes is no regeneration." "Thou art a sinner," "in the higher sea," produce joy, and not sorrow. "You have doubtless heard such an expression as 'hunger and thirst of the soul.' In other words, the soul has its appetites; it, too, eats and drinks like the body. If you admit this really means, 'A man eating his prayer, drinking the sweets of devotion, enjoying the fragrance of heaven, that is asceticism.' Still the Babu's asceticism is first sight seen, after all, to be the genuine article—penance, withdrawal from the world, the practising of austerities, and of means to "mortify the flesh," are the subduing of the lusts by fleshly and self-imposed tortures, with which Hindu, as well as Christian of the often time, exercise themselves. But this is not it at all! Babu Keshub Chunder Sen does not ask his followers to leave the world for the her-

mit's cave, or for the quiet cell of the monk. Some of his words, taken by themselves, would seem to imply that such was the drift of the teaching; but he is careful to guard himself against being misunderstood in this particular by a few vigorous paragraphs at the end of his speech. So far as we understand the Babu, he is not insisting upon a holy and devout life; he does not insist upon the performance of any duty which Christianity does not constantly enjoin upon its followers, and which may not be heartily entered upon by every pupil of Christendom. He does not ask any one to forsake the world; he only asks them to lead holy lives in the world. He does not forbid participation in any of the proper affairs or in any of the active business of life; he only asks that we should not allow the world and worldly duties or pleasures to absorb our minds, and prevent us from seeking and attaining those higher joys which true devotion to God always brings. He only insists upon consecration and devotion. He has not said a single new thing or original thing, or single new duty. His teaching throughout, in this practical part of his address, is eminently Christian,—we might say eminently pervaded with the spirit of the New Testament. The claim to any degree of originality is the very last claim which he can substantiate; we do not know, however, that he made any such claim in connection with his address. Only sometimes he has been Brahminism spoken of as a new light which has recently dawned upon men. There is nothing new in this recent utterance of the Brahmin teacher.

The flesh, thus, is to be subdued by a discipline of meditation asceticism. This last is nothing more and nothing less than that holiness and unworshipfulness of life which our Lord enjoins as the religion of the Christian. The characteristics of this "higher life" are described as, first, childlikeness; second, intoxication; by which the Babu means simply delight in God and in religious exercise. But on these we need not linger.

We have but one other remark. The theory of Babu K. C. Sen is deficient in one particular, and that deficiency is fatal. It is fatal in two respects,—not only to its coherence as a theory, but to its practical efficiency when brought to the test of actual use. The deficiency is this,—it makes no provision for a *remedy* to that high experience of religion which is pointed out as a remedy for the disease of sin. What is to induce the sinner to cultivate this higher life,—to enter upon the prescribed course of meditative and a quiet discipline? Such a life is the most distasteful to those very persons who need it most. The remedy cannot be called complete unless it agrees with the facts of human nature; and to theory of a remedy for sin does thus agree which fails to provide a motive which will induce sinners to practise that remedy. But this is only a logical difficulty; the practical difficulty is far greater and more important. For when we undertake to apply this theory to the work of regenerating men, we shall be met at the very outset by this defect, and it will render the medicine useless, by preventing us from giving the medicine. What use is it to have a powerful remedy unless we can get the patient to open his mind and swallow it? How is the Babu to get sinners to take his medicine? Does experience hold out any hope that now, any more than in the past, men can be regenerated by discarding on the evils of vice and the benefits of holiness? It is the will that is diseased; and Babu K. C. Sen's theory leaves the will with no dominant motive to holiness. For this reason his is a plan which may be very fine to look at, but which will not work.

Here we see the difference between his system and Christianity. The one with all that he has so well said and so wisely said in his address,—and we in so far as he refers the origin of sin to a wrong source. The trouble is that he has not said enough. His speculative error is a very small matter. But his practical omission is a fatal omission, and it is just that which Christianity supplies. Comparing his with the Christian theory, we need only point out that what he makes the remedy for sin, Christianity makes only the effect of using the remedy. That which Christianity declares to be the remedy he has nothing to say about at all. His theory wants a "connecting link,"—something to induce sinners to seek this higher life. The Babu sees a paralytic and tells him that he is very badly diseased, and that what he must do is to arise and walk. The paralytic says he cannot, for he is helpless. Christ sees a paralytic and enables him to arise and walk. Holiness of life is enjoined both by the Brahmin and the Christian preacher. But the one makes it the remedy; the other points to it as the result of a thing he remedies. The one does not show us any way by which the sinner can be induced to practise holiness of life; the other directs him to a supernatural source whence his flattering purposes may be strengthened, his feeble power recruited, and his efforts to reform made effectual.

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Memories of Dr. Carpenter	1	0
Divine worship	0	1
The Church the Bible and Free thought	0	2
Salvation what it is, &c.	0	1
Strong points of Unitarian Christianity	0	1
Christ of the Gospels and the Christ of the creed	0	1
Lectures at the Brahmo School	0	2

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No. 91, Radha Bazar, CALCUTTA.

Be so to invite the attention of the public to several consignments of commercial and fancy stationery of all sorts, including account books of all sizes, made of handmade and machine-made paper, by steamers recently arrived, and which he is disposing of at moderate prices.

SMITH STANISTREET & CO.,

Pharmaceutical Chemists & Druggists

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LORD LYTTON, G.M.S.I.,

VICEROY AND GOVERNOR-GENERAL OF INDIA

&c., &c., &c.

Reynolds's Specific

For the Gout or Rheumatism.

The most severe pain of Gout or Rheumatism, a single dose subdues in a few hours, but in long-standing or very obstinate rheumatic cases, where the parts are rehabilitated by long continuance of pain and inflammation, a second or third dose may be required to completely carry off the symptoms, recover the strength and free use of the limbs, and restore the sufferer to perfect ease and health.

(V. B.—Attested Testimonials are sent with each bottle).

Price, Rs. 2-8 and Rs. 4-8.

"HARDY'S"

The Brompton Consumption & Cough Specific

A certain cure for Coughs, Colds, Asthma, Hooping Cough, Bronchitis, and Loss of Voice.

Per bottle, Re. 1.

Leath and Ross's Neuraline.

A New and highly approved remedy for Neuralgia, Tie Doreux, Sciatica, Rheumatism, Lumbago, and all kinds of Nerve pains.

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For Coughs and Colds.

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"The Mexican Hair Renewer"

Is the best hair-dressing known for restoring grey or faded hair to its original color without dyeing it, producing the color within the substance of the hair, and imparting a peculiar vitality to the root.

Sold in bottles Rs. 2-8.

FOR PRODUCING A JET BLACK DYE.

E. F. Langdale's Prize Amyl Hair Dye. "MR. LANGDALE'S Preparations are to our mind the most extraordinary productions of Modern Chemistry."

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ONE APPLICATION ONLY!

Guaranteed to be perfectly harmless to the Hair. In cases, with full directions, Rs. 3.

Langdale's Cantharidine and Ethyl.

Removes the Dandriff and Scurf, preserves that silky softness so characteristic of health, and renders the Hair luxuriant and clean, and leaves a beautiful sensation; it is so certain in its effect that a very short trial will convince the most sceptical of its surprising and wonderful chemical properties.

Per bottle, Rs. 3; per dozen, Rs. 30.

9 AND 10, DALHOUSIE SQUARE,

And 47, Dhurrumtollah Street.

SEWING MACHINES.

BRADBURY & CO.'S CELEBRATED PRIZE.

MEDAL.

PEARSON'S WAXTHREAD HARNES MACHINE.

KNITTING AND DARNING MACHINES.

COTTONS, SILKS, LINEN THREAD.

And all Machine requisites, and extras.

Price lists free on application.

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ENGINEERS & GENERAL AGENTS,

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DUNN AND CO.,

Cabinet-makers, Upholsterers,

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BILLIARD TABLE MANUFACTURERS,

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Nos. 46 & 47 Bentinck Street,

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Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

Estimates supplied on application.

STANDARD HOUSEHOLD

REMEDIES.

DR. D. JAYNE'S,

FAMILY MEDICINES

ARE prepared with great care, expressly for family use, and are so admirably calculated to preserve health and remove disease, that on Family should be without them. They consist of

JAYNE'S EXPECTORANT, for Colds, Coughs, Asthma, Consumption, and all Pulmonary and Bronchial Affections. It promotes expectoration and allays inflammation.

2-8 per bottle, 24 per dozen.

JAYNE'S TONIC VERMIFUGE, for Worms, Dyspepsia, Piles, General Debility &c. An excellent Tonic for Children, and a beneficial remedy in many of the ailments of the young.

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JAYNE'S SANATIVE PILLS, a valuable Purgative, and a certain cure for all Bilious Affections, Liver Complaints, Costiveness, Dyspepsia, and Sick Head-ache.

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JAYNE'S HAIR TONIC, for the Preservation, Beauty, Growth and Restoration of the Hair. A pleasant dressing for the hair, and a useful toilet article.

2-8 per bottle, 24 per dozen; 240 per gross.

JAYNE'S LIQUID HAIR DYE, changes hair of any color to a beautiful black.

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In settlements and Localities where the attendance of a Physician cannot be readily obtained, Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all, and in addition, Jayne's Medical Almanac and Guide to Health, to be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

All of Dr. D. Jayne & Son's Family Medicines are sold by

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The Silver "Calendar Watch."

Showing the Day of Week, and Month, in addition to Time.

A CALENDAR WATCH is admirably suited for use in localities remote from Mofussil Stations, as the day of the week and month can be seen at a glance on reference to the Watch, the hands on the various Dials working steadily on day by day.

Each Watch supplied in a Morocco Case.

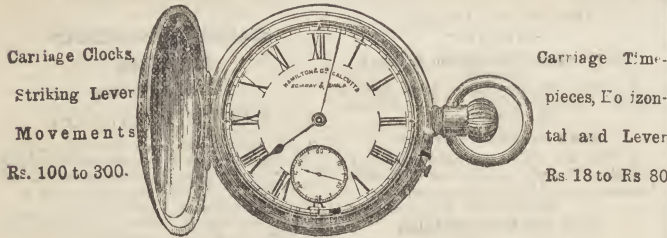
Silver Open Crystal Face ... } Rs. 66, cash.
" Hunting Case ... }
" Open Face and Keyless, Rs. 88, cash.

The "Double Dial and Train" Silver Hunting Watch.

For showing at the same moment the time of two different places.

This is a very useful watch for all who travel much by railway. One Dial shows the Railway (Madras) time, the other indicates local time. In fine Silver Engine-turned case, richly decorated Silver Dial, highly finished horizontal jewelled movement.

Delivered Tined, and in perfect order,
For Rupees Sixty cash.



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GENTLEMEN'S GOLD ENGLISH LEVER WATCHES.

Of best English make, with highly finished Jewelled Lever Escapement, keyless or non-keyless movements, enamelled dial with small seconds, plain or compensated balance, stout Hunting, Half-Hunting, or Open crystal-face cases, plain, engine-turned, or richly engraved, &c., can be supplied at Prices ranging from ... Rs. 300 to 600

GENTLEMEN'S SILVER ENGLISH LEVER WATCHES.

Same quality in every way as above, the difference being merely in the case, from Rs. 90 to 175

Gold Guard, Albert and Safety Chains, in immense variety. Write for our Illustrated Catalogues.

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PLEASE THIS RELIEF MUCH THANKS. — *Hamilton*

DR. SIMES

FAR-FAMED

PEPSINE MIXTURE

FOR
INDIGESTION.

Trade Mark "PEPSINE MIXTURE."

THE GREAT HEALER OF THE STOMACH is warranted to cure Dyspepsia, Indigestion, Heartburn, Wind, Acidity, Sickness, Head-ache, Giddiness, Pain between the Shoulders, Loss of Appetite, Jaundice, Redness in the Face, Palpitation, Nervousness, Poorness of the Blood, Costiveness, and all Bilious Affections &c. Its effects are magical, as it quickly removes Wind and all undigested food from the Stomach, and supplies the quantity of gastric fluid necessary for perfect digestion. It is the best Pick-me-up.

Sold in Bottles, Re. 1-4 Cash by all Chemists and Medicine Vendors or sent to any part on receipt of 48 Stamps by

A. W. MASON.
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"Damp Walls"

THE Patent Enamel Silicate Paint or the Pore-filling fluid are effective remedies for these.

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H. R. H. THE PRINCE OF WALES,
To His Excellency the Right Honble
Lord Lytton, G.M.S.I.,
VICEROY & GOVERNOR-GENERAL OF INDIA
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PREPARED AT THE GOVERNMENT FACTORY.

AS EFFICIENT AS QUININE IN ORDINARY FEVER.

In one pound tins Rs. 20, postage Re. 1
(cash with order.)

Apply to Superintendent Botanical Garden,
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PROSSUNVA CHENDRA KOBIRAJ'S DISPENSARY.

For the sale of Native Medicines and Drugs.
SOBHABAZAR CALCUTTA,

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NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANYA TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereto. It also retards the hair from turning prematurely grey.

Price Rs. 1 per phial
Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

Packing and Postage Ans. 6

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

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INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial

Packing &c., Ans. 8

MUTTY LAUL GOOPTU,
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HOLLOWAY'S PILLS

Disorders of the Liver with Flatulency
and Indigestion.

Loss of appetite and flatulency are usually the forerunners of stomachic disease. These famous Pills exercise the most salutary power in all affections of the liver, and all irregularities of the stomach and bowels; they restore a healthy function to every internal organ, overcome all obstructions, and cast out all impurities. 3

BEST OIL.

Per Imperial Gallon.

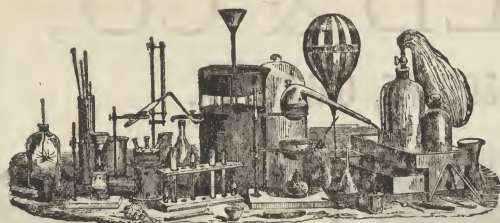
Raw Linseed Oil ...	Rs. 1 14
Boiled ditto ...	" 2 0
5-gallon Iron Drums, each ...	" 2 8

Guarantee drying within 24 hours.

Cocunut Oil, per maund ...	Rs. 18 0
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4-lb. Tin Canisters, each ...	" 0 12

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P. W. FLEURY & Co.,
BUILDERS, ENGINEERS.AND
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FOR SALE.

Electric Light apparatus complete, worked with a battery of 40 to 50 cells from ... Rs. 300 to Rs. 450
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Induction Coil, giving a spark in air O. 2 of an inch, and working with great brilliancy all the small and medium size tubes ... 16 0
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 Ditto per dozen at ... 4 0
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 Pocket Thermometer ... 2

Hottz's Electrical Machine.

Hottz's improved Electrical Machine, complete ... Rs. 200

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Magic Lanterns and dissolving view apparatus, with a first-class selection of subjects for exhibition let on hire.

Single Magic Lantern with 3 dozen assorted slides ... Rs. 6
 Ditto with 6 dozen slides ... 9
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 Tables of Scientific apparatus consisting of Microscopes, Stereoscopes and Slides, Galvanic Machines, Magneto Electric Machines, Ruhmkorff's Coils, Magnetic Engines, Model Steam Engines, Pneumatic Fountains, Bunsen Batteries, Geissler's tubes, Electric Bells, Hottz's Electrical Machine, &c., &c., per day ... Rs. 25

DRUGGISTS' HALL.

35-36, COLLEGE-STREET, CALCUTTA.

ESTABLISHED 1836.

JUST received large consignment of Drugs, Patent Medicines, Surgical Instruments, &c., &c., from London, per Steamers recently arrived.

Town and Mofussil orders promptly executed at cheap rates.

The attention of the public is specially invited to the following much-esteemed preparations made at the Druggists' Hall:—

"Hair Oil" especially adapted for ladies.

It keeps the head cool, restores the growth and natural color of hair, and has a pleasant flavor. Re. 1 and Rs. 2 per bottle.

"POMADE FOR BALDNESS," A SURE

REMEDY, Re. 1 per bottle.

"Cholera Mixture" and "Pills"

This specific has already obtained a very high repute for the prevention and cure of Diarrhoea, Cholera, &c., &c.

The Mixture 1-8 and Rs. 2 per bottle, and the Pills Re. 1 and Rs. 2 per box.

"Spleen Mixture" and "Powder"

Price Rs. 1-8 and Rs. 3 per bottle, and Powder Re. 1 per dozen.

The proprietors have reduced the prices of Soda, Lemonade Tonic, and all Mineral Waters for cash only; the quality being guaranteed as the purest and best procurable in Calcutta.

	Rs.	As.	per dozen.
Soda Water	0	12	" "
Lemonade	1	0	" "
Gingerade	1	0	" "
Tonic	1	0	" "

The Proprietors beg to state that their Compounding Dept., is under the superintendence of European Apothecary of long standing and great experience in Pharmacy. Prescriptions carefully dispensed with as little delay as possible. They hope their constituents and the public in general will continue their patronage as heretofore. A distinguished Medical Practitioner of Calcutta, Babu Rakhai Chunder Sen L. M. S., may be consulted daily at their Hall free of charge, from 7 to 8 A. M. in the morning and from 2 to 4 P. M. in the afternoon.

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THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, and which, for Aroma, Strength, and Purity, stand unsurpassed by any other. Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80 lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

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Flowery Orange Pekoe, per lb.	Rs. 3 0
Flowery Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 13
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Broken Souchong, per lb.	" 0 15
Special Quotations for boxes, from 10 lbs. and upwards.	Three Rs. or 17 Nos. Eight.

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H. J. MEYERS & Co.
14, Government Place.

Messrs. P. W. F. & Co. beg to call particular attention to the above, as the system of introducing Scientific Apparatus at both Public and Private Soirees is becoming popular, and we are enabled by the possession of a superior stock of suitable Instruments to provide our customers, with a quantity of first-class apparatus for scientific amusement, at a comparatively small charge for the above purpose.

LADIE'S
PERFUMED HAIR OIL

PREPARED FROM PURE COCONUT OIL

BY
SHAEN & CO.,

AND

Sold in big bottles of 16 Ounces

AT

One Rupee

BY

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DAY & COUSIN, 9, Hastings Street,
TAKOOROSS SEN & RAJABABAI DHUR,

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MOHALANOBIS & Co., 14, College Square,
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AND SEVERAL OTHER

Druggists, Stationers and Perfumers.

The above preparation is highly approved of by many.

A fair trial from respectable Native Ladies and Gentlemen is earnestly solicited by
SHAEN & Co.

HOOKAHs! HOOKAHs!! HOOKAHs!!!

In answer to numerous enquiries the undersigned has the pleasure to announce the arrival of a splendid assortment of Hookahs specially designed to suit the tastes and meet the requirements of the Mahomedan Gentry and solicits the favour of an inspection of his stock which comprises a variety of designs.

These Hookahs besides exhibiting and elegance and richness of design hitherto unattained in this speciality of manufacture possess the advantage of being easily kept clean and bright, and will look as new, after long and constant use, as the day they were bought.

Prices from Rs. 6 to Rs. 10 inclusive of chulims which are warranted not to crack as they have been tested by subjection to a very high degree of temperature.

RADHANATH CHOWDRY,

No. 378, OPPOSITE BRAHMO SOMAJ,
Jorasurkhi

BURN & CO.

RANEENGUNGE Fire bricks are the best Fire Bricks known;—superior to Ramsay's.
9 Rs. per 100.

Fire clay, 35 Rs. per Ton.

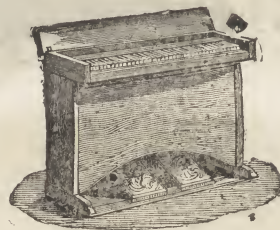
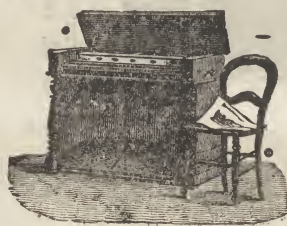
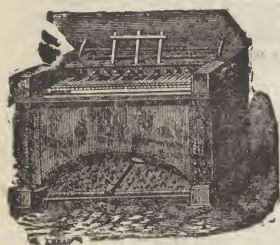
Glazed Stone ware, Drainage pipes of all sizes

BURN & Co.,

Hastings Street, Calcutta.

HAROLD & CO.,

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HARMONIUMS.

Harold and Co. call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

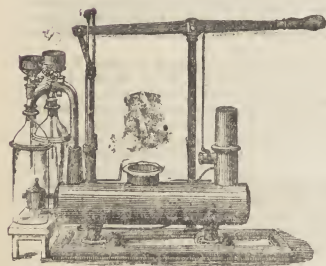
All kinds of Musical Instruments of the best description
are always kept in Stock.

PARTICULAR ATTENTION IS INVITED TO THE IMPROVED PNEUMATIC DOUBLE ACTION ICE MACHINE

PRODUCING ABOUT

Two Pounds of Pure Tasteless Ice in about
20 minutes!

Full detailed particulars supplied on application.



CASH PRICES

For an Improved Double Action or Two-Deccanter Ice Machine, fitted with all requisites for working and packed in one case ... Cash Rs. 275 0

For an Improved Single Action or One-Deccanter Ice Machine, fitted with all requisites for working, and packed in one case ... " " 190 0

(REMITTANCES WITH ORDERS ARE INDISPENSABLE).
Sulphuric Acid in Stone Jars, containing about 40lbs., packed in case ... Cash Rs. 10 8

Thermometers for using inside the Decanters to mark the temperature, @ per set ... " " 5 0

Extra Decanters, Vases, Oils, Rubber Rings, Leather Washers, &c.,
can be supplied on application

Any old Ice Machine of this kind can be fitted with the new Accessory described above, and

Arlington & Co. will be happy to undertake the work on application.

ARLINGTON & CO.,
3B, DALHOUSIE SQUARE.

PRIZE MEDALLISTS

For Excellency of Workmanship.

J. M. EDMOND & Co.,

27-28, BENTINCK STREET

ESTABLISHED 1833.

Cabinet makers, Upholsterers,

AND

Billiard Table Manufacturers.

Houses completely furnished. Furniture designed and made to order.

ESTIMATES given for all kinds of Carpentering, Painting, Polishing, Gilding, and General Repairs; Marble Polished, Moulded, and Cleaned; Picture Frames made.

J. M. EDMOND & Co., in soliciting a continuance of public patronage, beg to say they have ready for sale specimens of Ebonized and Gold Oxford style of Fancy Chairs, and are prepared to execute orders for other Furniture in the same style.

J. M. EDMOND & Co.'s New Show Room is now replete with New Heraldic Style of Dining-room Chairs, and Rustic Chairs, Telescopic Dining Tables, with Patent Table Expanders, and a variety of finished Furniture.—Orders solicited.

THE

ORIGINAL TRUNK DEPOT,

8, DALHOUSIE SQUARE,

Trunks, Portmanteaux, Straps, Bags, &c.

At very moderate prices.

TURKISH TOBACCO AND CIGARETTES.

BOOT AND SHOE MAKERS.

INFALIBLE CHOLERA PILLS.

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as if by magic.

Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEE,

Missirpokhra, Benares.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) **W. R. LARMINE,**
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**
Bankipur.

I am requested by the Maharajah of Bardwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL E. from,**
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasm, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) **BIPIN BEHARI DUTT,**
Station Master, Doornam.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEE,
Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Five persons were cured by its use.

Parneshwar Banerji,
Umbia Rajbatty, Kalia.

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulow Singh Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.

Kumar Krishna Gopal Midlara Rajhathi.

THE AMRITARASA. A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amrita-rasa.

It has been experimentally proved and certified that this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Cholera, and Heart diseases, of the Lungs, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery, Dyspepsia, chronic venereal disorders, Debility, Nervous complaints, Hysteria, female affections and other complicated diseases. It

gives strength to the system and changes all morbid secretions to a healthy state.

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Hem Chunder Banerjee.

Missirpokhra, Benares.

TRANSLATION OF VERNACULAR TESTIMONIALS.

I have bought your "Amrita-rasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quite surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (sool) Asthma, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylah Chunder Roymahasoy.

Zemindar and Hon. Magistrate.

Dehoordia Zillah Aulshew.

Last Byasakh my wife was laid up, with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,

Bahal-ram, Raigunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Smsi Bhui-un Ha dar,

Deputy Magistrate of Mathabn-ga,

Zillah Kuch Belar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy

Zemindar of Bausliha.

By using your Amrita-rasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadoor,

Chouranun in Malda.

Babu Motilal Lahory of the Sub-Division Dhurbree and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barua Bahadoor.

Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,

Secy. of Raina N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 61, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,

Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and I hope he will be cured in another bottle.

Dukhina Palo Roy Chowdhry,

Mohesrukha.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Basu.

Glutia Bazar, Hughly.

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amrita-rasa.

Ramanath B nerji.

Huripur, Zillah Dinagore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e., a drink which prevents death) is really achieving what its name imports.

Shama Churn Mittra.

Deputy Post-master, Bansdih.

My venerable father was suffering under fever, cough, and gonorrhoea from a long time. He used bottles of your valuable Amrita-rasa, (though he was unable to use it regularly), and his fever and cough are perfectly cured, and about 12 attacks of gonorrhoea are reduced. This last disease is of 15 years standing.

Purneshwar Mukerji,

Chutnason, Zillah Malda.

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NOTICE.

Steamers leave Calcutta for Assam every Tuesday, day, Goalundo every Friday and leave Debroo' quier downward every Saturday.



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Cargo will be received at the Company's Godowns Nimbollan Ghat, up till noon of Monday, the 18th.



THE Str. "SIMLA" will leave Goalundo for Assam on Friday, the 15th instant.

Cargo will be received at the Company's Godowns No. 4, Fairlie Place, up till noon of Wednesday the 13th.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

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The Steamer "OUDE" left Calcutta for Assam on 12th instant she will leave Goalundo on 21st instant.



The Steamer "BURMAH" left Goalundo for Assam on Friday the 1st current.

The following are the probable dates of her arrival at Stations on the Assam Line:—

UPWARDS.

Arrive at Serajunge on Saturday,	2nd June.
" Kallycunge " Sunday,	3rd "
" Doobree " Tuesday,	5th "
" Gowalparah " Wednesday,	6th "
" Gowhaty " Friday,	8th "
" Tezpoore " Monday,	11th "
" Dhunsiri " " "	" "
" Mookh " Wednesday,	13th "
" Kokeela " " "	" "
" Mookh " Thursday,	14th "
" Desang " " "	" "
" Mookh " Friday,	15th "
" Debrooghur " Saturday,	16th "

DOWNWARDS.

Leave Debrooghur on Tuesday,	19th June.
Arrive at Desang " Mookh " Tuesday,	19th "
" Kokeela " " Wednesday,	20th "
" Mookh " " Thursday,	21st "
" Dhunsiri " Friday,	22nd "
" Tezpoore " Saturday,	23rd "
" Gowalparah " Monday,	25th "
" Doobree " Monday,	25 h "
" Kallycunge " Tuesday,	26th "
" Serajunge " Wednesday,	27th "
" Goalundo " Friday,	29th "

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SUNDAY EDITION.

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Editorial Notes.

THE Turkish sympathy of His Holiness the Pope is accounted for in more ways than one. Some say that Pius IX cannot get over the bitter sense of wrong which the Catholics are said to have suffered in Russia. But others say that His Holiness has heavily invested in Turkish bonds, and the common inference seems to be that where a man's pocket is there his heart is sure to be. At all events, the Sultan has very gratefully recognized the patronage of the successor of St. Peter. And of course the apostles of the Eastern Church feel the other way. "See how these Christians love one another."

The fights of Mr. Conway with the Unitarian Church threaten to be unending. Taking advantage of the nobility which some Unitarians have of late shown to Parker and his writings, Mr. Conway indites a thundering discourse entitled "Garnishing Parker's Sepulchre." In it he charges the Unitarians with the patronizing of the dead Parker, while stoning the living one. The dead Parker, we believe, is the Unitarian Minister of Boston who said many hard and harsh things, but preserved, amidst all, the brave, truthful, loving spirit of Christianity. The living Parker, according to Mr. Conway, is the spirit of free-thinking, rationalism and scientific scepticism embodied in so many "bold spirits" of the day. We are rather inclined to suspect that by the living Parker Mr. Conway means himself. If so, he has had to stand a good deal of stoning, though his own sling has remained anything but inactive. Surely there have been hard hits on both sides.

In the city of Melbourne in Australia from which sometime ago a letter came to

Babu K. C. Sen, there is a Unitarian Church with a considerable congregation which has Miss Martha Turner as minister to conduct its services. Miss Martha Turner is a popular and impressive preacher, and her sermons are, we believe, published every week. We learn that the twenty-fourth annual report of the Unitarian congregation of this city, which we have just received, gives a generally satisfactory and encouraging account of the present position and prospects of the Church, of which a lady, Miss Martha Turner, is the minister. The attendance during the year has been well maintained, a special feature being the number of strangers attracted by Miss Turner's able discourses. She was again unanimously elected, in conformity with her desire, to be annually appointed. The number of seatholders remains unchanged, and notwithstanding the withdrawal of State aid the treasurer is enabled to show a credit balance after discharging current liabilities.

Has it ever occurred to pro-Turkish Englishmen in India that the present conduct of the Amir of Cabul to the British Government may be the result of the influence of example which the Ottoman Porte set some months ago in dealing with the negotiations of Russia? In one sense the relation of Shere Ali to the English is similar to the relation of the Sultan to the Muscovite, the relative strength of the two Governments being greatly analogous. But Turkey was allowed to bluster, and brag, and beat her breast and the nations around, England loudest of all, cried "bravo!" So far as matters have proceeded, Turkey is yet to reap the whirlwind out of the wind she has sowed, but in the meanwhile the lionizing goes on, and what with Hobart Pasha, and with Lord Beaconsfield, the Mahomedans are plunging from self-deception into self-deception, and would choose to be undecieved when too late. Now our amiable friend across the frontier, who is a staunch Mussulman, and has even still more staunch Mussulmans in his neighbourhood, has thus come to discover that blustering pays, and getting noisy with the cant of liberty, patriotism, and religion is still more

profitable. While the Turk can defy the Muscovite, and be accounted brave and wise, he sees no reason why the Afghan should not defy the Feringhi, and be accounted equally spirited. So at the present moment of excitement, when the fire-eating champion of Islam is threatening to carry the crescent to the ends of the earth, the Amir of Afghanistan has also commenced to brandish his sword and tell the English very plainly that they had better draw off from Beluchistan, or he will not be responsible for the consequences.

The telegrams of the last week bore to us the mournful intelligence of the death of Miss Mary Carpenter. It is saying what every body knows when we say, that Miss Carpenter's name is known and honored in every part of India where female reform and the principles of the Brahmo Somaj have found any recognition. She has not died young certainly, being full three score years and ten when she has been called away, but she has died in the full heat and ardour of her noble work which can never grow old. The singular reverence in which she held Rajah Ram Mohan Ray, the singular interest which she manifested in every Hindu who sympathized with her ideas, and the singular help which she ungrudgingly offered to some of our countrymen, can never be forgotten. She it is who has preserved the records of the most exciting period of Rajah Ram Mohan Ray's life. She it is who first impressed upon the Government the great duty of educating grown up Hindu womanhood. To the irregular prison discipline of India she drew the attention of the public. She earnestly endeavoured to diffuse all manner of social and political information respecting India among Englishmen at Home. And in various other ways she tried to do good to this great country. Unfortunately we had frequent difference of opinion with her, nor can we say that our work as we did it commanded the full measure of her sympathy. But that is a trifling consideration; and we can very well afford to forget it in view of the noble career which Miss Carpenter led, and the glorious work which she always

tried to do. There has not been many women like her even in England, and in India we pray, hope, and trust that some of our sisters will prove true to her illustrious example. *Requiescat in pace.*

THE DIVINE MAN.

TIMES without number have men with insight into human nature, spoken of a something within us which is restless in the midst of all the pleasures and comforts of life. We still crave for something more than what the flesh can give. The gratification of our animal appetites and instincts soon ceases to satisfy us, and we eagerly look for something beyond and above. The most careless, the most worldly, the most sinful cannot help at times being struck with a sudden and deep view of things which usually are hidden from them, and are passed by them unconsciously. Strange and unaccountable emotions are awakened; strange and profound impulses are stirred up in the heart; high resolutions form themselves; noble and beautiful prayers are poured forth; and heaven seems to be very near. What is it all? Must we set this for idle fancy and worthless dream? No. The divinity in man seeks its kindred spirit outside. The divine man longs for divine things. Like seeks the like. The soul wants to find out its world, and live there, grow there, and be happy there. But is there such a world? Are there divine things in that world which will satisfy the hunger and thirst of the soul? Is there a kindred spirit outside who will respond to the warm and eager longings of the poor spirit bound within the stronghold of the flesh? Our religion teaches us there is such a world, and it is full of spiritual and holy things fit to feed the longing spirit of man. It is the world of prayer, communion, meditation, thought, and study. In it holy relations are established between a man and his own body, and between him and all men and women. Here he perceives his kindredship to God, and the hidden bonds that connect Him and his children, are one by one laid bare. The atmosphere is a completely spiritual atmosphere, the thoughts, the memories, the hopes, all go beyond the world and its interests. While here, a man moves in the midst of eternity, and comprehends eternal verities unseen in the common occupations of life. The more spiritual a man is, the more he lives and moves in this spiritual world; the longer he remains here, the more he is delighted to be here. His devotions, his communion, his inward vision continually increase, and take up a greater portion of his time, till they become the great absorbing occupation of his life. The demands of the flesh grow continually weaker and weaker.

The flesh is subjugated, and is completely at the command of the spirit at last. Nor is that all. The world is a standing source of temptation to men, because it draws away their attention so often from the divine view of things. But it is different with men who always live in the region of the spirit. They work in the world, their activity is as great as that of any other person. But the world is by them viewed through the medium of the spirit, and the duties and the activities there are spiritually perceived, and spiritually performed. Faithful to all the relations of life, they observe these relations from an exalted standpoint, and act in them not as carnal, but as spiritual beings. The man of living spirituality therefore—the man who lives in the spirit, and works in the spirit in all things, is the divine man.

ARCTIC VOYAGES.

THE reports of travels and discoveries in Arctic lands fill the mind with strange sensations so different from everything known in our parts of the world. The German steamer *Tegethoff* sailed on an Arctic voyage in July 1872. In thirty days she reached the ice latitude on the coast of Nova Zemla. The crew describe their position thus:—

The state of the ice and the delays to which it subjected them, boded no good for the future; their passage had been made amongst enormous ice fields, across diminutive iceholes and through narrow lanes; mists and snow-storms and bitter cold alternated with the most glorious blue skies—with comparatively genial warmth and great solar heat, the measure of which, the black-bubble thermometer stood occasionally as high as 113°F. But this brilliant sun, which, as it sank at midnight to the edge of the horizon and tinted the icebergs and ice, or the distant rocks and glaciers of Nova Zemla with a rosy light whose beauty made them almost forget the desolation by which they were surrounded—a beauty of which, perhaps, Rasmussen's wonderful picture "The Discovery of Greenland" or Morris's gorgeous verse may convey some idea—

—the glorious sun rose up,
And the heavens glowed above him like the bowl
[of Balder's cup,
And a golden man was he waxen; as the heart
[of the sun he seemed,
While over the feet of the mountains like blood
[the new light streamed.

This powerful sun, whose noontide heat caused magnificent cascades to precipitate themselves down the sides of the icebergs, or with a noise as of thunder tore off Titanic masses, which as they plunged into the sea, raised huge volumes of foam and startled the sea-birds from their peaceful

confidence into wild flight and terrified screams,—this glowing, burning, blistering sun brought no escape from the icefields amongst which they were entangled, or by which they were held fast; and their rescue came at length from a heavy swell which broke up the ice and was accompanied by rain and a soft temperature of 41° F.

Their serious danger on the ice is thus described:—

The first serious alarm which they had from this danger was on October 13. As they sat at breakfast, the floe burst across immediately under the ship. They rushed on deck, and found that the ice all round was in motion, and pressing in on them. Vast masses were reared up out of the plain and the low groan which issued from them grew into a deep rumbling sound and rose at last into furious howl. Noise and confusion reigned supreme. The floe was crushed and its blocks, piled into mountains, were driven hither and thither; here towering high above the ship or forcing the protecting timbers of massive oak against the hull; or there falling down as into an abyss under the ship so that the quantity of ice beneath her was continually increased and began at last to lift her above the level of the sea. Shortly after noon the pressure reached its height; every part of the vessel strained and groaned, the ship heeled over on her side, and huge piles of ice threatened to precipitate themselves upon her. This passed, the ship righted, and the men went below to their dinner. Their time was short, the strain was again felt, and all hastened on deck, carrying their dinner in their hands or stuffing it into their pockets. The danger appeared imminent; officers and men went to their stations, and carried out the special duties which had been assigned to each in the contemplated abandonment of the ship. Everything was prepared; the boats, with provisions, stores and ammunition, sledges and tents, were hoisted out; each man with his bundle, stood, ready to start, but no one pretended to know how or whither. Boats or sledges were equally out of the question. The ice, in blocks and floes of all shapes and sizes, was in active motion, rising, falling, rearing, turning, twisting; none was at rest, none was at level. A sledge would at once have been swallowed up, and for a boat there was no water. The very dogs recognised the extremity of the danger, and were completely tamed. Sumbu, a big Lapland dog which had joined at Tromsø, fox-like in nature, cunning and impudent in expression, became timid and humble, meekly offering his paw, unbidden to all passers-by; and the huge Newfoundlands, on piles of chests, stood motionless, like scared chamois.

Devotional.

SIMPLY by wishing to be wealthy, who had acquired wealth? If, O my God, there is in my mind the vague wish to be holy, that will not give me the holiness I want. Give unto me the strength to labor to become holy. Father, I want to behold the awful and sanctifying purity of thy presence, and I pray that I may find the resolution and the firmness so to spend my time and energy that sin will have no part in me.

LORD, teach us to pray. Teach us to pray, O Lord, when all other means fail, and when doubt and darkness fill thy house. When there are disagreements and estrangements, when there is deep sin, and heavy downfall, O Lord, teach us to pray. Let not distrust and suspicion ever touch the living impulse of prayer. We crave that prayer be the only remedy of our deep disease; that the dead may rise again in prayer; that the desponding and weak may find in prayer the resource, and the food, and the salvation of their souls.

I ASKED myself why should men and women unite? Lord, what should they gain by reconciling themselves to establish union in thy house? They can seek and pray to thee each for himself; they can be good and holy without their neighbours. Yet, O God, if they could contemplate the picture of a united household and dispensation, it would not only make them glad, but exalt them. Without the high purpose of establishing and fulfilling thy dispensation, why should any one labor and suffer to be of one heart with their brethren and sisters. Without such a high purpose what can lift up our sunken hearts? Cause thy purpose to shine upon us once more; cause it to stimulate us to renewed efforts, to resolve and remove our differences, and make us an united household at thy feet.

The Brahmo Somaj.

THE Anniversary of the Lalbag Brahmo Somaj was celebrated with much zeal on Wednesday, the 30th May. The morning service commenced at seven and was concluded at nearly quarter to nine. The sermon was on "The one God must be served with undivided love and unity of heart." Alms and pieces of cloth were distributed to the poor (blind and cripple). In the afternoon the Brahmos went out in a procession singing a hymn, to lay the foundation of the new Somaj Mandir. The service and the address to the public were very attentively heard by nearly a hundred men. The general principles of Brahmo Dharma, the catholic nature of its worship, and its strong protest against idolatry were explained. The equal right of all men and women without distinction of sex, nationality, or worldly possessions, to come and worship the Father of all was distinctly proclaimed; and both Hindus and Mussulmans heard with attention and wonder. The evening service was conducted by Babu Dina Nath Ganguly from Berhampore. Every

one present was touched at heart and felt the solemn presence of the Saviour of sinners. The Utsab was over at 10 o'clock in the evening.

BABU AUGHORE NATH GUPTA has proceeded to Motihari.

BABU DINA NATH MOZUMDAR after having conducted the anniversary service of the Rampore Hant Brahmo Somaj has proceeded to Berhampore.

BABU GOURGOBINDA RAY has proceeded to Mymsensing.

Our minister has returned from his retreat in the Sathan Kanan, but we regret to say he has been laid up with an attack of fever.

THE Jatakarma ceremony of the daughter of Babu Avinas Chunder Bhattacharjya of Harinavi took place on Wednesday last. This is the first time that a resident Brahmo of Harinavi performs an *anusthan* in his own house.

Correspondence.

AN IMPORTANT SUGGESTION TO THE PREACHERS AND MINISTERS.

To the Editor of the *Indian Mirror*.

SIR,—It is absolutely necessary that no preacher or minister should ever endeavour, while preaching the "saving truth" of God to make his speech or discourse, either by rhetorical exhibition or by what seems to him to be sound reasonings, a pleasant one. He should always try to speak the things suggested to him by divine agency. It is a very sad mistake on the part of some enthusiastic young Brahmos to suppose that, in preaching religious truths, in instructing the public on the subject of religion, or to impress upon them the truth so preached by them, it is necessary that the subjects should be communicated to the audience in the language likely to prove the most impressive as well as the most persuasive. I do not discard the utility of persuasive language. But what I like to inculcate is that a preacher himself has no right to choose the words he uses, nor should a preacher allow his attention to be engaged in seeking appropriate words or expressions. He must, on the contrary, entirely give himself up to the guidance of the Almighty Father in order to make his preaching successful. God knoweth better than we do what sort of language or words are likely to prove very impressive or convincing. It therefore necessarily follows that those who have not yet learnt to believe that we receive truths and light in religious matter directly from God are by no means in a position to become religious preachers. Young enthusiasts who have yet to learn this important truth do really injure the cause of Brahmoism by undertaking to preach the religion. St. Paul, the most successful preacher that the world has ever produced, says (*1st* 1. Corinthians, Chapter I.-17) "For Christ sent me not to baptize, but to preach the Gospel. *Not with wisdom of words*, lest the

cross of Christ should be made of none effect." Again in Chapter II. of the same epistle he says: And I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And my speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of man, but in the power of God. &c.

Those who have not acquired such faith in the power of God should, instead of attempting to make themselves so soon religious preachers or ministers, do better, if they incessantly pray to God for such faith and divine wisdom to guide them in their missionary career. The following anecdote given by a German missionary will clearly prove the truth of what I have said above.

A young lady who was quite indifferent to religion, having been told that a German missionary preaching the Gospel in English could not pronounce the words of the language perfectly well, felt a very great curiosity to hear the foreign accent of that missionary. But no sooner had she entered into the Church than she became conscious of the sinful life she had been leading. Her intention had been to stay only a few minutes. But she felt herself as it bound to the seat, whilst the missionary was preaching. From that time the young lady was entirely converted, and she has since become the means of converting others. After narrating this anecdote the missionary gentleman observed "My dear missionary brethren, always be mindful that the Lord can bless a few broken sentences, however badly the words are pronounced, as means in the conversion of sinners." Let our Brahmo missionaries also "speak the wisdom of God" and not what is suggested by their own wisdom. May God bless them with power to speak things which "The eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

MANIKGUNGGE, } Yours &c.,
The 1st June, 1877. } CHANDI CHARAN SEN.

To the Editor of the *Indian Mirror*.

DEAR SIR,—The subject of "diseased spleen" has of late attracted so much attention of the public in India that a few facts that have come to my knowledge on the subject, would be of some value to your numerous readers. I was in charge of the *Arrah Charitable Dispensary* for more than two years. During this time I had to treat daily 4 or 5 surgical cases of fractures of bones, and lacerated wounds inflicted by long and heavy clubs constantly borne by up-country people. In none of those hundreds of cases, I found the rupture or any sort of injury to the spleen.

During my stay in the Upper Provinces I have also found a very curious mode of treating cases of enlarged spleen amongst the poorer classes. When a man gets his spleen enlarged he takes no medicine for it but he continues to rub and squeeze it

hard with a handful of powdered dry earth for a week, or a fortnight. They squeeze the spleen with all their might just as the baker does with his dough. I have heard from many of the people that this rough handling instead of rupturing, reduce the size of the spleen in a very short time. At least no case of rupture has yet come to my knowledge although this rough way of treating the spleen is so much prevalent.

While the people fight with heavy clubs, and squeeze the spleen like the baker's dough without hurting the spleen, it is really a matter of great wonder how a Fuller's slap or a Stolkie's box would rupture it and cause death!!!

Yours &c.,
A MEDICO.

Law

MONEY.

GOVERNMENT LOANS.

4 Per cent. promissory notes Rs. 98	a	98	2
4 1/2 Per cent. of 1870 (1885)	"	100	8 a 100 12
4 1/2 Per cent. of 1871 (1881)	"	100	8 a 100 10
4 1/2 Per cent. of 1878 (1879)	"	98	2 a 98 4
5 1/2 Per cent. of 1859-60 (1879)	"	102	a 102 4
5 Per cent. Government Debenture for 15 years (1882)	"	102	a 102 4

HIGH COURT.

(ORIGINAL SIDE.)

PEREMPTORY CAUSE BOARD.

FOR

Monday, the 25th June, 1877.

BEFORE

The Hon'ble the Chief Justice

AND

The Hon'ble Mr. Justice Macpherson.

Appeals.

Poyner Bibee & ors. v. Nujoo Khan *pt. hd.*—Gregory—Leslie.

Gopaul Chunder Bysack v. Nobin Chunder Bysack—G. C. Chunder—Watson.

Koosul Chund v. Sreekishen Doss and anr.—Dutt and Mitter—Carnell.

S. M. Jaggadamba Dossee v. S. M. Puddomoney Dossee—Grish Chunder Mitter—Joykissen Gangooly.

Rain Chand Seal v. Aushootosh Doss and ors.—Swinhoe and Co.—Owen, Beby and Rutter Dignam and Robinson.

S. M. Kamesene Dossee and anr. v. Nepal Chunder Neoghy and ors.—Chauntrell and Co.—Ghose and Bose, Swinhoe and Co.

Meer Asruif Ally v. Roy Lutchemput Sing—Carruthers—Beby and Rutter.

Local.

THE Rev. J. Hector will deliver an address at the Free Church Institution, Nimollah, this evening, at 7 o'clock, on "God is Love."

DAY before yesterday the Police took out some hundreds of dead fish from the Dhurum-tollah tank, most of them of considerable weight. There was a guard set round the tank to prevent people from possessing themselves of the fish as they floated up. This is owing, we doubt, to the unusual heat.

MR. PELLER, the Magistrate of Howrah, has intimated to the residents of Bally, that it would be much better if they undertook the management of their own municipal affairs. —*Ibid.*

THERE were no less than twenty snakes caught at Alipore on Thursday last. Fifteen of these were healthy cobras. The Police sent some of them to Mr. Pedler of Russel Street for experiments in poison. —*Statesman.*

ON last Friday morning, a European, named Samuel Barrett, who was formerly employed in the late Moti Lal Seal's household, was seriously injured by a fall from a terrace. He had fallen over in his sleep. He was removed to the Medical College Hospital. —*Ibid.*

BABU MAHENDRA NAUTH BANNERJI, B. A. B. L., and Pleader of the High Court, has been admitted and enrolled as an Attorney of the High Court, under the new rule for the admission of Attorneys passed on 17th March 1874. The Babu is a graduate of the Calcutta University, and took his degree of B. A. in 1868 and B. L. in 1869, and was enrolled as a Vakil of the High Court in 1869. —*Statesman.*

DR. BEATSON, Surgeon-General, Indian Medical Service, has very kindly offered three prizes to the military students of the Medical College, Calcutta, viz., a prize for the best 3rd, 2nd, and 1st year students. This will undoubtedly prove a great stimulus to competition, and though this class has, during the past year, made such rapid advances in professional study, as manifested by the large number of certificates of Honor secured by some of them at the recent College "Test and Honor Examinations," we still hope to see even more creditable results in future years. The warm interest displayed by Dr. Beatson in the welfare of this class, is most gratefully appreciated, not only by them, but by the Department at large.

Latest News.

—THE monsoon set in at Bombay on Monday night. At about mid-night the steady monsoon rain set in, continuing all night and more or less ever since.

—AN Afghan Sepoy of the Company of Sappers at Rurki was killed in the bazar by his comrades, who have been committed for trial.

—THE total quantity of cotton exported from India from the 1st October 1876 to the 31st May 1877, was 3,006,441 cwts., valued at Rs. 8, 11,99,768, as compared with 3,166,187 cwts., valued at Rs. 8,09,22,548 exported during the corresponding period of last year.

—THE Dutch Government has received news from Atochin that the province of Langsar, and with it the whole eastern coast of Atochin, has given in its submission, the Rajah accepting the conditions offered by the Government of the Netherlands. The blockade has consequently been raised.

—THE death is announced of Alderman Allen, the head of the well-known firm of Indian publishers in Waterloo Place. This occurred suddenly.

—THE tidal wave which lately caused so much destruction at Iquique extended to other portions of the western coast of South America, and a telegram from Valparaiso announces the total destruction of seventeen vessels on the Peruvian coast, while forty more have been more or less seriously damaged. Of those lost fifteen are known to have been laden with guano, and it is "probable that the remaining two were. The total loss of property is estimated at nearly £300,000.

—THE Siberian University, which has long been seeking a habitation, is to be founded at Orsk. A hundred thousand roubles have been subscribed; and the University will be ready for students by July 1880. Perhaps the Russians may rival the old glories of Bokhara, once "the seat of all the sciences."

—ACCORDING to a statement in the *Times* Mr. F. Beaman has been added to the selected candidates for the Civil Service of India. The vacancy which he was to fill was caused, we suppose, by the rejection, on medical grounds, of Mr. Onstadji Ardasir Wadia.

—HEAVY rain has fallen at Sholapore and to the South-West of that station; agricultural work is going on; the people are more hopeful.

—MR. WALTER LANG, of Messrs. Finlay, Scott and Company, has, according to a Marathi paper, been appointed a member of the Legislative Council of Bombay in place of Mr. Donald Graham, resigned.

—LAST week there were special public prayers for rain, and against drought, famine, and pestilence in all the churches and chapels under the jurisdiction of the Archbishop of Goa and the Vicars Apostolic of Bombay.

—THE Sarvajani Sabha of Puna has caused a private subscription list to be circulated amongst the friends and admirers of the late the hon'ble Venayek Rao Appa Saheb, younger Chief of Kurundwar, whose memory the Sabha intends to perpetuate in some suitable and befitting manner. The Maharajah of Holkar, Sir Dinker Rao, and a host of other Native Princes and Chiefs have subscribed to the fund.

—It is stated that both arms of the celebrated statue of the Venus of Milo were found recently in the island of Melos, within thirty feet of the locality where the statue itself, now in the Louvre, was discovered in 1820. Both arms, *Galignani* says, are exquisitely modelled, and one hand holds a kind of disc or shield.

—A CORRESPONDENT of the *Scotsman* writes:—"I have received some further particulars concerning the release by the King of Abyssinia of Colonel Mitchell, who arrived at Suez lately. He was in chains for thirty-four days, during which period he lost fifty pounds in weight. It appears that King John, at the head of 50,000 men, met him as he was being dragged along without any shoes, and instantly ordered his release. I also learn that the King vows he will not make peace with Egypt,

which certainly differs widely from statements made in letters recently addressed by Colonel Gordon to his correspondents in this country. The truth seems to be that the constant kidnapping of the Abyssinian youth of both sexes for the Turkish and Egyptian slave markets, as well as the exclusion of Abyssinia from a port on the coast, practically renders peace impossible."

—HIS EXCELLENCY the Governor of Bombay has sent out invitations in his own and Miss Temple's name to several dinner parties at Gunness Khind during the last week.

—SIR WILLIAM CAIRNS, K. C. M. G., arrived at Galle from Australia in the *Tanfore* on the 7th instant, and proceeded to England on the following morning. His Excellency has, owing to the broken state of his health, been compelled to tender the Earl of Carnarvon his resignation as Governor of South Australia.

—ON Saturday week Mr. Abbott, the District Engineer, G. I. P. R., was travelling in the mixed train from Puna to Sholapore, in the only first class carriage attached to the train. Just as the train reached Uluri Bridge, the first class carriage in which Mr. Abbott sat, was turned upside down. He fell forward, which saved his life, as the next carriage smashed the panel and the seat on which he had been sitting. Mr. Abbott was taken out from under the carriage quite unhurt. Two engineers and one locomotive and one traffic official examined the spot, the carriage, and everything connected with the accident, but were unable to account for it.

—ACCORDING to the *Lorrain Gazette* Field Marshal von Moltke has commenced reinforcing the garrisons in Alsace-Lorraine, and has notified this fact to the French Government. The garrisons of Frankfurt, Cologne, and Mavence have been considerably augmented: and if there was any truth in the rumour that the French contemplated pouncing unawares on a weakly-defended frontier, they have allowed their opportunity to slip. The French, however, protest that they had no such intention. They fear invasion, perhaps, more than Germany does.

—YESTERDAY His Excellency the Governor of Bombay was to have given a dinner in honor of the departing member of Council, the Hon'ble A. Rogers. Invitations had been issued to only a select few of the highest officials of Government now in Puna.

—THERE was a severe thunder-storm at Bombay, at four o'clock on Monday morning, with wind and rain from the north-west. The heat all the previous week, especially on Monday and Wednesday, was quite unbearable, and all welcomed the intense relief of the refreshing rain.

—THE young Gaekwar of Baroda and suite were expected to return to Baroda at the end of the last week.

—THE heat at Gwalior was unusually great on the 15th instant.

—IT is rumoured that great alterations are to be made on the Gwalior Fort.

—THE Bishop of Bombay intends to deliver a Series of Addresses in Saint Mary's Church, Puna, at the Thursday evening services.

—DAVE CARSON is entertaining the people of Puna with his performances.

—THE Relief house opened by the Relief Fund Committee in the city of Puna, afforded relief to 526 men, 1983 women, and 1086 children, at a cost of Rs. 268-10-3, from 7th to 13th June, 1877.

—IT is said that there are many visitors in Swat at present, waiting to pay their respects to the Akhund, but this is not very easy, as he leaves his residence twice every day, and whoever kisses his hand is asked whether he is a Wahabi or Mahomedan. The Akhund has written to Nowroz Khan to tender his allegiance to the Amir like a Mahomedan, otherwise he would be declared a Wahabi. He also addressed a letter to the Amir advising His Highness to reconcile the Khan and confer a *khilat* on him. Disputes lately arose between the Adinzai and Nakbi Khel tribes residing on the other side of the Swat river. The former induced the Khan of Dhir to help them against their enemies. The Khan attacked the villages of the Nakbi Khels retire after killing three men of the tribe and burning two or three of their huts. He also collected a tax of one rupee per house from their villages. When the Akhund heard of the attack, he sent men to dissuade the Khan's troopers from committing mischief; but they did not attend to the advice. In the meantime the younger son of the Akhund also proceeded to the locality for the same purpose, but his father's men, who were then returning, meeting him on the road, told him that the troopers would not listen to any counsel; the lad, therefore, returned back. There is no talk in Swat at present of *jehad*. The Khans of Jundel and Ismar, and the ruler of Chitral, who had gone to Cabul, have not yet returned.

—MISS THACKERAY, the novelist, is said to be engaged to a gentleman very much her junior, who has a moderate fortune of his own. As she makes probably quite a couple of thousand a year by her pen, the happy couple will be fairly well off, all things considered.

—THE London correspondent of the *Bombay Gazette* writes that the Turkish Parliament in Constantinople has again been overawed by a mob of the Soltas, and the capital is now placed in a state of siege. The public exasperation is principally directed against a court clique, which is accused of exercising evil influence over the Sultan, and of grossly mismanaging the operations of the war. Two persons in particular are the objects of popular hate,—Mahmoud Damid, the brother-in-law of the Sultan, and Redf Pasha, the Minister for War. The latter—a coarse, brutal and incompetent man—will probably be replaced by a more popular Minister. The disturbances were not so serious as at first anticipated, but they sufficiently prove the excitability of popular feeling in Constantinople, and the impotence of the authorities. The Turkish capital, in fact, is as much under the dominion of mob law as when the last two Sultans were deposed; and, so

long as this state of things lasts, Turkey is almost as formidable an enemy within her gates as the enemy about to cross her borders.

—A PRESBYTERIAN clergyman, who was leaving the ministry, is reported to have been offered 5,000 dollars for his manuscript sermons to be retailed to ministers of the church of England. The offer was declined.

—MONCURE D. CONWAY is writing a "History of the Devil," which will shortly be published.

—MRS. ROBERT HIGGIN, a native of Southport, Connecticut, and the widow of an English merchant, died recently, leaving \$300,000 dollars for charitable objects.

—THE endowments of Ohio Wesleyan University have been increased over 100,000 dollars during the past year.

—THE missionaries in Western Turkey write that murder and highway robbery are becoming more and more frequent, and the Local Government is unable or indisposed to suppress them.

—Two men were suffocated on board the schooner *Leander*, lying at Plymouth, by the fumes of charcoal, intended to destroy rats. The men are supposed to have gone on board for the purpose of robbery. A third man was found insensible, and was sent to the hospital.

—PROVISIONS are becoming scarce in Roumania, and the question of issuing paper currency is being discussed.

—IT is reported that Moukhtar Pasha will withdraw from Erzeroum, as being indefeasible.

—THE insurrection among the tribes of the Eastern Caucasus appears to be extending.

REUTER'S TELEGRAMS.

LONDON, JUNE 22.

A long debate took place in the House of Commons last night on the Indian Budget. Sir G. Campbell moved a resolution against the growth of the Indian debt and urged the appointment of an independent Authority to decide as to the proper classification of the expenditure. Mr. Smollett denounced the extraordinary expenditure on the public works. Mr. Laing deprecated the pessimist views taken, and said he believed the finances of India to be in sound condition. Mr. Fawcett denied that the Indian Revenue was increasing and censured the growth of the home charges.

Since the 16th instant, when the Turks were defeated and compelled to fall back, the Turkish right wing has taken up a position in the defile of Delibaba. There has been continuous fighting with indecisive result in the Ostrag defiles since Sunday.

LONDON, JUNE 23.

The latest advices state that the Turks have recaptured Bayazid, and threaten the Russian communications. The Russian internal loan of 200 million roubles has been issued.

CONFLAGRATION AT NEW BRUNSWICK.

A general conflagration took place at St. Jehus, New Brunswick, on the 20th and 21st instant, which, aided by a strong wind, almost completely destroyed the entire place. The whole of the business quarter was destroyed and damage done if estimated at fifteen million dollars. Thousands of people are rendered homeless by the fire.

FRENCH POLITICS.

PARIS, JUNE 22.

The French Senate has adopted the proposal to dissolve the Chamber by 150 against 130 votes. The French Chamber has refused to vote the direct taxes.

POSTAL NOTICES.

Mails for Persian Gulf for transmission per steamer from Bombay, will be closed at the General Post Office, on Sunday, the 24th June 1877, at 7 P. M.

Mails for Madras, Ceylon and the intermediate Ports for transmission per Steamer *Ara*, will be closed at the General Post Office, on Monday, the 25th June, 1877, at 7 P. M.

Mails for Madras and Ceylon for transmission per P. & O. Steamer *Deccan*, will be closed at the General Post Office, on Monday, the 25th June 1877, at 7 P. M.

The next Overland Mail *via* Bombay, will close at the General Post Office on Tuesday, the 26th June 1877, by which mails for Mauritius, St. Denis, Reunion, Zanzibar, Mozambique, Delagoa Bay, Natal, Cape of Good Hope, the Comoro Islands and Madagascar can be forwarded.

2. Book post and pattern packets must be posted on the 25 June 1877.

N. B.—The letter Box will close at 7 P. M. precisely, after which hour Overland letters, fully prepaid and bearing an extra postage stamp of two (2) annas on each cover, will be received up to 7-30 P. M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P. M.

Literary and Scientific.

MR. DARWIN.—Mr. Darwin is not recognized as a scientific man by some of the learned leaders in France, and more's the pity. However much Mr. Darwin and some of his followers may have overdrawn their accounts with Nature, we owe them a debt of gratitude for showing us how species vary, and we are under no obligation to name and describe every trifling form we see. The great want of a Darwin in France is frequently illustrated in French botanical works.

COLORED STARS.—Father Secchi publishes in the *Memorie della Societa degli Spettroscopisti*

Italiani a list of 444 colored stars, compiled from various sources. Notes are appended describing any peculiarities in the spectrum of each star.

EDUCATION IN JAPAN.—David Murray, the American Superintendent of schools and colleges in Japan, recently had an audience with the Mikado. Dr. Murray was congratulated on his efforts in obtaining, while on his recent visit to the United States, an educational museum of all the appliances used in the American school system.

MR. LONGFELLOW'S POEMS.—Three more volumes are added at once to Mr Longfellow's charming series of "Poems of Places," issued by James R. Osgood & Co. They are devoted to Italy, and might well, like those collecting the local descriptive poetry of other countries, be purchased separately. Italy is rich in material for the poet, and from the great body of English verse the editor has chosen a rare collection of poems suggested by or written in its various localities. There are also some translations from Latin and Italian authors.

MRS. BARBAULD.—Mr. Murch, of Bath, is about to publish his paper on "Mrs. Barbauld and her Contemporaries," with considerable additions, including some original letters of Miss Hannah More.

POISONOUS SPIDERS.—Dr. Forel has described the habits of a poisonous spider, which lives in the hedges of Switzerland in the autumn. The female spins a very fine and dense silken cocoon, as large as a hen's egg, but more or less spherical. It is in this hermetically closed case that the spider places her packet of eggs. If a cut is made in the cocoon, the spider shows her head, opens her large mandibles, and death to those that suffer themselves to be bitten. If a living fly is offered to it, it falls dead at the first bite. When the spider has bitten once or twice its poison, contained in its hollow mandibles, becomes diminished in quantity and less deadly. When it bites a rather large insect, the latter becomes stupefied a few minutes and then entirely recovers. Several years ago Dr. Forel was bitten in the finger by a female. He felt a violent pain in the hand and arm as high up as the elbow, for at least a minute after he felt sick, a cold sweat passed over him, and a friend, who was with him, held him up by the arm and led him into the house. There

was no swelling. The general *malaise* and pain in the arm soon dissipated, but the bitten place remained painful for several days. It is a peculiarity of this poison that its effect is sudden and deadly, and of short duration, both in man and in insects. The male wanders near the nest of the female. It is smaller, slenderer, and its jaws are feebler. It is also poisonous, though less so than the female. "I have been twice bitten by it. The pain is severe, but local and transitory. One day I placed a female in the web of a large spider of another species. The latter immediately threw itself upon the other, enveloped it with threads, and began to feed upon it, when the poisonous species, disengaging its jaws, bit one of the feet of its victor. Immediately it let go and ran away, holding up its bitten leg, which seemed to be paralyzed, and, rubbing it against the threads of its web, in an instant detached it from its body. The large spider, consciously or not, resolved to save its life by amputating its leg. It remained quiet for a while near its web, and then went into it, with one leg less. During this time the poisonous spider had extricated herself from the web and ran away. I then threw it back into the web. The other spider darted upon it and again swathed it in silk; but, more prudent this time, it devoured it without being bitten." This is the first account we have happened to meet with of truly venomous spiders, which probably are no so common as usually supposed.

AMERICAN GIRLS.—Mr. Howell, an American writer, speaks of American young ladies thus:—She is not a Sappho or a Mrs. Browning; but she is very far from being a flippant society fool. She loves display and jollity; but between duty and mere enjoyment she would not hesitate an instant, were the choice suddenly to be made. Would-be profundity and maudlin sentiment are ridiculous—therefore she avoids them; but to say that her mind runs only on ribbons and horses and adorers is wrongful. Her whole course of training, it is true, from the cradle to the altar, tends to urge her that the reception of attention from men is her means and marriage her end. Thus what should be the beginning of a woman's real career is made to seem its legitimate termination, and too many girls get all their learning and all their ambition before their wedding, instead of after it.

Miscellaneous.

THE POPE ON THE WAR.—The Pope says about the war,—"The fight has already begun, and I know not which of the two Powers may be the conqueror. This only I know well, that on one of these two Powers, which calls itself orthodox, whereas it is schismatic, the hand of God's justice weighs heavily on account of the atrocious persecution of the Catholics, which began years and years ago, and has not yet ceased." The Pope has, we learn, invested largely in Turkish bonds. The Sultan has thanked the Pope for his words of sympathy.

PRINCESS LOUISE.—Princess Louise was present at the rooms of the Society of Arts when Miss Octavia Hill read a paper on open spaces for the poor. Miss Hill expressed her opinion that all small and available portions of ground near the homes of the poor should be carefully preserved and made beautiful with plants and flowers, so that in the summer time they might become the outdoor sitting-rooms of the poor.

DRINKING WOMEN.—A writer in one of the leading journals affirms,—"There can be no doubt whatever that very large numbers of women in all classes of life, if not habitual drunkards, are, at any rate, habitual drinkers. Dipomania—which is only a long quasi-scientific name for intemperate habits—is spreading, and is proving a curse in countless families."

THE "CHRISTIAN LIFE" ON OURSELVES.—Our excellent contemporary, the *Indian Mirror*, goes a little beyond the record in crediting us with the statement "that advanced Unitarian ministers are continually drifting towards atheism." Our contemporary remarks that "no other interpretation is possible when the Unitarian organ, in noticing the announcement of Mr. Bradlaugh that a new lecturer has appeared on the secularist platform, and he was at one time a Unitarian, remarks that straws show how the wind sets. Well, if the wind sets that way, the best men from the Unitarian camp will be gone before long. But we do not believe that the wind sets in that direction at all." Yet we noticed in the "Calcutta Theistic Annual" for this year a note of similar warning from the Secretary of the Brahma Somaj, Punjab. "I perceive that the seeds of unbelief have already been sown in the too yielding hearts of our rising generation, and that if not put down with a strong hand, it will develop into atheism, positivism, &c., and the fair Punjab, so noted for its theistic tendencies, will be a land of infidelity."

Selections.

"GARNISHING PARKER'S SEPULCHRE."

(*Inquirer.*)

THE discourse by Mr. Moncre D. Conway, under the above heading, reported in our last issue, can-

not be allowed to pass without notice. It amounts to nothing less than a grave indictment of the Unitarian body—an indictment which, if it be true, leaves our Church without a mission, and gives the lie to our professions of religious freedom.

Mr. Conway tells us that "When the Unitarians received their prophet they crucified him." Now this journal cannot be suspected of unfriendliness towards Theodore Parker. Again and again it has admitted, not grudgingly but readily, heartily, his high merits, claimed a full recognition for them, and a free circulation of his works by our Association. We have steadily resisted every attempt, from whatever quarter, to check by any unfair means Parker's influence over the religious thought of the Unitarian denomination. We conceive, then, that we are justified in claiming to speak without prejudice or narrowness on this question. And if further evidence were needed, we think it is afforded by our admitting to our columns in full Mr. Conway's discourse.

It is easy enough to present the circumstances of Parker's relations with the American Unitarians in a manner to give the impression not only that he was badly treated by them, but that they alone were to blame—that all the fault was on their side—that he was a meek, suffering martyr in the hands of cruel persecutors. And Mr. Conway's representations are calculated to give his readers this impression. But is it a just view of the case? We believe that it is not. There was fault on both sides. There was provocation on Parker's side. Bitter were the words he used, and bitter words never fail to stir up strife. He admits in effect the bitterness of his language in the very extract Mr. Conway quotes. He thought it justified, and excuses it on this ground; but those to whom it was addressed did not think it justified. Can we wonder at attention of feeling? It was the natural result. Parker denounced the Unitarians because they were not prepared to abandon all at once their cherished convictions and follow his lead. He demanded of them a new departure, a change of front, and they were not ready for it, and could not see their way to it. They treated him coldly, shunned him, regarded him with a certain amount of distrust, and on this account they were blame-worthy. Then, with that vehemence of spirit which characterised him, Parker said hard things of them, with the inevitable result of widening the gulf between them. All that, however, is past and gone, and it is only raking up old grievances to refer to it.

Mr. Conway alludes to Mr. Voysey's statement that when Theodore Parker was in this country not one pulpit was open to him. He does not express any gratification that this allegation proved to be unfounded. He represents the corrections of the statement which were made by several eminent Unitarian ministers as "Garnishing Parker's sepulchre!"

But we are further told that "it is quite possible to garnish the sepulchre of the dead Parker with the left hand, and stone the living Parker with the right;" and in this sense we are charged with still stoning him. Who is the living Parker, and how are Unitarians stoning him? "The living Parker! It is Science. It is that great voice of fact and truth, before which the darkness of ages is fleeing away. What welcome is the Unitarianism of our time giving it? It is discouraging it, by fearing and dreading that some fact will presently topple over the throne of God." Now we pronounce the statement, with whatever qualification, that Unitarianism is

discouraging science, utterly incorrect. Science finds favor with no religious sect or party so much as with Unitarians. Times without number have Unitarian speakers and writers maintained in these columns that there is no antagonism between true religion and science, that the former has nothing to fear from the latter, that both reveal in different ways the truth of God. Who asserted this more earnestly than ourselves when Professor Tyndall's Belfast address startled the religious world? Who more than Unitarians have undertaken from time to time the task of adjusting the respective claims of science and religion? It is simply not true to say that Unitarians "fear that some fact of Science will presently topple over the throne of God." No such cowardly dread, we believe, animates the heart of any Unitarian.

But our censor proceeds—"What is Unitarianism doing for free thought? Alienating it unless it will superstitiously call itself Christian, thereby rendering itself no longer free. What if Parker did call himself a Christian? That was not his chain; if it had been he would have broken it. It is ours, and we break it, as he taught us."

What is Unitarianism doing for Free Thought? We reply, it is doing a great deal for free thought, irrespective of the Christian name, and also avowedly under the Christian name. Its cordial sympathies are with reverent free thought all the world over. Our Association is in communication with the leaders of the free thought movement, and the columns of this journal are ever open to record its progress. The Brahma Somaj or free thought movement of India, for example, has no warmer friends than the Unitarians. But by what right does Mr. Conway use the word "superstitions" in the sentence quoted above? Cannot a man call himself a Christian without doing so "superstitiously?" Cannot he do so rationally, honestly, and with a free mind? It is a gratuitous assumption of Mr. Conway's that a man can call himself a Christian only superstitiously, or that a religion can be Christian only in a superstitious sense. We deny the assumption altogether. If Parker did call himself a Christian, "that was not his chain." If it was not his chain, why should it be necessarily a chain to the Unitarian? "It is ours and we break it." Who does Mr. Conway mean by "ours?" For whom does he undertake to speak? If for any besides himself, then it is only assumption again. If a man feels the name Christian to be a chain, let him for his own sake break it, and no Unitarian will condemn him. If another does not feel the name Christian to be a chain, why should he be called upon to give it up and denounced as "superstitious" if he holds to it?

Mr. Conway sums up thus the meaning he attaches to "the living Parker" whom the Unitarians are stoning:—"The living Parker means the liberation of religion from every remnant of dogma, every vestige of theologic timidity, and a broad welcome, wide as the world, to all earnestness, all thought, to human progress, making together the only religion really worth loving and serving."

Now we turn to another page of the same number of the *Inquirer*, and we find a leading Unitarian minister thus defining Unitarianism:—"In this fuller and positive sense Unitarianism means the complete enfranchisement of reverent thought; the deliverance of religion from the dominance of external

authority; for each man the absolute supremacy of his individual conscience, and, for religion, the right to recognise all knowledge and truth as within her sphere, and all that is truly human in life as within her consecration. In no narrower sense than this am I, or could I be, a Unitarian, and I believe honestly that in thus speaking I fairly represent the great bulk of people who call themselves by that name."

Comparing these two passages together, who will say that the Unitarian position is less broad than Mr. Conway's? What point of importance in the statement of the latter is not covered by the ground taken by the former? What advantage, then, has Mr. Conway over Mr. Frecleton as a teacher of free religious thought? And if he have no advantage, how does he justify his position of isolation in the religious world? Later on his address he attempts to do this:—

"My own experience with the Unitarianism extends through nearly twenty-five years. I came to them from the Wesleyan ministry; personally, I was for a long time kindly treated by them; but during all that time I have never been encouraged by any, except the persecuted or suspected among them, to think—honestly, thoroughly, freely. Their amiable average ministers have said to me many times, Are you not going too far? but not one ever said, Are you going onward? None ever rejoiced with me when I had broken another chain, and got free from a superstition. So I have been driven, like so many others, to find sympathy and friendship as I could among those whose business it is to encourage thought, and not discourage it."

Once more we turn to another page of the same number of the *Inquirer* to the address of the Rev. F. W. Walters, a convert from orthodoxy, and find him saying:—

"As very soon found that the Unitarian Churches afforded him the very opportunity he needed. He found he could join the ranks of those free Churches without eclipsing conscience by the shadow of a mental reservation, without following one living faculty in the bondage of a dead creed, and without passing through a porch to low for a man to enter without bowing his head or crawling in the dust. He had not to leave his manhood behind him when he entered the temple of Unitarian Christianity. At the first meeting at which he was welcomed as a Unitarian minister one of the speakers affirmed that when he said Unitarianism he said freedom. He took that as his watchword. He said Unitarianism shall henceforth mean for him perfect freedom, freedom for the soul to grow, freedom for the mind to think, freedom of speech to utter the whole message which the divine speaks within."

Mr. Walters went on to say that he had had more than three years' trial of Unitarianism in one of the most conservative towns of conservative Lancashire, and he could testify that night that it had fulfilled its promise. We are content to let these statements go forth to the world together, and leave the public to judge how far Mr. Conway is justified in his sweeping charges against us of discouraging science and free thought and encouraging superstition.

We should like to follow Mr. Conway point by point through his address, but our criticism has already extended to an unusual length. One word, however, in reference to the concluding portion of his discourse. There is no need, we think, for a Free Religious Association in England in order to enforce the claims of free thought. Another party with this object would be a needless addition to the number of existing sects. A

Church which includes in fraternal union Gaskell, Tnom, Martineau, Wicksteed, Beard and Suffield ought to be broad enough for all liberal religious thinkers. And practically it is proved to be broad enough for all, except two or three who, in illustration of the saying "no rule without an exception," prefer to stand individually alone. We do not deny their right to stand alone; nay, we bid them God speed, for their principles and ours resting alike on the basis of reverent free thought are, after all, essentially the same.

AN ENGLISH TALE.

BY MISS A. A. CHAPMAN.

In olden times there lived a youth whose name was Goodwin. On his twentieth birthday his father, by whom he was well beloved, said to him:—

"My son, it is now time for thee to do as thy fathers have done before thee, and go out into the world to try thy hap and see what it may have in store for thee. But, ere thou goest forth, hear what I am about to tell thee and think well upon it.

"There is a being, some think him to be an elf, whose friendship thou must seek before aught else; for, if thou canst fall in with him and get his good-will, through him thou shalt get to know his brother, and they two shall make thee thrive in all thou doest and thou shalt have all thy heart can wish. The name of this mighty being is Goodluck, and that of his brother is Speedwell. I cannot tell thee where thou shalt find this Goodluck, nor what thou must do to win his friendship. Many men have many ways of doing both, and the way of one will not always answer for another. But it is said that once, at least, in the lifetime of every man he is met and greeted by this Goodluck, and if he answer wisely he will get his good-will; but if he answer unwisely Goodluck will like him not, but will leave him, it may hap never to come back to him again. Neither can I tell thee when he will most likely come, nor how thou may'st know him when he does come. I can only bid thee seek him steadfastly and be ever watchful."

When he had thus spoken, the father gave his son his blessing; and the son went forth to seek, and haply to find, Goodluck and his brother Speedwell.

He had not gone far before he overtook a young man, a little older than himself, who seemed to be going the same way.

"Good-day, friend," said Goodwin, as he came up with him. "Art going my way? If so, we will go along together, if thou wilt."

"I know not what may be thy way," answered the other; "but as for me, I am going to seek Goodluck."

"And where dost thou hope to find him?" asked Goodwin.

"Where should I find him, but in yonder town where he is known to abide?" answered the other.

"If that be so, then truly we will go together, for I, too, seek Goodluck," said Goodwin.

The young man was willing, and before a great while they came to the town, a big place, full of uproar, unlike anything that Goodwin had ever seen or heard of before. Men were running hither and thither, hustling one another aside; and all seemed too much taken up with their own business to heed the two unknown young men who had come among them. Goodwin was hustled about with the rest; but he kept near to his friend, having made up his mind to follow him and do as he should see him do. They slowly made their way through the crowd

ed streets, until they came to a wide, open place where there was more room, and where the folks did not seem to be in such haste. Then the youth who was with Goodwin began to stop every one he met and ask the way to the abode of Goodluck. And Goodwin, seeing this, did the same.

The first to whom they spoke answered shortly and with a scowl.

"Goodluck! Goodluck! There is no such being I can tell you where ye may find Badluck, an ill willed elf enough; but as for Goodluck, I do not know him. I never saw him; nor do I think you will, too soon," and he sped away.

The next one said: "Goodluck! Why, he is bet one we are all looking for and trying to find. We none of us know where he is, and so each is asking everybody else about him. You must seek till you find him. That is what we all have to do."

"Which dost thou think would be the best way for us to go to look for him?" asked Goodwin.

But the man was gone, and so he got no answer.

Many others answered in the same way, till Goodwin began to feel his heart sink within him. But he thought he would try once more, before giving up altogether; so he asked the same thing of the next who came along.

"Goodluck!" said a man, who was going by, but not the one to whom Goodwin had spoken. "Here he is! Come this way, if you wish to find him. Follow me." And, without waiting for Goodwin he went swiftly on.

Goodwin hastily plucked his friend's sleeve; but the youth was talking with some one else and did not heed him, so he sped away alone. But this short stop had almost made him lose sight of his new-found leader, and, though he ran after him as fast as he could go, he could not come up with him; for the man not only had the start of him, but he made his way through the crowd so much faster than Goodwin that he ended by losing sight of him altogether, though he still followed on, as near as he could reckon, in his footsteps.

At length he came to where two ways met, and stopped, not knowing which to take. A man was standing at the head of each road, and, seeing that Goodwin halted, the one on the right hand said: "Art looking for Goodluck? This way, then. This is the shortest road to his abode."

"Not so!" spoke up the one on the left. "That is a long road, and thou art in noways likely to find him thou seekest, if thou follow it. This is by far the best and shortest road. Take this."

Then both began to talk so loud, each one berating the other and holding to it that his was the only right way to find Goodluck, that Goodwin was wholly bewildered and knew not which way to turn. Then all at once a third came up from behind, and, taking him by his arm, said:

"Why standest thou idly here, listening to the wrangling of these two silly fellows, neither of whom knows what he is talking about. Tarry no longer, but come with me, and I will set thee in the way thou seekest."

So saying and still keeping hold of his arm, he half led, half dragged him off altogether another way, and fetched him into a broad, handsome street stretching on as far as the eye could see. After walking a little way along this street with Goodwin, he let go his arm and said:

"Thou art now in the right road. Keep straight along this street, turning neither to the right nor to the left, and thou shalt find what thou dost seek."

(To be continued.)

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Zemindar of Bansdihia.

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My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Monau Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e., a drink which prevents death) is really achieving what its name imports.

Shama Churn Mittra.

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My venerable father was suffering under fever, cough, and gonorrhoea from a long time. He used bottles of your valuable Amrita-rasa, (though he was unable to use it regularly), and his fever and cough are perfectly cured, and about 12 cases of gonorrhoea are reduced. This last disease is of 15 years' standing.

Purneshwar Mukerji,

Churaman, Zillah Malda.

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A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumption, Hoarseness and Difficulty of Breathing. It prevents Consumption, and consequently the rapid Prostration of the System, when it is administered upon the first stage of the disease. A dose of this, repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief. Price 1 Re. per Bottle.

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For the speedy, perfect, and permanent cure of Gonorrhoea, Gleet, and the Urthral Discharges. It is the safest and most effectual remedy ever discovered. Price 2 Rs. per Bottle.

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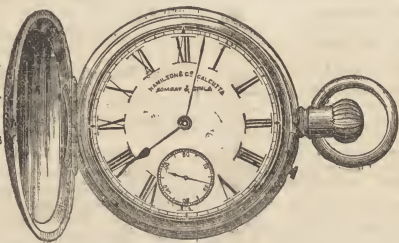
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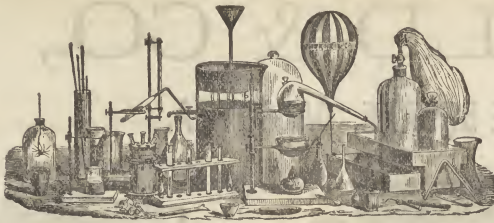
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PERFUMED HAIR OIL

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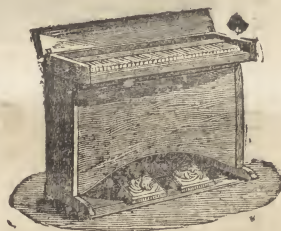
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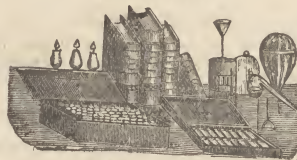
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SUNDAY EDITION.

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Editorial Notes.

Two million and five hundred thousand sermons are on average calculation annually preached in England. What effect this enormous mass of religious literature poured into the ears of the English population produces must be gathered, says the *Christian World*, from the present condition of the masses in great English cities.

No man, said Lord Northbrook at the anniversary of the Church Missionary Society, is favored or prejudiced in India by his religious belief. Perfect religious equality exists among all before law. How we wish the same thing could be said of color, and that no one was favored or prejudiced on account of his complexion. This statement, if it could be made, was quite worthwhile making before a Christian assembly at Exeter Hall.

THE *Indian Christian Herald* has a melancholy duty to perform in translating the following from the *Sadharani* and calling serious attention to the lamentable state of things therein portrayed. "With us in Bengal, parents and others have not the least interest in the religious training of boys and girls; teachers see not to the religious education of young men; leaders of society have no heart, no interest, consequently, no influence, in keeping members of society from evil, and a foreign government has no hand in the moral character of the great body of its subjects. The result is that, now-a-days, whoever manages to steer clear, in life of Section 500 of the Penal Code, is reckoned virtuous; he whose house has never been searched by the Police, passes for a gentleman; and the great man who treats people to a garden feast every Saturday, is belauded as a saint. Is there a society more degraded than this?"

THE crowded and influential meetings that have gathered in every important town in the Punjab and North-Western Provinces wherever the agent of the Indian Association has been to agitate the Civil Service question, are significant. At Lahore, Delhi, Agra, and Lucknow these gatherings have been most successful. One great advantage, among others, of these meetings is that they prove the worthlessness and falsehood of the

assertion made by some official Englishmen and their organs, that the Natives of Upper India have no sympathy in social and political matters with their educated Bengali countrymen. Of course, these officials have tried all they could to create antipathy between the inhabitants of Bengal and other parts of India; but it is difficult to convince them that their attempts must be fruitless. The upper and educated classes of the Hindu community throughout the land instinctively and spontaneously unite, and the union will grow stronger and more practical as representative men among these travel, and see, and speak to each other. The most effectual way of silencing the criticism of these men is by doing justice to whole Hindu society.

THE *Inquirer* speaks of Mr. Douglass, an elderly Negro gentleman, who has been appointed as Marshal of the National Capital of America. Mr. Douglass himself writes to the above paper and says:—

"So you have the news of my appointment and confirmation as Marshal of the National Capital. It is not an office exactly to my taste, yet it is a highly respectable one, and one which is very much coveted by many eminent white citizens of the Republic. The fact of my appointment is very significant, as illustrating the change which has taken place in the relations of the white and colored people of this country, since you took up the cause of the class to which I belong. My appointment was fiercely opposed by the representatives of the slave power; and for a time it did seem as if the senate would reject my appointment; but it was confirmed by thirty to twelve; and now that I am confirmed, my appointment is not only acquiesced in but generally applauded. * * * I am subject to the orders of the President at the Executive Mansion, and may be called there to assist in ceremonies on great occasions. This last was, perhaps, the chief ground of opposition to my appointment, as it was taken to be a step towards social equality. * * * When you remember that the ruling class here is made up from the people of Maryland and Virginia, and that Washington was, before the war, the hot-bed of slavery and the slave-trade, and that it was a part of the Marshal's duty here, in old time, to seize and sell colored people as chattels, the fact of my appointment to the office of Marshal is full of significance."

MR. STANLEY JEVONS writes an interesting article on "Cram" in the sixth number of the *Mind*. It is now held to be exceedingly fashionable to abuse in unmeasured terms that kind of education which is known by the name of Cram. If the critics were asked to define the object of their attack they would find some difficulty in doing so. If they were asked to suggest something better in place of what they attack they would find it equally difficult. The crusade against cram for these reasons produces no real effect. Mr. Jevons says there is a "good cram," and there is a "bad cram." Whenever a student prepares for an important competitive examination, he must keep to certain definite lines of study so that his mental faculties may stretch and develop under those lines in the direction of qualifying him for the examination which he is to appear in. With this view he cannot but store

up in his mind a number of facts, dates, figures, and other dry matter, whether he be interested in it or not. This is good cram. Whereas "bad cram" simulates knowledge without possessing it. It consists in temporarily impressing upon the candidate's mind a collection of facts, dates or formulae held in a wholly undigested state, and ready to be disgorged in the examination-room by an act of mere memory. A candidate unable to apprehend the bearing of Euclid's reasoning on the first book of his *Elements*, may learn the propositions off by heart, diagrams, letters, and all. Yet even "bad cram" has its advantage for thorough blockheads. "Thorough blockheads may be driven to the worst kind of cram, simply because they can do nothing better. Nor do the blockheads suffer harm; to exercise the memory is better than to leave the brain wholly at rest."

The word "madness," so often used now in Brahmo Somaj phraseology, jars upon English ears. We can understand the cause of this. Madness to an Englishman always suggests lunatic asylums, and violence, and roaring idioy. For this reason many of our English sympathizers feel it difficult to reconcile themselves to the words. One of the wisest and most eminent among them says: "As a matter of mere language I regret the use of the word 'madness' for self-forgetful enthusiasm, and prefer the plea of Paul—I am not mad most noble Festus, but speak the word of truth and soberness." It is impossible to have any but distressing associations with the word "madness" and I can not hold its application to a state of mind which is essentially the highest reason. The thought intended to be conveyed is perfectly just: is it not a pity to prejudice it by presenting it in so paradoxical a form? But language is a matter of latitude in some measure, and there may be local reasons which overrule my criticism at this distance." Yes, there are local reasons. In India one of the most beneficent of the gods, Shiva, is represented as mad. The holiest men, men like Hafiz, and Chaitanya are known as maddened by their piety. And even at the present day there are not a few who simulate madness to have credit for holiness of character. The distressing associations, then, of which our friend speaks do not exist in this part of the world, while the use and explanations given clear away a thousand popular notions about religious ecstasy, and elucidate and throw light upon numberless eccentricities of the character of religious men about whom the people are puzzled what to think.

DR. RIEM, Professor of Theology in the University of Halle, writes a most interesting treatise on the subject of *Prophecy*. Dr. Riemer premises, says the *Spectator*, that it is an

undeniable fact that the prophets were possessed with the conviction that they spoke not their own thoughts, but thoughts put into their minds by God, proceeds to investigate the method of this divine communication. He allows that ecstasy was sometimes the condition of prophetic inspiration, but confines it to the lowest grade of such inspiration. The general method of revelation with respect to God is to be described as inward speaking, and in relation to the psychological functions of the prophets as an inward perception of His words." To this origin of prophecy our own religious experience affords an analogy, in our immediate intuition of many truths through the spirit, and in convictions as to answered prayer and the decisions arising from them. Dr. Richman affirms that the new knowledge of the prophet derived from revelation is never unconnected with that which already existed in his own mind. This knowledge, in the case of all the prophets, comprises certain fundamental ideas of the Old Testament religion, — the idea of the Covenant, the idea of the kingdom of God, the idea of the theocracy. This last idea might seem to be weakened by the establishment of the visible monarchy, but, as the writer shows, through that establishment the idea of the theocracy becomes a most faithful one in the prophetic consciousness. In the correct interpretation of particular prophecies, it is always to be remembered that each prophet is entrusted with a divine mission to his contemporaries. We must also observe the limits placed to the vision of the prophets into the future. Each prophet saw, indeed, the end of the purpose of God, the triumph of the kingdom, but each had his limits, his historical horizon, circumscribing his vision. Within that limit precise predictions may be and are given, but not beyond it. To each prophet the end seemed to be nearer than it really was, and "God's gracious purpose, which at some future time were to be fulfilled, always came within their consciousness clad in the veil of contemporaneous history?"

The Psalms of David are a profound and wonderful study. It is not the accident of their being found in the Old Testament that gives them their value. To Christians they may be recommended by that consideration, but not to us. Even the tenderness, trust, and dependence those holy songs breathe out of the distance of centuries, are not their only or chief recommendation to us, because these attributes belong more or less to all deep religious poetry. There is a ready and most powerful confidence in the leading of a personal, present, pervading Providence throughout the Psalmist's utterances which gives them an authority and a living force, seldom found even in the Bible. Faith in communion with an awful Power of Righteousness and Majesty of Truth kindles a prophetic fire in the heart which now burns with the vivid lustre of individual piety, now blazes forth in strange denunciation of the doers of wickedness, now consumes the soul with ever-deepening aspirations and sorrows of tender spirituality, and anon soothes it with the cordial showers of heavenly consolation and peace. As the record of the experiences and outpourings of a passionate and fiery soul which has tasted the poison of sin in itself, but feels that it is under the immediate guidance of a God of inexorable majesty who will drive away wickedness and untruth with dreadful overthrow, the Psalms are intensely interesting, and possess a very high educational value. We ought

all of us to read and ponder over the Psalms.

When the unbeliever or the man of little faith endeavours to undermine the faith of others under the cloak of religion, and poisons unwary and unsuspecting persons in the dark, it is the bounden duty of all true believers to show up the trap and prevent mischief. Among our community, as in every religious sect, there are stray rationalists, who cannot get reconciled to prayer and faith, because they "understand not the things of the spirit." These men, unhappy in their unbelief, seek to improve their own position by throwing dirt upon the faith of their elders, and trying to bring them down to their own level. They talk of God it is true, and affect to be devout. But their God is a dead power and an abstract law, and their devotion mere cant and dry sentences addressed to the unknown. A personal Deity, special providence, prayer for a brother's welfare, are stumbling blocks in their way, and they fail to comprehend these deep truths. Their spiritual weakness excites our pity, but their audacious attacks upon others excite our indignation. If they cannot believe why should they vilify those who do? They should surely hide their scepticism instead of commending it to others in the name of religion, and insidiously passing it off as genuine faith upon weak and unfortified souls. Honest doubt we respect, but we hate that impotent disingenuous and treacherous infidelity which stabs in the dark. Two or three men of this stamp have, during the past few months, published a series devoted to diluted latitudinarianism, in which the best and sweetest prayers of the Brahmo Samaj have been ridiculed and caricatured with a degree of wantonness which argues blasphemy and scepticism of a most contemptible type. They laugh at the idea of the minister of a congregation praying for the redemption of all mankind, and condemn it as a silly attempt to rouse a sleeping Divinity! They feel that they also are prophets and they gnash their teeth if they are not put in the same class of prophets with Jesus of Nazareth. To touch the Holy Spirit is a name which they facetiously set down as *puckraoing* Divinity! To talk of God's special love is superstition; to talk of falling at His holy feet is idolatry. And so on. All the deep truths of prayer and faith which the unbelieving heart cannot understand have been scoffed away with blasphemous division, and even the solemn language of childlike prayer has been most irreverently handled. Truth does not suffer from such sceptical scoffing, but unwary young men may be imposed upon and led astray. And this is the only reason why we have thought it fit to warn these unwelcome publicists against repeating their silly twaddle. We warn them not to damage the growing faith and devotion of the Bengali nation. If they will themselves pray in the manner which they condemn, they shall soon find light enough to understand the high truths which they now deride.

Dr. JAMES MARTINEAU writes to us a most interesting and instructive letter from which we have the pleasure to give the following extract:—I need not tell you with what deep sympathy and high hope I watch the great movement of which you are one of the most effective organs, constantly reading the *Indian Mirror*, the Theistic Annual, and all the publications which trace the course of your Reform. The difference of type and

expression between your theology and ours affects me only with thankfulness that the same Divine truth can unfold a fresh and independent life according to the soil which feeds its roots. Your Theism is practically identical with my Christianity, being in fact the religion of Jesus, in its essential spirit carried into life.

I am profoundly sensible of the immense difficulties which meet and dishearten the true prophet intent in our day on gathering together a brotherhood divinely united. Ours is not a spiritual age. The springs of affection and devout faith which alone can melt down the wills of men into a blending enthusiasm are crushed over by materialistic tastes and almost out of reach; so that the simplest language of piety says nothing to them, and can scarcely be used without apology. But it must not, on that account, grow silent and afraid. The spirit of God has always had to strive with men, and often to suffer despite at their hands; but its still small voice finds its way to some hearts and stirs them to come out and join the self-sacrificing band. I am strongly convinced that without inspiration and an intense religious experience and faith in the leaders, no spiritual reform will ever win its way to any noble power; once let the Prophet be scared or confused by unbelief or unsusceptibility of men, and begin to give out stammering thoughts, and it is all over with his advocacy of the cause of God.

But while the leaders must not lower the Divine claims by a single tone, they may surely accept followers of more imperfect faith, who approve of their visible and external objects, without being able to rise to their full inward vision. Though our age is not spiritual, I think it is distinguished by moral aspirations, and an awakening sense of social duty; and on those who are willing to co-operate with us from this side, I would not press for more sympathy specially religious than they can give with a sincere conscience: nor would I alienate those by describing their half-way state of mind in terms of reproach or disparagement. Be it that the Divine light is only partially seen by them. If their faces are set the right way and they will move with us, it will all burst upon them at last. These must be mixed elements in every community, however pure and high its combining principle; and a certain loneliness is inseparable from the position of the guides who represent its supreme, and unabated aim.

Dr. U. C. KASTOGIRI in his article on "Bengal Fever; its Relation to Cholera" in the *Indian Annals of Medical Science* assigns nine causes as most favorable for the production of fever germs.

(1.) Low alluvial soils along river sides, which are periodically covered by the tides, as in the town of Chittagong.

(2.) Low, sandy, porous, and therefore damp inland soils, as in Purneah, Rangoon, and Dinagore, or in valleys surrounded by ranges of hills or mountains, from want of proper drainage, as the Peshawur valley in Punjab.

(3.) Swamps denuded of vegetation, as along the river sides; and ploughed-up paddy-fields, before the plants are sown, as in the paddy-growing tracts of Bengal.

(4.) Old water-tanks filled up with refuse and rotten vegetable matters, while drying under the solar heat, as in the interior of the districts of Chittagong.

(5.) The practice of cutting down trees and bushy growths or jungles on damp soils

close to human habitations under the false notion of thereby improving the sanitary condition of the place is very objectionable, for in reality we thereby allow the solar heat to act directly on the wet ground and ten-fold increase the generation of fever germs as during the first out-break of epidemic fever in Burdwan, when the crusade against the vegetable kingdom increased in severity. This is generally the work of Municipal Corporations in our district stations.

(6.) Stopping water courses by the construction of roads across them, causes the water to settle down in the subsoil and increases the dampness, whence malaria or fever-germ is exhaled in abundance under the influence of solar heat. The East Indian Railway and its innumerable feeders, the embankments along the Damodar river, thus deteriorated the climate of Burdwan and Hoogly by interfering with the drainage, and gave rise to the deadly fever.

(7.) Silting-up of the bed of a river causes generation of fever poison under the influence of solar heat. The *Duree Gunga* silting-up opposite to Dacca is the cause of the present unhealthiness in that station.

Drying up of the river from obstruction at its mouth has the same effect, as in the case of the river Bhoyrab flowing by Jessore station.

(8.) Placing dams across water channels for fishery or for the better growth of paddy crops, is, for the same reason favorable to the increased generation of fever-germs from the soil which remains surcharged with moisture from imperfect drainage.

(9.) Ground-floors of brick-built houses or of low bamboo-huts are also favorable for fever of the rheumatic variety, especially when these rooms are overheated by want of ventilation or from overcrowding. The ground-floor rooms of Native brick-built houses in Calcutta are extremely unhealthy, and are the main causes of the prevalence of the rheumatic fever among the poorer classes of people in the metropolis.

THE DUTY OF CRITICISM.

It will not do for us to be impatient of criticism. Nothing furnishes such a wholesome and bracing discipline to the mind as rigid and impartial criticism. We Brahmans have been demoralized by continued indulgence. Nothing but what is agreeable must be spoken in our presence, and no one must breathe a word of disapprobation respecting our proceedings. If any one ventures to express an uncompromising opinion of ourselves, or of any part of the work we do, we would not now, as of old, take the trouble to give a rational explanation, but criticize amongst ourselves the motives of our critic, and tear his character to pieces, if it is possible to do so. The result of all this has been that nothing like a healthy public opinion has grown up in the midst of our community, and every man's own pleasure is the law unto himself. It need scarcely be said that a religious society cannot long go on under this state of things. There must be mutual criticism if there is to be mutual correction; and the improvement of our brotherhood must be the result of the friction of many natures. But it is a somewhat remarkable fact that the people of this country cannot bear criticism even when it is honest. They will criticize to any extent, and will not unoften descend to gossip and slander; but as soon as it is heard that anything is said about them, or their views, they feel wronged, they

misunderstand it all, and conclude that they can proceed from nothing except enmity. Hence in our community criticism and calumny have come to mean very nearly the same thing, and an honest and healthy public opinion cannot be brought into existence. And men who criticize each other publicly cannot live on terms of private friendship. It ought to be a great duty with us, therefore, to learn to make and bear honest manly criticism.

But to criticize rightly is a very difficult thing. To be able to distinguish between views and personalities is the first duty of the critic. An honest attempt to examine the truths and errors of one's views must not irritate him. But the moment we depart from the examination of the views to the personal circumstances of the man to whom the views belong, we run the risk of producing enmities. Then, again, if feelings of an opponent should on no account form a subject of criticism. Feelings do not matter much: they are light as air; they seldom remain unchanged very long; but when they are harshly treated they produce an irritation all but incalculable. If a man's emotional relations with his family were to be analyzed, and exposed, and corrected, and talked about the whole town, he would feel outraged, and would be justified in the feeling of outrage. And emotional relations in the religious world form no exception. A man's prayers, the expressions of his innermost feeling towards God, do not come within the sphere of legitimate criticism. Some Brahmans think that because they cannot sympathize with certain prayers that are offered, they ought to put these down by ridicule and rude censure. They don't see that in trying to accomplish the impossible task of checking the spontaneous flow of feelings expressed in prayer by ridicule and rudeness, they remove themselves not only from the region of hearty spirituality, but contract the guilt of blasphemy and profaneness. The public opinion that we call for must arrest the progress of their profanity. We uphold the cause of healthy criticism, but strongly condemn all blasphemous indulgence in coarse speech to retard the relations of other souls to their God and to each other.

RECONCILING EXTREMES.

The reconciliation of certain facts and principles presses upon the mind of the sincere Brahman as a most inexorable necessity. When, for instance, he contemplates on the faith, simplicity and self-denial of early apostles, and compares and contrasts with all the evils as well as advantages of the present age of civilization, the Brahman feels morally and religiously bound to harmonize the principles and facts of primitive faith with the phenomena of modern refinement. Without such reconciliation the world must either go back to the extravagances of ancient religious barbarism, or lose all the savour and integrity of genuine spiritual life in the false glare of a soulless civilization. To the true worshipper of God, therefore, this reconciliation is a pressing duty, whose satisfactory discharge has for him the closest possible interest, a strong personal and domestic interest. He himself, his wife, his children, his friends, his church, have all to take their life's training from such harmony of ancient and modern ideals. His motive, therefore, in this matter is very powerful. The motive first takes shape in the ordering of his own conduct and actions. He tries to live in the spirit of ancient apostolic faith, self-denial, love,

and purity, in the midst of modern forms, usages, and refinements. But the solution of the difficulty in the life of the individual Brahman, is not the real solution. Unless the reconciliation takes place in the life and character of the brotherhood and the community, the truth of the principle aimed at is not established to the benefit of the world, and the pressing idea of the Brahman is not realized. Yet how is this possible if the community be not in intense practical sympathy with the individual Brahman leader, unless his motive is their motive, his impulse their impulse? Take, for instance, the precept of mutual love. Why should men love one another; what can their motive be in doing so in the face of so many circumstances that surely tend to produce mutual hatred? Now, the fact comes before every one with the vast weight of the whole world's experience that the more men have known one another, the more conversant they have been with one another's faults; and such knowledge has not been helpful to the growth of respect and confidence. Mutual knowledge has always discarded mutual love. Men must either live at a distance, so as not to know each other too closely, or they must consent to fall out sometimes, and slowly lose their mutual regard. How will such experience harmonize with the principles of brotherhood? How will faith and knowledge accord here? And, again, without such harmony how will a common religion or religious society of any kind be at all possible?

Let us now see how the difficulty can be resolved. God, our Father of infinite love, knows all things: the extremes of human vice and scepticism, the extreme contrasts of principle and fact which individual and social history presents, are all patent to Him. Yet Heaven reconciles everything. In Him there is perfect harmony between truth and truth between the old and new, between knowledge and love. Because He knows all our weaknesses, such as others can not pardon? He does not love us the less; because He comprehends the difficulties of combining ancient spirituality with modern culture, therefore He is not the less able to effect a combination of the two. In the eternal harmony of His blessed nature the fulness of love and the reconciliation of all truths precede the rise of difficulties. Perfect truth and perfect love abide in Him from the beginning of creation. And no subsequent struggle and confusion of things will disturb the infinite harmony. In this harmony some men are privileged to share. They come to the household of God with the pre-established principle of love and faith in them. And the troubles and difficulties that subsequently rise cannot take away from them the wealth of harmony and affection in their souls. They are in natural and pre-established sympathy with the Divine spirit. The motive which that sympathy furnishes, the motive of doing good and loving others, is for them all-sufficient. And strife and persecution will not avail to defeat that motive. With ordinary men the motive of loving and doing good to others is not sufficient. And hence, whenever strife and temptations arise love and harmony are destroyed. Let us harmonize truth, and unite in love for the sake of their God who loves all, and reconciles all truth. Let infinite love create in us the impulse and the motive of uniting, loving, and reconciling great principles for His sake. May God send us the men who will represent and embody before us the motive of loving all men, and reconciling primitive

with modern religion in the name, and for the sake of the love which God bears to each one of us.

Devotional

AMIDST the storms and struggles of life, Lord, give unto me the grace of trustfulness. Teach me to put a child's faith in thy guidance, and in the leading of my elder brothers. Inspire me with deep and genuine confidence in those who love me and take true interest in my welfare. Strengthen me with secret trustfulness, and give me the peace of confidence in others. I do not want any one to relieve my sufferings, nor to take the share of my sorrows and humiliation; but, my God, I would always maintain the attitude of trustfulness for the sake of the blessedness which lies in that mood of mind.

Who is so beautiful as thou art, thou art the comfort, the strength, and abiding joy of my soul. Eternal sunlight of sweetness, perfectly holy, perfectly loving, perfectly awful, perfectly peaceful, thou alone art real, all else false. Abide in me in the midst of this desolation and gloom, secretly make thy abode in my heart. Make thy face to smile upon me when every thing else frowns. Bless me that I may live, and work, and rest in thy light alone as long as I live.

The voice of the raging storm of trial is loud, but thy voice, O thou Pilot of my life, is heard no more. The temptations of the world speak to me with force as before, but thou speakest no longer. Why art thou silent, my Master, my Guide, my Father, why wouldst thou not speak to me as in former times? I know I have been heedless and disobedient, I deserve not to stand in thy presence, or to hear thy voice. Yet how can my soul exist, if thou wouldst no longer communicate to me thy truths, and the sweet messages of thy religion? Let me follow thee, Lord, wherever thou art, sit at thy feet, and listen to thy voice in all things.

The Brahmo Somaj.

It is expected that the minister will resume his duties in the Brahma Mandir from this evening.

We have it from the highest authority that Mr. Frederick Hones has awakened in Switzerland, and South Germany a lively interest in our affairs. "This interest," our informant tells us, "is as good for the sceptical and indifferent continentalists themselves as for your cause." It is exceedingly encouraging to hear that our principles are spreading in so many parts of the world, without any strong effort being made on our own part.

THE London *Inquirer* has the following on our late controversy with the Rev. Mr. Dall:—We had the impression that all the Brahmo congregations in India knew perfectly well that Mr. Dall is a Unitarian Christian Missionary just as all Unitarian congregations in England know that Keshub Chunder Sen and Protap Mozumdar are Theists. And if Mr. Dall chooses to point out that pure Christianity is almost identical with the pure spiritual Theism of the Brahmos we fancy that his teaching very slightly differs from the fervent addresses we heard from the Brahmo leaders in London and elsewhere.

A FEW of our Brahmo friends have published some numbers of a Bengali magazine which they call *Samadarsht* or the Liberal, edited by Babu Shiva Nath Shastri. In this journal unfortunately there have been systematic attacks upon the principles of our minister and his friends, descending sometimes to coarse personal ridicule, and language very nearly bordering upon blasphemy. In the last number almost all the articles are directly or indirectly hostile to our leaders. One article on "Public Worship," says the foundation of all prayer, and criticism

both the language and the spirit of our public prayers in a tone of mistrustfulness fraught with considerable danger both to the writer himself, and those who read him. If he cannot sympathize with the public worship held in the Mandir he ought not to hold up to ridicule and contempt the prayers and sermons to which others listen with so much reverence and faith. By ridiculing the devotions of others he may, perhaps, spoil a few, but will do no good either to the Brahmo Somaj, or to himself.

Correspondence.

LETHARGY IN THE BRAHMO SOMAJ.

To the Editor of the *Indian Mirror*.

SIR,—Your article on "The work of the Brahmo Somaj" that appeared in your issue of Sunday before last (June 17) truly observed the tendency to isolation that is now growing in the midst of the Brahmo Somaj, and very pertinently called the attention of its leaders to it. Indeed the very few who sympathize with our cause often shed solitary tears over this fact, and to the unsympathizing multitude this has been a matter of bitter jest. Those who are your sympathizers feel that there is no want of resources for the spread of your cause, though you have left undone many things you can easily do; they feel that there is no lack of energetic and enthusiastic souls, though that energy you are not calling into action and that enthusiasm you are suffering to die away. They feel that the vast field of work lies before you, and awful responsibility hanging on you, and do only deeply regret at the prospect of isolation and inactivity that is growing in the Brahmo Somaj and spreading a gloom over its future on which that of the country also depends. By this they do not and cannot for a moment mean to ignore the deep spirituality into which you have dived, the growing tendency to isolation and inactivity in the chief leaders of the Somaj is only what in their hearts they cannot bear. Not to say of Mofussil, not to say of Bombay and Madras, not to say of the invitations and calls that came years before from America and other countries, nor even the very recent ones from Austria and the Nizam's territory, if we were only to look to the action of the Brahmo Somaj in the metropolis, the centre and seat of the Brahmo Somaj of India, where its ablest leaders live, if we were only to weigh them in the balance, in their own stronghold, they would be found wanting. We have no Brahmo School, no Theological Class, no lectures and tracts explaining the principles of the Brahmo Somaj, and no preaching of the saving truths of Brahmoism and thus rescuing hundreds upon hundreds of our young men, who, for want of a proper religion to guide them, rush to the folds of Materialism, Positivism, or Indifferentism of the day. Brahmoism, Sir, has been proved to be the only religion that can satisfy the spiritual cravings and suit the wishes and aspirations of the educated Native. The Brahmo Somaj might count all the young men of schools and colleges as its followers. But now it cannot. And to what shall this be attributed but to your isolation and inactivity? When Babu Keshub Chunder Sen and the brave band of friends first began their career, what did they not do? Their careers have all along been marked with fiery enthusiasm and equal success. Their incessant lectures and tracts and public agitations, what have they not done? In spite of persecutions and discouragements from certain quarters, they had only to open their mouths and thousands were at their side. If I am not mistaken, I believe it is owing to this early enthusiasm and success that the Brahmo Somaj now holds up its head. Only very lately the tendency to isolation and inactivity has arisen from the imaginary ideas of "getting old and fit for retirement." It cannot be honestly admitted that the shades of old age have yet come over any of you. In particular, it would be simply premature for Keshub Babu to retire now.* He is

* Our correspondent is misinformed. Babu K. C. Sen has not retired and does not mean to retire from active work in the Brahmo Somaj. Ed., I. M.

still as young as ever. Our leader is heard to say that the full measure of work should be mixed with the full measure of devotion; then why should he and some of his brother-missionaries seem to shirk work and retire, when they have the full measure of devotion? So let them, in the interest of the Brahmo Somaj, once more rise up and do all in their power, to further their holy cause here and abroad.

The 20th June, 1877.

Yours &c.,
S.

Local.

A new journal, called the *Law Reporter*, will be published in Calcutta.

WE hear that the Simla Text-Books Revision Committee have appointed a Sub-Committee consisting of Mr. Tawney and Babu Kristo Das Paul to draw out their report.

THE *Indian Daily News* says that Professor A. M. Nash is not to be transferred to Patna, as announced by a contemporary, but will remain in the Presidency College.

A NEW Native weekly piece paper, called the *Indian Echo*, is shortly to make its appearance.

THE *Bengali* learns that Babu Mohendra Nath Bose and Amrita Lal Chatterji have been recommended for seats on the proposed Appellate Benches.

THE same paper also hears that two educated Natives will be appointed extra members of the 4th Grade of the Educational Department in Bengal to fill up temporary vacancies caused by the absence of officers on leave.

MR. WALTER M. BOURKE has addressed the following letter from Rome, June 2nd, to Archbishop Steins:—

"Mr. Cautopher met me at the Vatican, and we yesterday presented to His Holiness the address and the gifts from the Catholics of Calcutta. The Holy Father gave his blessing to-day to your Grace and to the Clergy and Laity of Calcutta. I immediately communicated that by telegram to your Grace. Cardinal Howard and Cardinal Francis are most kind. His Holiness took particular notice of the bamboo case of the address and the carved sandal wood cover of the volume sent by the Society of St. Vincent de Paul, as Indian curiosities, which seemed to interest him much. The diamond cross and chain were objects of universal admiration."

It has at last been resolved (the *Leader* believes) to commence with four Appellate Benches, one at Calcutta, a second at Patna, a third at Dacca, and the fourth probably at Cuttack. Each Bench will consist of two Judges, the one a Civilian, the other a Native. In Calcutta the Civilian Judge will draw Rs. 3,000 a month, but elsewhere Rs. 2,500, while the Native Judge will receive Rs. 1,500. The Bar, it will be seen, is entirely new. An accurate interpretation of the law does not commend itself to the ordinary Civilian mind, and it might not be agreeable to be trammelled by a colleague who objected to irregularities and was bent upon administering the law as it actually existed. For the moment, neither the Bench nor the Bar are in favor with the Indian Government, which speaks volumes for their integrity and independence.

In the absence of both the Viceroy and the Lieutenant-Governor Sir Richard Garth, the Chief Justice, has been keeping Calcutta lively. There was a pleasant party at his lordship's house in Theatre Road, on the evening of Thursday last, at which many European ladies

and gentlemen as well as many Native gentlemen were present. Sir Richard Garth deserves the thanks of the community for his efforts to promote social intercourse between Europeans and Natives. He has already entitled himself to the gratitude of the Natives for the kindly interest he has always evinced in Native progress.

Latest News.

—THE home accounts of the Government of India for the year 1876-77 have been published. The total receipts from April 1, 1875, to March 31, 1876, were £18,489,710 7s., and the total disbursements £17,569,811 10s. 6d.; balance, £919,898 16s. 6d. The estimate receipts for the year ended March 31, 1877, were £21,103,468, and the disbursements £18,388,853, leaving a balance of £2,714,615. The debts in England of the Government of India on March 31, 1877, amounted to £56,320,632, and the credits to £12,252,248; excess of debts over credits, £44,068,384.

—THE Khedive of Egypt has intimated to the Porte that if the Suez Canal is to be closed against Russian vessels a force of war ships must be sent to guard the entrance to the Canal.

—THE Pope received last month the Irish pilgrims, who were headed by Cardinal Cullen and several Bishops. Addresses were presented and money-offerings amounting to £14,000 were made.

—SIR J. F. STEPHEN has been appointed to act as a Judge of Assize upon the South-Eastern circuit in place of Lord Justice Amphlett, who is still very ill.

—COUNT SCHOUVALOFF, the Russian Ambassador, has returned to London, bringing a Note from his Government, which is understood to convey assurances to the British Government that our interests will be in no way affected by the military action of Russia.

—HIS EXCELLENCY Syud Yakub Khan Turah, Envoy of His Highness the Amir of Khashgar, attended by Mr. Seymour FitzGerald and Captain Molloy, was presented to His Royal Highness the Prince of Wales at the levee held by him on the 7th June by the Marquis of Salisbury.

—A BERLIN telegram to the *Times* says:—"General Lamakine, on the 24th of May, was attacked at Kisil Arvat, about 200 miles east of Krasnovodsk by 6,000 Turkomans. The engagement resulting in the defeat of the enemy, all the neighbouring Khans gave in their submission.

—AMONG the subjects to be discussed at the Church Congress will be Mahomedanism, means for promoting toleration, and united action among the various schools of thought in the Church, representative assemblies of the Church of England, relation of the Church to Nonconformity, public amusements, trades unionism, charity organisation, [read justments between Church and State, &c.

—IN answer to Mr. Fawcett, Mr. Lowe said (in the House of Commons) he had not abandoned the hope of getting a night from the Government for the discussion of the "Leeds and Fuller" case; but he would give full notice of the day when he brought it on, and would not take any course which would burke the question. The exact words used by Mr. Lowe were the following:—"He had put down a notice of motion on that case on going into Committee of Supply, because it was his hope and his belief—which he had by no means abandoned—that the Government, having raised that question, would give them a whole night for its consideration. (Murmurs.) At any rate, he could assure his hon. friend, the member for Hackney, that he would do everything in his power in order that the matter should be fully and fairly discussed, and would not take any course which would at all tend to burking or slighting the question in any way. He took that opportunity also of saying that he should be obliged to expand his motion a little, not

altering it to any material extent, but adding to it words of which he would give due notice.

—IN the House of Commons Mr. Courtney (in the absence of the hon. member for Hackney) asked the Under-Secretary of State for India whether, as he stated that the Indian Budget would be brought forward at an earlier period than usual, he was now able to name the day when it would be brought forward, and if it would be necessary during the present session for the Government to apply to Parliament for power to raise money to meet the deficiency which was expected to arise in India during the current financial year. Lord George Hamilton said:—"The Indian money market will not be able to supply the means of meeting the whole cost of the Madras and Bombay famine, amounting to upwards of £5,000,000. I shall, therefore, be compelled to ask for fresh borrowing powers, and I propose upon that motion to make the annual financial statement. We hope to be able to bring the motion on in a fortnight, but certainly some time this month."

—A TELEGRAM from Cairo states that King John of Abyssinia has excepted the conditions proposed by Gordon Pasha (Colonel Gordon) and peace has been concluded between Egypt and Abyssinia.

—THEIR ROYAL HIGHNESSES Prince Albert Victor Christian and Prince George Frederick Ernest Albert of Wales have received appointments as supernumerary naval cadets to her Majesty's ship *Britannia*.

—SIR JOSEPH FAYRE, K. C. S. I., Hon. Physician to the Queen, President of the Indian Medical Board, late President of the Asiatic Society of Bengal, has been elected a Fellow of the Royal Society.

—Two blue-books have just been published by the India Office, one dealing with the Silver question as discussed by the Indian Government and the diplomatic agents of the Foreign Office; the other relating to the Home accounts of the Indian Government.

—THE *Contemporary Review* for June contains an article on "Mahomedan Law; its Growth and Character," by Major R. D. Osborn.

—"OUR Route to India" by Edward Dicey is the heading of an article in the June number of the *Nineteenth Century*.

—THE Maharajah of Domraon has spent four lacs of rupees in the marriage of his daughter with a minor Rajah of Allahabad. When will our Rajahs learn to make better use of their monies?

—SIR JAMES STEPHEN has addressed another letter to the *Times* on the independence of Indian Judges, in which he says: "The Viceroy in Council can neither remove the Indian Judges nor do them any other injury, nor can he alter the legal effect of their decisions in the slightest particular. In what sense are men so situated otherwise than independent?"

—NEW sites for sanatoria will be selected between Murri and Abbotabad.

—PERSIA has no intention of assuming a hostile attitude towards Turkey at present.

—A NEW precedence table has come out to India.

—THE Governor of Kurram has remitted Rs. 70,000 to the Amir of Cabul, and reported that, in accordance with His Highness's wishes, the troops there are being daily drilled.

—THE Anglo-Indian feeling against Mr. Pellw is very strong. There is a young man named Berar who declares that he would gladly send Miss Mary Donelly a cheque for Rs. 500 if he thought it would tend to the turning of the tables on Mr. Pellw, not that he has any particular grudge against this worthy limb of the law, but as an example to other cruel and blundering administrators of the law.

—THE Hon'ble Mr. Rogers, official member of the Bombay Council, whose term of office has expired, intends visiting the North-West Provinces, Calcutta, and several other places of note before he leaves India for England.

On the subject of Indian Judges and the executive, a correspondent, signing himself

"Nemo," writes to the *London Times* as follows:—"You may consider the following facts, although they are of a past date, to be of interest to your readers. While Lord Dalhousie was Governor-General of India twenty and influential Natives were handed up on a serious charge, I think ofroit, before the magistrate of Serampore, a place within twenty miles of Calcutta. That official, acting on a private communication from the private secretary of the Governor-General, refused to take bail for the accused. Counsel for the prisoners duly moved the Supreme Court, and two Judges specially sat to hear the matter at six o'clock in the morning. The result was that the Court directed the magistrate to admit the accused to bail and censured him for having attended to the communication referred to. Not content with this, the learned Judges of the Supreme Court sent up a strong letter of remonstrance to Lord Dalhousie against the course adopted by him. The source of my information was a note made by the barrister engaged in the case, and who has died. Unfortunatly, I am unable now to refer to it, otherwise I could have given the date and further particulars which have escaped my memory. What answer, if any, the Governor-General returned to the letter of the Supreme Court, history relateth not. Sir Lawrence Peel was, I think, the Chief Justice at the time, and if he could tell us it could give considerable point to the opinion lately expressed by that gentleman in your columns as to the independence of the executive claimed by the present Judges of the Indian High Courts."

SPECIAL TELEGRAM FOR THE INDIAN MIRROR.

LUCKNOW, JUNE 30.

A large enthusiastic meeting was held yesterday on the Civil Service question. Many noblemen were present. Rajah Amir Hossein, Vice-President, Talukdar's Association, presiding. Indian Association memorial adopted.

REUTER'S TELEGRAMS.

LONDON, JUNE 29.

The Russian troops have reached Khorrasan. According to the Russian official despatch there was fighting at Zewin on the 25th instant, when the Russian attacked and carried the Turkish advanced entrenchments. The Russian official despatches substantially confirm the Turkish successes at Batoum on the 23rd and 24th instant, and admit that the Russians lost many in killed and wounded.

The proclamation of the Czar to the Bulgarians averts to the ties between the Russian and Bulgarian Christian states. The mission of the Russian army is to secure the sacred rights of the Bulgarian nationality, and appeals to concord on the part of the Christian population of Bulgaria. The proclamation then states that, as the Russian army advances, the Turkish authorities will be replaced by a regular Russian organisation in which the natives will participate.

THE FULLER CASE IN THE HOUSE OF COMMONS.

A debate has taken place in the House of Commons on the Fuller case. Mr. Lowe argued that Lord Salisbury's despatch had destroyed the independence of the Indian Judges. Sir George Campbell and Mr. Fawcett defended Lord Salisbury. The Solicitor General defined the legal aspect to the case, and said that the Indian Judges, owing to the absence of other control, must be subject to the control of the executive. After other Members had spoken the subject dropped.

POSTAL NOTICES.

The next Overland Mail, *via* Bombay, will close at the General Post Office on Tuesday, the 3rd July 1877, by which mails for Mauritius, and Zanzibar, Good Hope, the Comoro Islands and Madagascar can be forwarded.

2. Book post and pattern packets must be posted on the 2nd July 1877.

N. B.—The letter Box will close at 7 P. M. precisely, after which hour Overland letters, fully prepaid and bearing an extra postage stamp of two (2) annas on each cover, will be received up to 7-30 P. M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P. M.

Mails for Persian Gulf for transmission per Steamer from Bombay will be closed at the General Post Office on Sunday, the 1st July 1877 at 7 P. M.

Mails for Cylon, Straits, Hon-kong, United States of America and the Colonies of Queensland, New South Wales and Victoria, *via* Torres Straits (letters, &c., for the latter Colony must be specially superscribed), for transmission per steamer from Bombay, will be closed at the General Post Office on Friday, the 6th July 1877, at 7 P. M.

Mails for Port Blair and Camorta, for transmission per steamer *Satara*, will be closed at the General Post Office on Friday, the 6th July 1877, at 7 P. M.

Mails for Chittagong, Akyab and Kyuk Phyu for transmission per steamer will be closed at the General Post Office on Friday, the 6th July 1877 at 7 P. M.

Literary and Scientific.

DR. ROBERT BUCHANAN.—We understand that a Life will be immediately published of Dr. Robert Buchanan, the Historian of the Scotch Disruption, and the great Financier of the Free Church. His public career stretches over a remarkable epoch, from 1827 to 1875, and in his Diaries he has left what are said to be very interesting notices of the politico-ecclesiastical negotiations of the period.

ASPIRATION AFTER THE PERFECT.—“The type of perfect in his mind” which, as Tennyson rightly sings, man can nowhere find in nature, he strives to attain to in many ways, always pressing towards the mark, never quite attaining it. Carlyle has insisted, with the earnestness of a Hebrew prophet, that man is the child of the Infinite; and his relationship to the Infinite reveals itself in his religion, his philosophy, and his art, in his yearning after the good, the true, and the beautiful. These three have often been imaged as sisters—sister Graces, who move together in melodious unison; but it must be admitted, as a practical fact, that like other sisters, they have sometimes disagreed. And they will disagree, and ought to disagree, when any of them usurps, or is unnaturally forced to usurp—like a lovely Lady Jane Grey cruelly dragged to a splendour she did not covet, and a doom she did not deserve—a place that is not her own. When art is put into the place of religion, the result has always been idolatry; and against idolatry the human conscience, though it may be enchanted into acquiescence for a time, will, in the long run, protest with that impatient fury with which the Reformers and the Puritans pitched images of the Virgin into rivers or tore pictures out of churches.

MAJOR VON SCHILLER, the grandson and only male descendant of the illustrious poet, died at Stuttgart, on Tuesday last.

MR. TENNYSON, it is said, proposes to write another historical drama.

THE *Academy* understands that Mr. Spencer Walpole, author of the “Life of the Right Hon. Spencer Perceval,” is engaged on a History of England from the conclusion of the Great War in 1815. The first and second volumes of the work will be published in the course of the year 1878 by Messrs. Longmans.

THE LITERARY CULTURE OF NEWSPAPER-WRITERS.—The advance in literary culture which this century has seen is nowhere more perceptible than in the writings of our journalists, the generally high standard of which, both in thought and style, considering the rapidity with which they are produced, is a result of modern intellectual training, of which we have no reason to be ashamed. To their influence in moulding public opinion, in making the lives of men fuller, and in strengthening the sinews that knit together the limbs of the Commonwealth, the Marquis of Hartington did full justice in his speech at the Newspaper Press Fund dinner.

THE LEOPOLD SHAKESPEARE. With an introduction by F. J. Furnivall. (Cassell, Petter, and Galpin.) The speciality of this new edition of Shakspeare consists in the fact that it is an endeavour to arrange the plays and poems in a chronological order, thus showing the development of the poet's mind. Mr. Furnivall's introduction is thorough if not exhaustive, and all Shaksperian students will feel themselves indebted to him for the many suggestive hints which he throws out, and that may be followed with even greater results than at first appear. There is much to recommend this edition. It is admirably printed, fairly illustrated and inexpensive, and as it includes the two plays entitled “The Two Noble Kinsmen,” and “Edward III.,” its value is greatly enhanced.

Cleanings

GRACE AND PEACE.

THESE two words, Grace and Peace, do contain in them the whole sum of Christianity. Grace containeth the remission of sins; Peace, a quiet and joyful conscience.

When the grace and peace of God are in the heart, then is man strong: so that he can neither be cast down by adversity nor puffed up by prosperity, but walketh on evenly, and keepeth the highway and is able to bear and overcome all troubles, yea: even death itself. In spirit thou walkest in the paradise of grace and peace.

TRUE SAINTS.

THE life of a holy man consists more in receiving from God than in giving; more in desiring than in possessing; more in becoming holy than in being holy. Augustine says, “Faith obtains what the Lord demands.”

TRULY the life of a Christian is briefly described, for it all consists in this—that he has a good heart toward God, and a good will toward men.

TWO SACRIFICES.

THE first was called in the Old Testament the early or morning sacrifice. By this it was shadowed forth that we should first sacrifice to God, not calves and oxen, but ourselves, acknowledging God's gift as both bodily and spiritual, temporal and eternal, and giving him thanks.

The second, the evening sacrifice. By this it was signified that a Christian should offer to God a broken, lowly, contrite heart, which confesses both its sin and danger, bodily and spiritual, and cries to God for help.—*Martin Luther.*

Poetry

OUT OF THE SILENCE!

“Out of the Silence!” The night has fled:
The sun has risen—the east is gay;
And fair, like a maiden garmented
For loving espousal, comes the day!
Song is before her, and sound behind—
Ripple of river, and swell of sea;
Songsters, adoring, pour on the wind
Chorus of infinite melody!
“Out of the Silence!” The hours are fleet,
And time is a torrent none can stay;
Manhood and youth with feverish heat
Laugh for a little, and pass away!
So for a summer I seek to soar,
Sing through the season the roses reign—
Ah! I will listen to doubt no more,
One must adventure if one would gain!
“Out of the Silence!” For weal or woe,
Robed in the raiment of modest trust,
Nobler to strive with a stronger foe
Than rest in a slothful ease, and rust!
So for the day! and I kneel and pray
The fates would favor an early light;
Sweeten the way for a first essay
Out of the Silence to sound and light!

Temperance

THE PRINCE AND HIS BEER.—There is but one step from the sublime to the ridiculous, says an English paper, and Lord George Hamilton took that step. Addressing the licensed victuallers at their annual dinner, he described with great graphic force the illness of their Royal chairman, five years ago, when, as he said, all England was awaiting, in an agony of suspense, the news from Sandringham. It was, he added, as if Egypt were praying for her first-born; and the first gleam of hope that was flashed through the telegraphic wire to his anxious countrymen was that the Prince had asked on his return to consciousness from a lengthened period of collapse, for—a glass of beer. The anti-climax was really too ludicrous, and suggests a memorable incident in the life of another Prince of Wales, who, when he first saw his future wife, was so little pleased with her charms that he faintly called for a glass of brandy and water.

MR. GLADSTONE ON THE LIQUOR QUESTION.—Addressing the Scottish Temperance League.

last week, Mr. Geo. Charlton, of Gateshead, speaking for the North of England Temperance League, said:—"We go for Sir Wilfrid Lawson's bill, and it is of no use for anybody to talk to us who does not go for it also. (Applause.) We go for the right thing, just as John Bright and Richard Cobden went for the abolition of the corn laws, and would not take any compromise. There are plenty who go for half measures, but let all temperance reformers go for the right thing, and be not satisfied till the curse of intemperance is banished from our land. I don't know what it is in Glasgow, but in Newcastle and Gateshead the worst feature of the drinking system is that it is ruining women by thousands. Although I am a warm admirer of Mr. Gladstone, I will never forgive him for fetching in that bill of his. It was one of the greatest mistakes he ever made in his life. When I was one of a deputation which waited upon him, I told him what would be the consequence. He said, 'Gentlemen, my idea of the bill is, that it will materially help your temperance question. Besides, I have guarded it about so that my only fear is that the House will not pass the bill.' Frank Wright said, 'Don't you think that a bill which requires so much fencing is very suspicious? You don't want a great fence for a quiet domestic animal, but if you have a wild bull you want a fence. A wild bull will get through all the fences, and we must kill the animal, or there will be no peace.'" (Applause.)

A CURIOUS SCRAPE.—The London correspondent of the *South Wales Daily News* says:—"My good friend, Mr. Fisher, of Waterford, who is a newspaper owner and the historian of the Irish land question, and a candidate for Parliamentary honors in his Native city, should be a little more careful of his word when he is in a Railway train. Mr. Fisher was last week descending to a full compartment of journalists returning from the Crystal Palace on the iniquitous report of the Select Committee which has decided to close the public-houses of Waterford on Sundays. Mr. Fisher was patriotic. Mr. Fisher was indignant. He denounced the report. He denounced the committee. Presently he began to denounce the members of the committee. 'See who were upon it,' he exclaimed; 'men who ought never to be seen upon it! There is Sullivan, for instance. He receives £500 a year from the United Kingdom Alliance to support teetotalism in the House of Commons. It's shameful! Upon this a gentleman in the corner leant over and said quietly, 'My good Sir, not so loud! I don't like to play the eavesdropper, but really your voice is so high that I can't help it.' 'Good heavens!' said Mr. Fisher, 'are you Mr. Sullivan? I-I-I didn't know you were here. But I've heard that; I've heard so; I heard that you get £500 a year from the United Kingdom Alliance.' 'Well,' replied Mr. Sullivan, patting his breeches pocket; 'I should like very much to have some of the gold you speak of in my pocket, but I never felt it yet.' Mr. Fisher, of Waterford, was shut up."

MEDICAL TESTIMONY.—Mr. B. T. Birch, late Poor-law Guardian of King's Lynn, writes to the *Alliance News*:—"I testify to what I have seen; that in this town no death occurred without brandy, and in the case of a young man attended by two medical men I saw six empty bottles, which had been full of brandy—all poured down his throat in one week, although had he never had one glass before in his life. I lifted the poor fellow four hours previous to death, and he flooded his bed with spirits. I knew a girl of nineteen summers denied milk and water, but had all the wine and brandy she could be forced to swallow. What wonder, then, they died? I was introduced by a medical man to a bad case of small-pox of a girl of thirteen years. He was endeavouring to force some medicine down her throat—refusing her milk or water. Nothing but wine and spirits were allowed. I remonstrated, and ultimately took the case. Gave water inside and out, milk, lemonade, oatmeal gruel; the blind eyes opened, the putrid skin was cleansed. Her mother, in a week or two, showed her face admirably, without a 'pit' upon it. Yet the Police, by order of the Sanitary Board have dodged my footsteps, and an M. D. from the Medical Department of the Local Government Board has been mean enough to inquire 'what I charged for my services, with a view to prosecution.'"

Miscellaneous.

LORD NORTHBROOK ON BENARES.—The mention of that city of Benares reminds me of the isolated position which missionaries occupy in that great country. Benares is a city which those who have seen it can never forget. Passing along the sacred river you see the magnificent architecture of the temples on its banks, and hundreds of thousands of people assembled bathing in the sacred stream. You find a city crowded with a peaceful and industrious people—a people for whom those who have been connected with the government of that country cannot but feel a sincere affection—(hear, hear)—and you visit the great Hindu temples, and see every form in which the Hindu religion can be developed, and amidst all that is beautiful, and very much that is interesting in that magnificent city, it is impossible but to feel in the words of St. Paul—"It is a people wholly given to idolatry;" and it is difficult for an Englishman to leave that city without all his feelings of its beauty and all the historical associations being overwhelmed by a sense of grief that there should be so much idolatry collected together in so small a place.

A SHORT SERMON FOR LITTLE FOLKS.—A large gathering of children assembled in Westminster Abbey were addressed by Dean Stanley, whose sermon occupied little more than five minutes. Selecting as his text, "If God so loved us we ought also to love one another" (1 John iv. 11), the Dean said that was a very short statement of the whole of the Christian religion. We can see God's love in the many good things he has given us, our

homes and friends, and everything that makes life pleasant. He has loved us also in giving us the Bible to teach us about Himself, and to show us how much happier it is to be modest, pure, merciful, gentle, and truthful than to be quarrelsome, proud, and deceitful. He tells us that there is better world, and that the misery, sorrow, and pain of this earth will not last for ever. He shows His love by giving His only Son to live and die for us, and to redeem and save us from our own evil selves. In this way we may be assured that God has loved and loves us still. And this being so, we are told we ought to love one another. It is the only return we can make Him, and we ought to do all that we can to make others happy, and wiser, and better.

LADY FRANKLIN AND HER HUSBAND.—The Poles may both be pronounced inaccessible. Yet the North has long excited the imagination of adventurous Englishmen, and expeditions have gone laden with high hopes for century after century. They have given names to bays and promontories, but have always met insuperable barriers forbidding them to reach the goal. Among these bold navigators Sir John Franklin will always be remembered. He went northward on many a voyage, but then once he went and never came back. Expeditions were sent in search of him in vain. When others abandoned hope his wife still clung to the fond fancy that he might yet be found, and snatched from inhospitable ice back to her arms and heart. She exhausted her own scanty means, but not her love, in fitting out a fresh expedition, and one after another still in vain. Never more in this world did man or woman look on the face of the lost navigator. Finally, came the news of what fate had really overtaken him. A few naval buttons, some bleached bones, and narratives of Esquimaux traders told the sad tale. Then his wife sorrowfully, yet trustfully, yielded to necessity, or rather, like the Christian-minded woman she was, she bowed to the will of Him who orders all things well, and who, in His own good time, will convince us all that His will is the best.

In Westminster Abbey she set up a monument. On it is inscribed this verse, by Tennyson:—

Not here: the white North holds thy bones;
and thou

Heroic-sailor-soul

Art passing on thy happier voyage now

Toward no earthly pole.

Years passed away, and then Lady Franklin died in her turn. On the husband's monument Dean Stanley wrote these words in memory of the wife:—"This monument was erected by Jane his widow, who, after long waiting and sending many in search of him, herself departed to find him, in the Realm of Life, July 18, 1875, aged 83 years." Touching in the extreme is the revelation of undying love in the woman's heart. Her sailor husband had wandered away, the white North held his bones, but he was somewhere in the Realm of Life and she went to seek him confident that she should find him.

Selections.

GARNISHING PARKER'S SEPULCHRE.

A DISCOURSE BY MR. MONCURE D. CONWAY.

In undertaking to speak of Theodore Parker, there rise up before me, and crowd upon me, so many reminiscences, so many shades of those who fought in the battles he waged, and outcomes of those battles that personal feeling alone would incline me to sink back into silence. Events have told, are telling, the story of his life with a force which no mortal tongue can rival. In Boston recently I passed a few days in the home of a young Rationalist minister, who sometimes preached for the congregation of Theodore Parker, though son of a former president of the Unitarian Association, the bitterest antagonist of Parker. That man, Dr. Gannett—the father—was the pulpit successor of Dr. Channing, and with all his bigotry was a brave and eloquent champion of what he believed true. He had a tender heart in him; he had loved Parker as hard as he hated his religion; and I used to think that nothing more was needed to prove the error of the principle on which the Unitarians resisted Parker than that it was able to mingle so much gall even with his warm blood. When the son and daughter of Dr. Gannett were taking me to the Parker Hall one Sunday, my memory wandered to a day when the graduates of the Harvard Divinity College had met in their annual assembly. The rumour had just reached us that one of our alumni, Theodore Parker, was dying in Europe. In behalf of those who were profoundly moved by these tidings, and who thought that in so solemn a moment even those who had opposed Parker would be glad to send a message of kindness to soften the pillow of death, I offered a resolution that our society had heard with deep regret of his illness, extended him sympathy, and prayed that he might return "with renewed strength, and heart unabated, to the post of duty which he had so long filled with ability and zeal." Up rose Dr. Gannett, trembling, and from a heart which, I am sure, was ready to weep for his old friend, uttered a determined protest against the resolution. He declared that he could not conscientiously pray that Parker might be restored to the work of palliating down the kingdom of Christ. The resolution could not pass,—none could pass with his opposition. The old man lived to read the life of Parker, and he wrote on it:—"He was a very learned man, and a tender, true-hearted man, honest and thorough." He lived to find his own son adopting the principles of Parker. He lived to write to a friend,—"More pugnacious Unitarianism I value less than I once did. I have seen so much of sectarian interest which yielded no spiritual improvement... that I wish it were possible to take for granted that men hold the right belief, and we might expend all our effort in trying to make them Christians in heart and life."

On Dr. Gannett's death Octavius Frothingham—he also son of an old-school Unitarian, President now of the Free Religious Association—said to me, "Dr. Gannett was the last bulwark of the old Unitarianism. The last giant it could produce in this country has fallen. The whole thing is over." After his death the son found among his father's papers an old letter written to him by Theodore Parker in the thick of the conflict of which they were the two leaders. This letter was written with pen touched from a bleeding heart. It closes:—"I beg you will not show this letter to any one—no, not to your wife." But death has removed the seal of

privacy which held it thirty years. To this antagonist Parker wrote:—"The things which sound so hard when I say them or print them are said wholly in sorrow, not at all in anger. I weep when I write them. I wrestle with myself afterwards, say I *can't* say them; I *won't*; but an awful voice of conscience says, Who art thou that dares to disobey thy duty? So I say them, though it rends my heart. Trust me, I feel no sourness, no disappointed ambition. I saw long ago what my course was to be, and submitted cheerfully, joyfully. I hope to do my duty; though I know that the more faithfully I do it the more shall I be blamed. Yet I foresee great future good to come to men through what I am called on to do and to pass through. When my tears flow no longer; when the grass grows over my level grave; when my name has perished from amongst men, the hearts of men shall flame with the truths that I have tried to teach. Others shall reap where I have only mown down the thorns, and that with lacerated arms."

If the tear that then gathered in Parker's eye could only have turned to a lens able to penetrate time he would have beheld that letter falling to the hands of a sympathetic Rationalist—his antagonist's own son! And in that one change he would have seen a type of all those changes which have fulfilled the hope that sustained him, that when the grass was growing over his grave the truths he defended should flame in the hearts of men.

The life of Theodore Parker was a living martyrdom; the last accumulated venom of American dogmatism spent its expiring fury upon him, and Unitarians were afraid to shelter him. Through years I sat at his feet, saw his falling tears, listened to those great discourses with the undertone of pain and pathos of a lonely heart in every sentence, and know what I affirm: he was wounded in the house of his friends. When the Unitarians received their prophet they crucified him.

But the martyr of the opening generation has become a saviour at its close. The life and soul of Unitarianism in both America and England are living and advancing by his principles, and largely on his credit. James Freeman Clarke suffered much by allowing Parker to preach in his pulpit; he is now President of the American Unitarian Association. James Martineau also suffered for friendliness to Parker and for inviting him to preach for him in Liverpool thirty-three years ago; and what would Unitarianism be but for Martineau? Unitarianism, so far as it is of importance, has got as far as Parker.

Not long ago Mr. Voysey made it a charge against the Unitarians that when Theodore Parker was in this country not one pulpit was open to him. From that charge several pulpits were able to free themselves, South-place Chapel being one; but then appeared the phenomenon of a general rush of ministers, all eager to clear themselves of the imputation so far as they could. Explanations, excuses, eulogies, abounded. Every man who had even touched Parker's fingertips was now proud to make the most of it. At last one or two voices came telling the frank truth—that at the time they thought Parker an infidel and a bad man, but had lived to see and deplore their own narrowness, and now believed him a good and great man. The confession comes late, but not too late to be useful.

Such are the revenges of time! The incidents are impressive enough to those of us who can remember when it cost a man something even to acknowledge Parker's acquaintance; and when many who touched Parker's hand were quite willing to conceal it.

I was reminded by it of a certain quaint version of the story of Esculapius. According to this myth that great physician knew the antidote of every bane the gods could inflict; he cured all diseases; if a man was poisoned or thunderstruck Esculapius made it all right. Finally Pluto said, "This will never do; Hades will be depopulated," and he sent word to Jupiter that unless that doctor stopped healing everybody there was no use in any Hades at all. Now Jupiter replied that he too did not quite like it; his thunder was of little use, for no sooner did he strike a man than Esculapius cured him. So after some consultation it was agreed that Esculapius must be disposed of, and Jupiter killed him with a flash of lightning. But mark the sequel. When Esculapius was dead—quite dead—everybody began to eulogise him; and it was agreed on all sides that he should be set up as a constellation in the sky. But then a later legend runs that the rays of the stars in that constellation mingled with the juices of the earth, and brought up all the plants of healing virtue.

So it seems that the living Parker was a trouble-some fellow. Parker depopulating the hell—slavery and superstition—was intolerable, but the dead Parker is set up in a constellation of eulogies. Need I add that rays from that constellation are still bringing up healing plants.

But Unitarians cannot do their duty to the real Parker by garnishing his sepulchre, or naming him as a star. It is quite possible to garnish the sepulchre of the dead Parker with the left hand, and stone the living Parker with the right. There is a dead and there is a living Parker. The power of that great preacher was largely due to concentration on the work of his own time. He was the man for his hour; he met that hour, did its task, fought the good fight, and finished his course. But since his time new hours have elapsed, new occasions have arisen to bring new duties. The whole arena of liberal discussion has changed since his time, and to attack the main errors which he attacked is to slay the slain. Suppose a man were to claim equal bravery with Parker by repeating his denunciations against American slavery, and printing them? We should say, "Dear Sir, American slavery has been dead these many years. It is now easy and useless to attack it. When Parker denounced it, it was in the face of a raging mob threatening his life. If you would be brave like him you must confront some popular wrong now existing." And we may say just the same with regard to the supernaturalism which Parker assailed. When Parker opposed it, it was the general creed not only of the orthodox, but of his own denomination and his own brethren. It still prevails sufficiently to require exposure. But it is no longer a costly thing to expose it; the progress of science has largely cooled that battle-field, and the warrior of to-day cannot decorate himself with the trophies of the heroic dead who won the new frontier of religion. The living Parker is now a principle and a spirit. He is marching with those who are dealing with the errors of to-day as bravely as he dealt with those of the past. And the great question is, How are Unitarians dealing with the living Parker? They are stoning him. With sorrow be it said! It may be asked, who or where is this living Parker whom so-called liberals are persecuting? It will be asked whether there is any Unitarian heretic now living worthy to be compared with Theodore Parker? I answer, no; but that there is not is probably due to the treatment which men of humbler powers, who work in the same direction, are receiving at so-called liberal hands. There are

men in England, earnest, religious men, who are quite the equals of Parker in learning and ability; men who, if Unitarianism were true to itself, would be now leaders in its ranks. But they do not feel divinely called upon to enlist with a society which freezes all who do not pronounce the Christian shibboleth, and in which honest inquirers cannot pursue their thought and work without being perpetually snapped at and bitten. . . .

AN ENGLISH TALE.

(Continued from last Sunday's Indian Mirror.)

Goodwin thanked this kind friend warmly for his timely help, and then hastened onward, his heart beating high with bright hopes. But little by little almost before he was aware of it, the street grew narrower, until at length it became so narrow that the overhanging roofs of the houses on each side almost shut out the sunlight, and then it began to grow crooked and dirty. Truly, this looked little enough like the way to the abode of a great and mighty being like Goodluck. Then, as his steps began to lag and his hopes to sink once more, he came upon a broad, black bar, that stretched across his path-way whereon was written: "Beware of Badluck!" And, as he drew nearer to look at it more carefully, he heard the rattle of iron links and the snarl of an ill-willed dog from out the darkness beyond.

He had no weapon to fight his way by this foe, even could he have seen in the darkness where he lay; and there was nothing left for him to do but to go back the same way he had come. So back he turned, with a heavy heart. By and by he came to a cross-road, which, though he must have gone by it before, he had not yet seen, where there was a finger-board set up, on which was written: "This is the way to the abode of Goodluck."

"I see I have blundered and taken the wrong road," thought Goodwin, as he straightway turned into the cross-street, following the way shown by the board.

So he went on for a while, till he came to where the road stopped short all at once. There was nothing that looked at all like Goodluck or his dwelling anywhere about; and yet the road clearly ended here.

"What is the meaning of this?" he asked of some men who were standing still at the end of the road because they could not go any further. "Why does the road stop here, when it is written on the board at the other end that this is the way to the abode of Goodluck?"

They shook their heads sadly and made no answer; all but one man, who spoke up quickly and said: "Oh! this is all right. The road has not been cut through all the way yet. That is all. When it is done it will be the best and shortest way yet found."

"And how long before it will be done?" asked Goodwin.

All shook their heads sadly again and no one answered this time.

Thoroughly cast down, Goodwin turned back once more, without knowing whither to bend his steps. He wandered on thus for a while, up this street and down that; when, as he had about made up his mind to leave this town, where he could do nothing but lose himself among the many tangled streets and ways, he came out once more into a wide, open place where a great crowd were gathered about a man who was standing on something that lifted him up above their heads and speaking earnestly to them. And right glad was Goodwin when he drew near and found that the man was telling of a new way he had learned to find Goodluck and get his friendship; and that, moreover, he was bidding them all

come with him and share in the good things this mighty being would bestow. And many seemed ready and willing to take him at his word and go with him.

All at once, while he was yet speaking and Goodwin was listening with all his ears, there arose a great shout, and all the folks, turning quickly about began running together toward a place, not far off, where there seemed to be a great bustle and uproar. Goodwin, drawn along with them and fain to see what it was all about, ran too. The men shouted louder and louder, saying: "Goodluck! Goodluck! He comes! He comes!" And pretty soon a great wagon came in sight, drawn by four handsome steeds, decked with gold and silver trappings. In the wagon sat a richly-clad man, who bowed and smiled to the crowd that shouted after him while ever and anon he threw gifts to the folks, who scrambled to get them and shouted more wildly than ever. Goodwin was too far away to see what these gifts were, much less to try to get any of them for himself; and while he was looking on and wondering at it all some one at his elbow spoke and said:

"Silly ones! They run and shout after Goodluck and do not see the right one after all, though he is even now going by. But thus it is with all mankind. They are ever ready, in their thoughtlessness, to mistake the shadow for the thing itself."

Goodwin turned quickly at these words, and saw standing by him a stern, elderly-looking man. Following the lead of his lance, he beheld a middle-aged man, of a busy look and behavior, clad in garments of a dark brown hue, who was briskly walking down a street near by, that had been left empty by the crowd in their wild rush after the glittering wagon. As he reached the end of the street, he turned and looked back, and meeting Goodwin's eye, he nodded to him with a kindly smile, and, turning the corner, was lost to sight.

Then Goodwin turned to look at the wagon again; but that, too, was gone, and most of the folks with it. So he found himself once more well-nigh alone. And now he could not make up his mind whether to follow the man in brown, whose friendly looks drew him, in spite of himself, or whether to make haste to overtake those who had run after the gilded wagon. All at once a hand was laid on his shoulder, and some one said in his ear:

"Is this the time for standing still, when Goodluck is so near? Up, man, and after him with the best, speed of thy legs, if thou wouldst win his good-will!"

"Which way did he go?" asked Goodwin, bewildered and knowing less than ever which Goodluck he was to follow—him on foot or him in the wagon.

"I see thou must come with us," answered the other, and forthwith he led him up to a knot of men who stood not far off, in the midst of which was the man who had been so earnestly talking to them all a little while before.

"Here is one who is seeking Goodluck," said the man who had brought Goodwin.

"Wilt thou cast in thy lot with these and follow me?" asked the leader of the band.

Goodwin was not slow in answering yes, and so, without more ado, they all set off together. Soon they struck into a broad road that seemed to have no end, for they walked on and on, until they had gone clear through the town, and out into the open fields beyond. And still they slackened not one whit their steps, but kept on their way as fast as ever. The road, broad and well-trodden at first, grew narrower and more and more uneven, waste, and rugged, looking in many places as if the foot of man had never gone that way before. But still it stretched out before them and still they went on.

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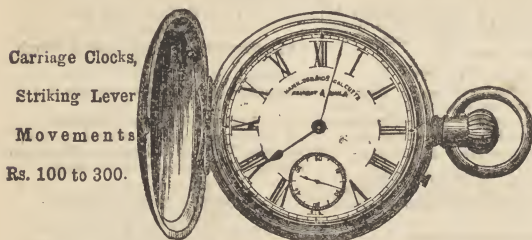
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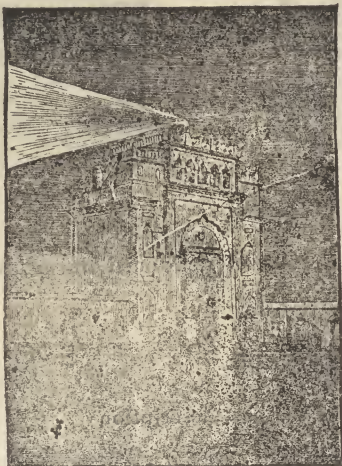
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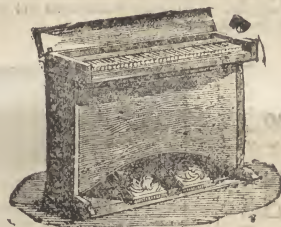
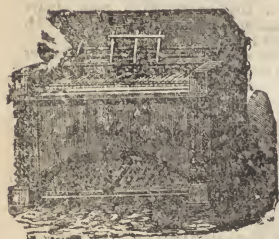
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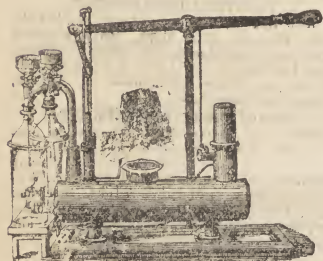
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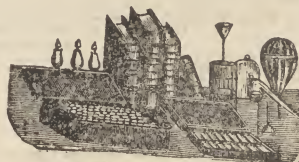
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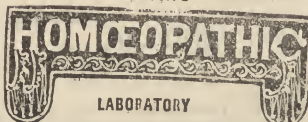
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(Sd.) **W. R. LARMINE,**
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**
Bankipur.

I am requested by the Maharajah of Burdwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL E. from,**
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasm, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) **BIPIN BEHARI DUTT,**
Station Master, Doonam.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,

Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parneshwar Banerji,

Umbica Rajbatty, Kulna.

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulove Sing Deb,

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Koylash Chunder Roychowdhry,
Zemindar and Hony. Magistrate,
Dehoorda Zillah Aaleshew.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,
Bahadram, Raingunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shusi Bhushu Ha'dar,
Deputy Magistrate of Mathabanga,
Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy,
Zemindar of Bansihia.

By using your Amrita-rasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadur,
Chooramun in Malda.

Babu Motilal Lahory of the Sub-Division Dhubree and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barua Bahadur,
Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,

Secy. of Raina N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,
Member of Chitshurab Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,
Mohesakhia.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used

one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Basu,

11 Ghutia Bazar, Hughly.

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amrita-rasa.

Ramanath Banerji,

Huripar, Zillah Dinapore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e., a drink which prevents death) is really achieving what its name imports.

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My venerable father was suffering under fever, cough, and gonorrhoea from a long time. He used bottles of your valuable Amritarasa, (though he was unable to use it regularly), and his fever and cough are perfectly cured, and about 12 annas of gonorrhoea are reduced. This last disease is of 15 years' standing.

Purneshwar Mukerji,

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Steamers leave Calcutta for Assam every Tuesday, Goalundo every Friday and leave Debrooghur downward every Saturday.



THE Str. "RAJMEHAL" will leave Calcutta for Assam, on Tuesday the 3rd July.



Cargo will be received at the Company's Godowns Nimitollah Ghat, up till noon of Monday, the 2nd proximo.

THE Str. "BENARES" will leave Goalundo for Assam on Friday, the 6th July.



Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday the 4th proximo.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

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Arrive at Serajunge on Saturday,	23rd	June.
" Kallygunge " Sunday,	24th	"
" Doo bree " Sunday,	26th	"
" Gowlparah " Wednesday,	27th	"
" Gowhatti " Friday,	29th	"
" Tezpore " Monday,	2nd	July.
" Dhunsiri " " "	"	"
" Mookh " Wednesday,	4th	"
" Kokeela " " "	"	"
" Mookh " Thursday,	5th	"
" Desang " " "	"	"
" Mookh " Friday,	6th	"
" Debrooghur " Saturday,	7th	"

DOWNWARDS.

Leave Debrooghur on Friday	13th	July.
Arrive at Desang " "	"	"
" Mookh " " "	13th	"
" Kokeela " Saturday,	14th	"
" Dhunsiri " " "	"	"
" Mookh " Sunday,	15th	"
" Tezpore " Monday,	16th	"
" Gowhatti " Tuesday,	17th	"
" Gowlparah " Thursday,	19th	"
" Doo bree " do.	30th	"
" Kallygunge " Friday,	31st	"
" Serajunge " Saturday,	1st	"
" Goalundo " Sunday,	2nd	"

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The Indian Mirror

SUNDAY EDITION.

VOL. XVI.]

CALCUTTA, SUNDAY, JULY, 8, 1877.

{ REGISTERED AT THE } [No 159
GENERAL POST OFFICE.]

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Editorial Notes.

A CHANGE seems to have come over Mr. John Bright. It was he who secretly influenced so many of the Liberal party not to vote for Mr. Gladstone's Resolutions. He was silent throughout the debate, and when asked by friends why he did not speak, he replied that he knew best when he should speak and when remain silent. The attitude of the English people towards the Eastern Question is much more complicated than we are at first inclined to suspect.

SIR RICHARD TEMPLE must have felt very angry at the conduct of the Native gentlemen who attended the Town Hall meeting in Bombay on the subject of a Volunteer Rifle Corps for that city. In a most unexpected manner a Parsi and a Maharratta gentleman, both of them lawyers, and one of them really able, came forward with an amendment quietly proposing the admission of Natives into the Corps. If the amendment had been put to vote it would have been carried most undoubtedly, and Sir Richard Temple escaped very unpleasant consequences by virtue of a trivial breach of form which however served him well under the emergency. Now, this incident will convince the new Governor that there is very great difference between the people of Eastern and Central India, and those of Bombay. Their blunt, bold, clever tactics are somewhat different from the plastic subservient conduct of those Natives with whom His Excellency has been familiar in other parts of the country.

SOME of our Brahmo friends will remember Father Goffinet of the Society of Jesus. He is dead. He was run over by a railway engine near Orleans on the 5th June last, and after dreadful agonies died "a

saintly death," says the *Indo European Correspondence*, on the 8th ultimo. He was friendly to Brahmos, sometimes attended our lectures, and whenever he agreed with us, which he often did, he expressed his sympathy most unmistakably. At the last anniversary lecture by our minister, Father Goffinet was, repeatedly heard crying "Bravo!" "Bravo!" very loudly, and clapping his hands in a most demonstrative manner. Differing as we do from his theological views, we must say his heart was as simple as that of a child, his habits were most rigorous and self-denying, and as our Catholic contemporary says, "his zeal was excessive, though occasionally eccentric, and we have never known a more unselfish man." Peace be to his soul.

ALL that glitters is not gold. Every one who looks sacred is not a saint. A gown and surplice do not necessarily constitute a clergyman. According to the *Christian Life* in London persons who have been robbed in the street, and have caught hold of the pick-pocket, have been puzzled at not finding their property on the thief so caught. A person of clerical appearance was brought before the Court the other day. A policeman gave the following account of his avocation :—" This clerical-looking gentleman (said he) was in the habit of walking along the street with a slow measured step, sometimes with a book in his left hand, but always with an umbrella suspended from his right hand. The umbrella was always partly opened, and hung down as a convenient receptacle for any article of jewellery, watches, or money, which his associates may acquire by robbery. A young woman accompanied him on this occasion, and it was the custom, when anything was 'realised,' for a signal to be given, and then the prisoner would walk quietly by, in his usual meditative mood, and the stolen property was easily dropped into the open umbrella without exciting the slightest suspicion."

THE *Pioneer* allows himself to be facetious on the number of suicides which Hindu women are said to commit under slight provocations and domestic ill-treatment, and

thinks that so far as the sum of human happiness is concerned it is almost the same whether these women live or die, because they are so miserable in life, and are little missed when dead. The only circumstance about which our contemporary's equanimity is ruffled is that the women almost as a rule take their children along with them into the next world. We should be thankful if the *Pioneer* will point out from any records that he may happen to possess, how many such cases happen in the year. The number of violent deaths among women in England will, we believe, exceed those in this country, with this difference that in the majority of English deaths the wives are kicked into eternity by their husbands, and the little ones not unoften share in the same fate. Women of the lower classes will be about the same in every country, only in European countries, and in England especially, this kind of death is accompanied by brutal violence on the part of the male sex. It will be interesting to learn at all events how many women in Bengal, or in the N. W. Provinces commit suicide under slight or serious provocations of a domestic nature.

THE *Indian Daily News* has a long article, commenting on the European Dress and Morals of the day. We wish the article did not bear the signature of Cynic at its bottom, because cynics always exaggerate, and what they say is seldom acceptable. The writer in question, however, says agood many things that are perfectly true. "Some women, he says, have a penchant for exhibiting, as much as possible, the upper portion of their bodies,—in other words, the very low-necked or square-cut dresses have now been lowered to such an extent as to reach far beyond the limits of decency. And yet we see really modest girls religiously obeying the behests of fashion, and displaying more of their bodies than one would think could be a delight, or not produce in them a sense of shame." And again, "What can be the object of women wearing such tight-fitting garments as they have lately favored us with? There is no existing law compelling them to exhibit their forms to the vulgar gaze, and fashion should hardly compel any

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modest right-minded individuals so to pervert all sense of common decency." Is it known that this mischievous indecency of dress is actually exercising a demoralizing tendency upon those of our countrymen and countrywomen who have taken to the adoption of European manners? In the name of common sense let these extravagances be avoided.

CHRISTIAN missionaries arguing with people in this country observe that all Christian denominations agree in the essentials of Christianity, and the only difference is the difference in *secondary forms*. We give specimens from the *Christian World* of the feelings cherished and expressions used by faithful and orthodox members of the Church of England towards all dissenting communities. The writer is one of the Cowley Fathers, a highly ritualistic body. He thinks "the so-called worship of Christ carried on at other places of worship than the Church (of England) is really the worship of the Devil." We cannot be free from the devil by thinking about Christ, or by loving him, or serving him in the warmth of natural piety,

The Church is Christ. And all who separate themselves from the Church, go from Christ and are in the devil, not in Christ. You may say, 'Oh, but they are very good.' That may be, but that is just what made Satan what he is, the being very good outside of God, and in his own way; so that when I said you worshipped the devil, when you worship what you call Christ in a Dissenter's chapel, I said what is quite true.*

There is only one way to be safe, that is the way of seeking to be good in Christ's own appointed way. The moment we give up obedience that moment our judgment is worth nothing, we are sure to be deceived. If we have a taste for religious things, then Satan will deceive us about religion and lead us wrong; if we have a taste for lower things he will do as he does with so many, make us drunk or evil livers; but it's all the same thing in the end, if we are outside of Christ we shall as surely be the prey of Satan by being good and religious as if we were committing crimes for which the law would punish.

Curiously enough this is exactly the charge brought by Dissenting ministers against Unitarians and Theists.

THE *Lucknow Witness* in noticing our article on the "Theory of Diseased Spleen" says that our comments are "not wholly undeserved," and "the explanation is very convenient which it is customary to find now-a-days for the deaths of Natives under the hands or heels of enraged Europeans. It is, indeed, a curious fact that a mere push or slap, a box on the ear, or a knock on the head, is sufficient in so many cases to rupture the spleen of a Native, and may well cause the writer to inquire if the spleen is made of some kind of glass or porcelain sure to be fractured at the smallest disturbance, or if the servants of Europeans have a habit of carrying it in their hands constantly exposed to damage. It has also been

noticed that Native masters, though they sometimes chastise their servants severely, never rupture their spleens, and that in Bengal one very seldom hears of deaths from this cause. How this is? The spleen must be a wonderful organ, if capable of making such distinctions, and serving angry Europeans such tricks to get them into trouble—or to get them out of trouble, which is it? The *Mirror* says that this theory of diseased spleen is but a covering of crime with falsehood, an explaining away of brutal violence. This is a serious charge, involving an impeachment of the good faith of the surgeons who report on the condition of the deceased. What is the truth? Has "spleen" come to be as convenient a cloak to shield a criminal in this country as "emotional insanity" has in America or England?

We compliment our Mahomedan brethren on the public spirit they are manifesting throughout the country in the collection of funds for the assistance of the Turkish army. Their enthusiasm spreads like fire, it is felt in every part of the country, in every nook and corner, in every home and hut wherever there is a Mahomedan who prizes his religion, and is loyal to the protector of his faith. From Gowhatti to Peshawar the zeal is equally intense. On road-side and river-side men of very humble position and thoroughly illiterate, at eventide or during the day, are eager to hear the scribe of their neighbourhood explain the telegrams to them from the Bengali newspaper. They pay in all their copper, they sell off the silver bangles of their wives to contribute to the Turkish Fund. But our rulers know there is a secret danger in this sudden outbreak of sympathy. The Russian is vaguely interpreted as one description of Feringhi, and he is of the same religion as the Indian Feringhi, while the political relations of England with Russia are not all understood. The Mahomedan, to whom all social and political relations are comprehensible through religious sympathy alone, is perfectly at a loss to comprehend that England and Russia, being of the same faith, can fail to be identified in a common antagonism to the Sultan. And hence our correspondents tell that in some districts of the Punjab there is a wide-spread impression that there is soon to be another Indian mutiny, and the total subversion of the British power. Can nothing be done to explain to these people that the English and the Russians are two very different orders of Feringhis, and that their sympathies in this Turkish question are of the most antagonistic description? Mahomedan fanaticism does not discriminate nice distinctions at all.

THE CHARACTERISTICS OF THE AGE.

"Ours is not an age of spirituality." So says Mr. James Martineau in the passage we quoted from his letter in our last Sunday's issue. He thinks it is an age of moral aspiration, and the religious reformer ought to work through this part of man's nature in trying to bring about the regeneration of mankind. This is very true in one sense. Men's moral feelings are active in certain communities, and the reformer, who knows how to work upon them skilfully, may do a great deal to benefit the world. We may say the Unitarians have been chiefly successful in this direction, and the avowed opponents of that body admit their sterling moral worth. In the Brahma Somaj too, there has been some progress in morality, and the prominent members of our church have for a long time enjoyed the respect of the public in this matter. Nor is there much doubt that steadily working in this way we may considerably improve the prospects of our body. At the same time we may observe that for sometime there has been a slackening of effort after continued moral progress among us. It seems as if we have reached a certain point and determined to stop there, though the law of progress never admits a half-way halt in any sphere. Mr. Martineau might, if he chose, refer to another great characteristic of the age. Its aspiration after thoughtfulness. In no one more than in Mr. Martineau have the tendencies to profound thought found a fuller development. It is by the inspiration of thought that he, and a few others like him, have soared to the highest regions of truth and piety. Their insight into human nature and Divine nature is the insight of inspired thought, and pure moral perception. To reach the best and noblest of the age one must appeal to them through the medium of the highest and noblest thought on sensible and supersensible things. Men of the most opposite schools in theology have thus exercised the greatest influence upon the age. What men can be more different than Dr. Newman, Dean Stanley, Mr. Carlyle, and John Stuart Mill. And yet their influence upon the present generation has been very nearly the same, because they have all touched the world with the magic of their thought. In the quality of thoughtfulness the Brahma Somaj has been rather deficient. The mind of the Brahma certainly requires greater cultivation. But it is not through mental culture that the theistic church of India aspires to leave its impression upon the age. There are others to do that. It is by spiritual fullness alone that the Brahma

Somaj aspires to be of real use to the world. We know that the present is not a spiritual age; we know that it is the age of refinement, of social progress, of moral advancement, and profound independent thought. But it is our object to cultivate in the Brahmo Somaj and in our individual lives, that spirituality which is all but lost in the world, and infuse it so into the predominant mental and moral characteristics of the age that the real harmony of the human nature may be preserved. While every one else is mindful how in the heat of the race for intellectual and social eminence he may preserve his own position and distinctive claim, there must be some who amidst the bustle and clamour of self-forgetful progress, would sit by to watch the sacred fire of ancient spirituality from going out, and fan its smouldering warmth into a blazing and burning vitality. This is the humble work which the Brahmo Somaj has proposed to itself, and to it we will devote our powers. True as far as possible to the intellectual, social, and doctrinal aspirations of the age, our whole and specific ideal is involved the spiritual perfection of man.

BREAKING CASTE.

CASTE cannot die. It will live in our form, and revive in another. It will bend to any extent, but it cannot break. When the bold young men of the old Hindu College ate the first loaf of leavened bread, Hindu society, as the phrase is, shook to its foundations. When from bread they rose to beef, and from beef culminated in brandy, orthodox gentlemen asked each other what the world was coming to. Caste was said to be dying, and for Hinduani there was no hope. The aforesaid young men, on the other hand, fancied for their own part that the millennium could not be very far off, and that they might quite modestly claim a fair share of credit in having ushered it in. But in a very few years it was found out that caste was very nearly where it had ever been before, that the heroic youths had been silently engulfed in it, that their unorthodox practices had been quietly tolerated, only it was asked that the veil of secrecy should be thrown upon them. This was done in the laudable spirit of mutual accommodation, one or two eccentric minds only objecting to the arrangement and for the last thirty years or more, Hinduism and the Great Eastern Hotel, caste and brandy casks, have been made to fraternize in the most harmonious manner possible. During that time the question has been asked times without number as to how beef-eating and cow-worshipping could go hand in hand. But no one has thought it worth his while to answer this question. The con-

servers of caste, like those of the Roman Catholic Church, render heresies harmless simply by recognizing them. And thus Hinduism has been preserved from death from internal injuries. Caste cannot be killed, it can only be transformed. Formerly in Bengal alone, the least strict and least compact of all the presidencies, these extravagances were thought compatible. But now they extend more or less throughout the land. Secret heterodoxy in eating and drinking has been recognized as the chief characteristic of the developed form of caste-rules. One difficulty has, however, again arisen. A virulent type of the caste-breaking mania has manifested itself in the tendency of certain young men to travel to Europe. They go to Europe, eat there, drink there, associate with *Mechas*, break the neck of caste, and they come back to be accounted as brave and wise and great in the land. What will become of Hinduism, if this is allowed to go on? So a movement has been set up in all the three presidencies to excommunicate and throw out of home and hearth, those who have returned from European tours. This, it is said, is a great discouragement in the way of those young men who would otherwise seek the benefit of a European education. In Madras it has been wisely ruled that if on their return to India, they would give up their European habits, and re-adopt the national dress and manners, no harm would befall the heterodox youths. True to their local antecedents many of our Madras friends have done this, the only exception being Mr. Ruthnavalu, the new Civil Servant, who would seem to have made no concession to preserve his caste. Great credit is due to this young gentleman for the moral courage he has displayed, and it is hoped others will follow him. There is no fear of their losing caste in the long run, and a compromise is sure to be made in their favor some day or other by the leaders of the Hindu community. And they would, if they are firm thus wring another concession in favor of social freedom and progress. While speaking on this subject, we cannot refrain from saying a few words on a meeting in this city that was called on last Sunday by the great men of the Baidya caste, the same to which the editors of this paper belong by birth. Some of our worthy friends breathed fire and brimstone against the luckless young men, who have sojourned in Europe. They had nothing to say of those who eat card-loads of beef at home, and besides live infamous lives, the wickedness of which, if they were guilty of nothing else, should entitle them to fourfold excommunication, but they

would gnash their teeth at men who at the distance of sixteen thousand miles from home venture to save themselves from starvation and disease by living upon foreign food in the absence of any other. But the upholders of caste never cared for common sense. Their principal object is to cause harassment to those who are opposed to themselves. For aught we know some of our travelled young friends may purge themselves from the evils of beef-eating by the internal administration of a few cow-dung pills, because that is the receipt of atonement given by Brahmins. But if they had the firmness to hold on for sometime, their adversaries are sure to come round and recognize, and incorporate their heresy into the extensive system of Hinduism. Dr. Leitner of Lahore with the originality that is known to belong to him, has broached a supremely absurd theory with the object of effecting a union between caste and travelling in Europe. He would found an extensive, Brahminical institution on the banks of the Thames at the cost of £12,000. He would keep Brahmin cooks, and Brahmin servants, and perpetuate a thoroughly orthodox Hindu discipline in great Britain. Those who with all their Western education, and ideas of social intercourse can keep their orthodoxy intact, are not generally considered to be the wisest order of mankind. Those who can make a sojourn in England, and will find no harm done to their caste "by travelling finish the fool." To them would be applicable, as to one else the old adage that "travelling is the fool's paradise."

Devotional

Thou, O God, art supreme and blessed. Contact with thee restores freshness, health, and true nature to the soul. Preserve my spirit from premature decline, and let the fullness of feeling and faith last to the end. Give me but to perceive that thou art the sustenance and strength of my being, my enlightener, and my guide, and I shall faint no longer, nor fear the approach of death. In feebleness and old age be thou my support. Teach me when to be yielding, and when to be stern, when to be indignant, and when to be forgiving. Make me firm and strong in thee for ever.

I HAVE beheld the endless youthfulness and beauty of the character of thy prophets. On the river-bank of love in my soul I have seen them standing, my eyes have filled with the blessed handsomeness of their faces, and I cannot forget it. If I shut mine eyes, O my God, thy sons are there, if I open mine eyes I see them glorified in the world. Say, my Father, when shall I be like one of them? The love of thy faithful ones gains upon me, continually

gains upon me. I seek not their glory, or their greatness, O Lord, nor a tithe of the obedience and honor wherewith they are justly regarded in the world. I only pray to be faithful, true, and loving, and self-sacrificing as they were. May the sublime beauty of their lives never fade before my vision, and may I incessantly seek their company in my soul.

DESCEND in thy might, O Lord. Come down with the fire-breathing animation and enthusiasm of spiritual life. Fill the soul, and fill the body with the consuming breath of thy inspiration which burns away all sin, all dullness, all indolence. Banish for ever the tendency to sleep from this company, and make every one watchful, restless, always intent upon the works of flaming enthusiasm. As in other times, which thou dost remember well, thou didst reign down fire and endless living activity from heaven to excite whole bodies of men to deeds of spiritual daring, and heroism, thus destroying darkness and wickedness, so now excite us, and keep us engaged incessantly in those things which will cause the regeneration of the land, and the benefit of the world. Vouchsafe unto us ready inspiration, and the living fire of the spirit.

I HAVE sought thee, O my Father, but they seek me not; I have spoken to them, but they would not speak to me; I have entreated but they would not listen to me. The sweetness and wonderful virtue of thy goodness I have tried to describe, but they turn away and are silent. They are good and tender-hearted, but not to thy poor servant. What shall I now do? Say how can I desert thy flock unprotected in the wilderness, yet how can I tend them when they take not my service? Descend, O thou Shepherd of shepherds, to inspire and teach me. Teach me how I may minister to thy family, more sincerely, more tenderly, and with greater devotedness than ever. Dispense thy light to every one of us, and by thy chastening and softening grace cause both thy sons and daughters to honor thy words and follow thy directions.

WHAT am I but dust and evil, and shall I venture to contradict thee, O thou infinitely exalted above all things! When thou hast said that thou art beautiful, I found thee unhandsome. When thou hast said thou art sweet, I found thee ending in bitterness, when thou hast said thou art ever full and ever new, my heart found nothing but emptiness in thee. Lord, by this ceaseless contradiction in the spirit I have fallen away from thee, and have made myself deeply sinful. Rather make me exalt thy mercy and holiness above everything, and cause my mouth to declare thy sweetness, truth, and beauty more than any other mortal tongue. What thou canst not say of thyself, may I say of thee. For in glorifying thee, and praising thee exceedingly men find great blessedness.

The Brahmo Samaj.

THE Railway Series of popular tracts for gratuitous distribution among railway passengers have reached the seventh number. The last number is intended for children.

THE letter we publish elsewhere from the Editor of the *Samadarsi*, must be regarded as a justification of the strong language we used in criticising that paper lately. It shows what strange notions prevail even among well-meaning men regarding the duty of religious leaders and religious journals. We are told that errors and erring

brothers ought always to be leniently and charitably treated, and that the strong language of condemnation employed by us argues unbrotherliness and, therefore, deserves censure. This is a mischievous mistake, and we do not endorse it. The policy of the *Indian Mirror* has always been to denounce all forms of evil with unqualified severity.

We were treated with leniency or brotherly toleration (1) the patrons of harlot actresses, the promoters of obscene songs and exhibitions. We have always levelled fiery attacks upon all social and moral evils, and poured what our correspondent calls "wrath" upon all evil-doers. It is our duty to write strongly in such cases in order that we may effectively draw our country away from evil and the influence of the advocates of evil. The same sort of severe criticism they, too, must expect from us who spread the literature of doubt and unbelief. Men who advocate drunkenness are scarcely worse than those who laugh at prayer and special providence. "Our crime is only a little humour" they say. Indeed! The humour of cutting young men's throats by teaching them to be scoffers and sceptics! As it this was not enough the "right of every member to propagate his views" is insisted upon. We honestly believe no man has a right to spread demoralizing and sceptical literature. You may indulge in personal attacks, you may say all manner of nonsense, but you cannot with impunity destroy men's faith and prayer and make the rising generation irreligious. The Editor claims immunity from hostile criticism on the ground of his toleration. His journal is open to all. Would he admit contributions in support of murder, lying, oppression, drunkenness and sensuality? No. Then let him not introduce anything into the columns of his journal that might undermine men's faith in prayer and providence. Let him encourage independent thought, but let him not preach scoffing and infidelity.

PENDIT GOUR GOBIND RAY UPADHYA, who is still at Myrnenshing, recently delivered a lecture on the present condition of India, and how to improve it. There was a good and attentive audience.

BHUBUN KRISHNA SINGH, a Brahmo, who for nearly two years served in the Mission Office, and personally labored for the help and comfort of the Brahmo missionaries as few have done, expired on last Monday, the 2nd July. His loss is a great loss to the Mission department, and the missionaries. The following is the translation of a Bengali circular sent round among some of our brethren:—

IN MEMORY OF

The departed Bhubun Krishna Singha, who after having uselessly served for many days the missionaries in the Mission Office, for excess of labor, and for rigorous asceticism in matters of food, and sleep was attacked with illness, and fell into the grasp of death. Last Monday at 8 in the morning his death took place. His aged mother and his widowed wife are exhausted with grief, and are exceedingly helpless and poor. May all that is good befall the deceased brother!

BABU SHASHIPADA BANNERJI of Baranagar has published a little book containing the proceedings of the *Siradi* ceremony of his late wife Rajkumari Dabi.

LATER service has been announced in the Brahmo Mandir. The time of commencement is 7-30 P. M. instead of 7.

The usual monthly service takes place in the Mandir this morning, at half-past seven.

BESIDES the usual Sunday service there was week day service on Thursday last in the Mandir. It was the first of a series of services to be held regularly every Thursday evening. The order of service is somewhat different, there being neither adoration or meditation. It is also proposed to have a greater variety of readings on such occasions.

THE Brahmo Missionary Conference has been revived. It is to meet every Monday, and discuss all questions affecting missionary work, and the Mission fund.

A BRAHMO Correspondent from Motihari, thus speaks of the proceedings of Babu Aghore Nath Gupta, the Brahmo Missionary. "On the 3rd day after his arrival he gave an address on the ancient Shastras; about 30 well-behaved Bengali gentlemen were present and heard him with rapt attention, although the audience was a mixed one—Hindu, Positivist and Bramho. The 2nd Bengali meeting was held on Friday with the same effect. On Thursday previous, he gave us a nice little sermon on *Bhakti* exactly adapted to the ladies present. Saturday saw us all in the garden-house of the Head Master, Babu Fatch Bahadur who, with the assistance of the Collectorate Sherishadkar, Babu Anant Chand, invited some sixty of the most respectable of the Behari gentlemen, who patiently heard Aghore Babu's Hindi sermon on *Beignous* and the manner in which it was attained, ancient times. The effect was very good indeed; they do not now grudge a hearing to the Brahmo Missionary, nay our principal opponents come to see him. The next day, that is on Sunday, the 1st July, the Namkaran ceremony of the child of Babu Prakash Chunder Ray, and that of Babu Ram Lal Dutt was celebrated, the former child (a son) being 13 months and 27 days old and the latter (a daughter) 5 months 8 days. The service was very interesting and we were really benefited by the sermon on the duties of parents."

BABU RAJESHWAR GUPTA of Chittagong has published and presented to us a pamphlet in which there are two essays by him, one on the Fortune of India, and the other on the History of the Chittagong Brahmo Samaj. We thank the author for the pamphlet.

"A GLOWING account says the *Lucknow Witness* was given in our columns about two months ago of the baptism of a Hindu gentleman at Moughry. We see by the *Indian Mirror* that a Brahmo missionary has been working upon him since that time, and has persuaded him that Jesus Christ was not God so that he has seen fit to make a public renunciation of his faith in the Christian religion. Brahmos can hardly wonder at the growing hostility of Christian missionaries toward them: in view of such occurrences as these; and in view of the fact that so many who might otherwise embrace Christianity, were there no alternative but it or Hinduism, are now turned side to the dry husks of Brahmoism, and their convictions of sin destroyed." What an excellent cause this must be for Christian missionaries to hate Brahmos! In our own opinion we have not much respect for men who change their faith three or four times in as many months, and they may any day become any thing. But it is exceedingly charitable for Christians to be hostile to Brahmos because one of their number sees it fit to change his faith. This is the very reason for which Hindus hate Christians. Shall we say that in India what the Hindu is to the Christian, the Christian is to the Brahmo?

Correspondence.

DISAGREEMENT AMONG BRAHMOS.

To the Editor of the *Indian Mirror*.

SIR,—The discord and unbrotherly feeling which has entered in to the Brahmo Samaj, is a thing which makes us lament much. The object of the Brahmo Samaj is, to preach truth where it is all untruth; to take light where it

is all darkness, and peace where it is all discord. But alas! discord and bad-feeling have taken hold of the hearts of the Brahmos themselves. How could they expect peace in others who are not of the same faith with them, when there is discord and bad-feeling in themselves. Is it they that shall set peaceable examples on earth? The *Indian Mirror* will pass an opinion against Babu Shiva Nath Shastri as an infidel, and Shiva Nath Babu will, on the next day, call Brahmo missionaries as the blind followers of Babu Keshub Chandra Sen. He will say that our Brahmo missionaries regard Keshub Babu as their infallible Guru (leader). The Editor of the *Dharma Tatva* will apply bitterly hostile terms against Shiva Nath Babu. How could the Brahmo leaders and the other Brahmos expect the fulfillment of their wished-for object in view.—“The bringing in of peace where it is all discord.” Will the Hindus or the Christians hear them if they would teach them peace? The Brahmo missionaries have improved in their Yoga and Bhakti Sadhan, but yet the Brahmo Somaj has no peace in it. Articles will be published in the *Somadarshi* (Liberal), contradicting and finding fault with Keshub Babu's prayers and sermons. Some of our Brahmo missionaries will tell that let the writer first learn how to pray, and then contradict Keshub Babu's prayers, and as soon as it reaches the ears of the writer, he will not stop in trying his best to be in contradictory terms with them. Thus there is great discord and unbrotherly feeling in the Brahmo Somaj, and signs of peace and brotherly feeling are all gone. Will the best leaders and well-wishers of the Brahmo Somaj put a hand in the matter, and try to bring in peace the Brahmo Somaj, which will probably cause no hindrance to their *Sadhan*, so that the dark age may come to an end, and a succession of peace and prosperity may come.

CALCUTTA,
The 4th July 1877.

Yours &c.,
G. M. G.

To the Editor of the *Indian Mirror*.

SIR,—I beg to send you some of the lectures, &c., that the Vegetarian Society sent me, you will be kind enough to notice them in your paper as early as you can? As I am a member of that Society I feel it my duty to circulate them. Moreover I have got many books on this subject—such books as were out of print in England, and I can lend them to any who may find it necessary to go through the works. Can you not devote a column or at least half a column of your paper to this subject and thereby advocate the “triple abstinence” as Professor Newman calls it? I have received two very interesting and exquisite letters from Professor Newman; they are long letters and I expect to send them to you for publication.* The public will find interest in reading them.

Yours &c.,
BIPIN CHANDRA CHOUHURI.

A REPLY.

SIR,—The manner in which you have spent your bitter wrath in your last Sunday issue, upon my poor head and upon those of some of my friends, has caused us much surprise. You say that our spiritual weakness excites your pity, but our audacious attacks on others excite your indignation. You have done ample justice to the latter sentiment by the very kind, courteous, charitable, and brotherly compliments paid to us. But when we looked into the *Devotional Column* to see whether you had done equal justice to the sentiment of pity also, we were astonished to find that not a single line of prayer had been inserted there for our imminent danger. Then we recollected, with tears in our eyes, how Jesus conducted himself on the cross by offering prayers for those who nailed him to death. You say that the heavy sense of a sacred duty compels you to show us up. Very good, you could have done so without indulging in such uncourteous epithets. If you say that the gravity of the occasion required such strong language, why should you grudge a

little humour in others, when they use it simply to make their expressions pointed? For it is for no other crime than we are thus arraigned.

Secondly, you give a very wrong idea of the “Liberal” to your readers. It was first started with the object of giving the theists of India an independent organ, where they could freely and openly express themselves. Accordingly, articles were invited from every section of our community; contributions were received from Babus Rajnarain Bose, the president of the Adi Samaj; Shih Chunder Deb, of Konnagore; Banga Chunder Roy, a missionary of the Brahmo Somaj of India; Nobin Chunder Roy of Lahore; and several other gentlemen known and unknown to me. It is one of the fundamental principles of the journal that I have no control over any of the opinions advanced by the writers. True to that principle, articles were inserted in it to which I was personally opposed, and some of which contradicted each other. True to that principle every article was published with the name of the author, and some of these articles I assailed in my own name. True to that principle I gave place to the article which has incurred so much displeasure, though I did not agree with it. And to show that I did not hold the same views, the writer's initials were given below. I am sorry that the little humour indulged in by the writer should have occasioned so much indignation in you. I am doubly so because the writer, who warmly vindicated, in the previous number, the position of Babu Keshub Chandra Sen, as regards the new marriage law against an attack of the *Tatva Bodhi-ni*, thus giving proof of the honesty of his convictions. He is a person whose fairness and truthfulness as a reasoner I highly respect.

True, we have called into question some of the principal doctrines advanced by our leaders;—we have done so simply because we feel them to be fraught with mischief, and calculated to compromise the character of our church. We have done so, and we think it is the duty of every well-wisher of our church to do so. Nay, we regret having done so little and so irregularly. The proper and honorable course for defeating us would be to meet our arguments, instead of that, however, if you insist every dissent with so much *wrath*, if you hurl such invectives on us, you very nearly declare that you look upon difference of opinion as a crime. We know perfectly well that it is sorely trying to the temper of spiritual chiefs to listen to the arguments of those whom they consider as fallen and lost; but, cruel however it may be, such is the lot of the evil times in which we have fallen; the unwelcome result of the wicked principle, that one member of a church has as much right to propagate his views as another. So we crave for a little indulgence. In conclusion allow me to string together all the sweet epithets, you have thought fit to use for our special behoof. You describe us as nothing short of “unbelievers,” “sturdy rationalists who cannot get reconciled to prayer,” “men of little faith,” “men ‘poisoning unwarly and unsuspecting persons in the dark,’ men who ‘affect to be devout,’ men whose ‘spiritual weakness excites our pity,’ men whose ‘spiritual infidelity stabs in the dark,’ men whose ‘wantonnness argues blasphemy and scepticism of a most contemptible type,’ men who ‘feel that they are also prophets and gnash their teeth if they are not put in the same class of prophets with Jesus of Nazareth.’ A beautiful and imposing array indeed! Quite sufficient to form a garland around our necks as a good-will offering from our friends, spiritual guides, and brothers in God.

Your Brother-in-good,
SIVANATH BHATTACHARYI, SASTRI, M. A.,
Editor, *Samadarshi*, or the *Liberal*.

CALCUTTA,
The 3rd June 1877.

Local.

A MEETING of the Assessment Committee of the Corporation of Calcutta was held at the Town Hall on Friday last, the 6th instant, at which

Mr. Adkin, Attorney, appeared on behalf of the Chairman of the Corporation, and Mr. Bonnard, Barrister, and Komulakant Sen, Pleader, for the appellants. The question of the liability of the owners of huts to double assessment was hotly discussed, and it was held that the Chairman was wrong in permitting double assessment.

THE Railway Guild of the Holy Cross is being introduced into India. The Rev. O.D. Watkins, Allahabad, is Secretary for Calcutta. There are three grades of membership, namely, brethren, clerical associates, and lay associates (men and women). There is neither subscription nor entrance-fee of any kind.

FRANKRISTO ROSE, late Cashier to the Custom House, will be tried by a Special Jury, to-morrow.

JELALUDIN, who was prosecuted for perjury by the order of Mr. Justice Kennedy, for having presumably perjured himself in a civil suit which was being tried before His Lordship, has been found “not guilty” by the Jury and discharged. The remedy has been worse than the disease.

A NATIVE girl, named Hurry Dassai, aged eleven years, who had resided with her husband in Bhowanipore, was brutally beaten and killed by her husband on the 3rd instant, by means of a hatchet. She had no less than six incised wounds on the body. The culprit, it appears, after committing this act, tied an earthen vessel round his neck with his waist-cloth, threw himself into a tank, and thus put an end to his existence. From enquiries made it appears that the unfortunate girl was married two months ago, but lived with her husband only during the second month. She used to be constantly beaten by him, because she refused to wash some dirty linen. On the morning in question, she appears to have gone to a marriage festival in the neighbourhood, and had asked him for some piece. This apparently enraged her husband who, on his return home at 4 P. M., smoked a *chul* given him by his wife, abused and threatened her, called her into the room, tied her hands and feet, and hacked her about with a hatchet in a most diabolical manner till life was extinct. He then put an end to himself in the manner above stated.

THE body of the East Indian, which was found floating on the 4th instant in a tank in the Sealdah road, and a report of which appeared in our yesterday's issue, is stated to be that of one Theodore D'Cruze. The following further particulars of the deceased have been obtained: He had, for some time past been suffering from epileptic fits. In the pocket of his trousers was found a petition, addressed to Rev. Father Nieberding, worded as follows:—

“This petition most respectfully sheweth that your petitioner has been an inmate of St. Vincent's *basti* for a length of time, owing to his illness (epileptic fits), but your petitioner has been deprived of the ration that he used to get from your charitable institution for the subsistence of his life: he therefore begs to bring to your notice that he has no one in this world capable of rendering him the least succour, and his sickly condition does not permit him to go about from door to door to crave public charity. He was lately found lying on the street with a severe attack of fits, and the finding officer placed him in the General Hospital, where he was kept and treated for some time and has now obtained his discharge. Your petitioner knows not where, and whom to go, for a permanent support, but to trespass upon your reverence's benevolent disposition to grant him a monthly donation to procure his food through the Christian community, residing in the neighbourhood of St. John's *basti*. Begging your reverence will not refuse to bestow charity upon a really-deserving and indigent Christian, your petitioner, as in duty bound, will ever pray.

“THEODORE D'CRUZE.”

“Calcutta, 17th May, 1877.”

* The *Indian Mirror* never did any such thing.

—ED. I. M.

"P. S.—Your reverence had given an order to the petitioners to go to Mr. Dias for the charity he implores, but unfortunately your petitioner has lost that order, and therefore entreats for the renewal of it.

"T. D."

The following memorandum was appended to the above:—

"Show this to Mr. Dias, who, I am sure, will not overlook your case.

"19-6-77.

"J. NIEBERING."

How the unfortunate man's body came to be found in the tank is not known, unless it be that driven to desperation he had committed suicide.—*Indian Daily News*

Latest News.

—NAWABS ABDUL GUNNY AND ASANULLA of Dacca have subscribed Rs. 20,000 to the Turkish Fund.

—VOLUNTEER movements are now all the "go" in the Bombay Presidency. The Volunteer movement in Puna continues to receive encouragement. About a hundred gentlemen have been enrolled.

—THE Porte has said that so many Englishmen had already expressed their readiness to join the army of the Porte that the employment of the whole of them would be out of the question.

—On dit that it is the desire of the Governor-General in Council that a comprehensive review of the traffic of all the Railway lines for the period during which scarcity has prevailed in Western and Southern India, should be prepared and sent to Her Majesty's Government as soon as the information can be got together, and the special traffic should show signs of abatement.

—AT a large meeting of the Mahomedan merchants held in Bombay, a few weeks ago, about Rs. 25,000 were subscribed in aid of the Turkish relief fund. The Arab merchants also came forward with subscriptions and they asked the Khoja merchants to help them.

—A levee was held by command of the Queen on the 7th June, by H. R. H. the Prince of Wales. Among the presentations were Major General Daly, K. C. B., Governor-General's Agent in Central India; Sir Arthur Hobhouse, K. C. S. I., ex-legal member of the Viceroy's Council; Mr. A. MacGregor, C. S., Resident of Travancore and Cochín; Mr. Maltby, C. S., Madras; and Lieut.-General Strachey, R. E., late of the Viceroy's Council.

—HIS HIGHNESS the Nawab of Maler Kotla, in the Punjab, has subscribed Rs. 21,000 towards the fund in aid of the Turkish sick and wounded—a splendid effort for so small a state, its annual revenue being something under a lac probably.

—THE Government of India have sanctioned the appointment of Surgeon A. Skeen as medical officer to His Highness the Maharajah of Patiala, on a salary of Rs. 1,560 a month.

—THE Lieutenant-Governor of the Punjab has authorised the renewal of the annual Sarogi processions at Delhi, which have long been suspended from an apprehension of their leading to fighting between the Sarogis and their bitter opponents, the orthodox Brahmans.

—MR. ALBERT CAPEL, who officiated as Director-General of Telegraphs prior to Colonel Robinson's return to India in February last, will be re-appointed to that position, with Major Mallock, R. E., as Deputy.

—SIR RICHARD TEMPLE was out early on Monday last, at Bombay, and visited the hospitals in company with Sir F. Souter. With regard to the J. J. Hospital, he found much fault with many of the arrangements. During the day he was out again "doing" Bombay. He visited the Framji Cowasji Institute and the Bombay Native General Library at 1 P. M. His Excellency was pleased with the internal arrangements of the hall and the library. Several books on different subjects were examined by His Excellency, who expressed his satisfaction at the selections, adding that he had not seen such an excellent Native library even at Calcutta.

—THE table of precedence which has been published by some of our contemporaries is yet incomplete. A second part is still under consideration, involving the settlement of some very ticklish questions about the social rank of a variety of people, whom it is difficult to classify in a satisfactory manner.

—THERE was a practice in Persia of sending the dead bodies of deceased Shahs, for interment, to the vicinity of the holy shrines of Meshed Ali and Kerbela in Turkish Arabia. This practice has been getting into disrepute by degrees, since the Shah's return from Europe,—a sure sign of good of His Majesty's visit to the West.

—SIR WILLIAM MEREWETHER's successor as Commissioner in Sind will be named by the Government of India. Sir Lewis Pelly may be the coming man.

—HIS HONOR the Lieutenant-Governor of the Punjab, and Mrs. Egerton are to give a Fancy Dress Ball to the *déte* of Simla on the 27th instant at Benmore.

—LIEUTENANT-COLONEL W. G. DAVIES, Commissioner and Superintendent, Delhi Division, has obtained 3 months' privilege leave of absence, from August next.

—MR. ALEXANDER GRANT, Director of State Railways, Western Circle, has returned from Simla. Rawalpindi and Murrli will be his future headquarters.

—A NUMBER of Chinese naval cadets, lately trained in the *Yang-Woo*, under the command of Captain Luxmoore, R. N., C. B., are expected to arrive in England to gain some experience of the ships and dockyards. The training ship *Yang-Woo* has been abolished by the Chinese Government on the ground of economy, and Captain Luxmoore has returned to England.

—THE Sind Club and the Karrachi community are arranging to give Sir William Merewether a grand farewell entertainment before his departure from India.

—THERE was an ice-famine at Bombay. Happily the American ship *Currie Humphrey*, with a cargo of 1,310 tons of ice, arrived in Bombay harbour on Tuesday last.

—THE Government of Bombay has declined to sanction the formation of a corps of Imperial Naval Volunteers, as volunteers are not now required for the purpose of working the guns of the monitors. The majority of the Naval Volunteers will probably now join the new Rifle Volunteer Corps.

—THE Weather Report from Travancore is most satisfactory:—"Splendid monsoon, torrents of rain, lots of pasture. Weather squally on the coast. Cultivation flourishing. Public health improved. Grain (rice, &c.) very dear on account of the unrestricted exportations of cereals to the eastern side of the Ghats."

—THE ice-consuming inhabitants of Bombay have made a memorial to Sir Richard Temple praying that "His Excellency in Council will be pleased to institute a strict and searching inquiry into the cause of the ice famine of 1876 and of this year, and take such early and effectual steps as to His Excellency in Council may seem fit to ensure a steady and reliable supply of that useful commodity which is no longer considered a luxury, but which has become almost a necessary of life, especially in the hot season with most classes of people of Bombay and of the Mofussil."

—WE have received the first number of a new tri-weekly paper, with the title of the *Anglo-Indian Express*, issued in Puna. It is very neatly got up.

—MAHARAJAH Sindiah has already expended Rs. 30,000 at Puna alone in charitable relief.

—MR. C. W. ALLEN, Law Agent, has left Puna for Ludlow. He has been requested to come there by the Prime Minister of His Highness Bala Sahab, who has promised him a wide field for the exercise of his professional talent.

—THE Amir of Cabul, on his return from Umballa on the last occasion, is said to have contracted a marriage with a woman of ill repute at Peshawar.

—A TELEGRAM from Madras to the *Times* of India says:—"There is a growing anxiety here at the prospects of the Famine. It is feared that the worst has yet to come, although some

rain has fallen in different parts of the presidency and over large districts; and although there are some signs of vegetation, we must wait for the north-east monsoon to set things right. Meanwhile stocks are diminishing and importation is decreasing. The Government of India does not appear to appreciate the gravity of the situation."

—A EUROPEAN gentleman has been brought to Cutch to help in organizing a system of education for the people.

—ICED tea is coming very much into fashion at after-noon garden parties in England, the novel beverage being found more stimulating and cooling than any other. It is flavoured in the Russian fashion with lemon, and is, of course served without milk or cream.

—Two hundred and fifty volunteers have already been enrolled at Bombay.

—THERE is a charge at Bombay against a Captain of a Gulf Steamer of pushing a Lascar over-board.

—THE Mahomedans of Umballa are sanguine, that the Russians will be completely routed, and the Czar compelled to pay tribute to the Shah of Room, as they assert the English do at present, and have done so from time immemorial.

—THERE will be St. Leger Sweeps at Bombay, Umballa, Simla, Murrli and Lucknow.

REUTERS' TELEGRAMS.

RUSSO-TURKISH WAR.

LONDON, JULY 6.

According to an official Turkish despatch the Russian troops have evacuated the district of Alashgerai. Suleiman Pasha with 45 Turkish battalions is marching upon the Danube from Podgoritz. According to a Russian official despatch the Dobruzscha is cleared of the Turks as far as Trajan's wall. The Bulgarians have sacked Sistova.

Literary and Scientific.

THE DISTRIBUTION OF PLANTS.—The manner in which plants become distributed over the earth's surface is always an interesting question. Mr. Isaac Burk contributes to a recent number of the *Journal* of the Philadelphia Academy of Natural Sciences a list of one hundred and twenty-five species of plants which have appeared in a piece of land near Philadelphia devoted to ships' ballast, all of which have appeared since Mr. Aubrey H. Smith gave a similar list, ten years ago. Many of these plants flowered and then finally disappeared; but some of them have made their way inland, disputing the ground with tenants already there. The record of their first appearance here is useful. No doubt, through man's unconscious agency and without anything special in a seed's arrangement to build an argument of special design on, numbers of plants have found their way in similar manners over the globe.

AN AMERICAN DOMESTIC CYCLOPEDIA.—This is a *Domestic Cyclopædia of Practical Information*, which is well worth purchase and study by any family or any member thereof. It consists of a single large octavo volume of 652 pages. The topics are alphabetically arranged and the various articles are written in a very clear and intelligent style. The range of subjects is surprisingly large. Turning the pages of the handsome volume at random, one finds such subjects as "Alcohol," "Biscuits," "Cake," "Canning Fruits," "Copper Ware," "Decoration," "Drugs," "Food," "Furnishing," "House," "Infant," "Minced-meat," "Parrots," "Potatoes," "Reed-Birds," "Sarsaparilla," "Snake Bites," "Tea," "Turkey," "Velvet," "Warning," "White Fish," "Wine," &c. This will show the great value of the work. So far as we know, no similar publication has hitherto been issued in this country, and we are sure the book will meet a "felt want."

CATERPILLARS.—Dr. Fitz Muller describes a curious large caterpillar, which has a red head and is protected from enemies by long branched

white stinging hairs, and lives on mulberry and other trees. Like other protected caterpillars, it is light-colored and sits on the upper surface of the leaves. The second caterpillar is a little blackish fellow, and lies across the back of his larger companion, concealed among the stinging spine-like hairs of the latter. When taken off, he went back to his original place immediately. In order to photograph the two animals, Dr. Fitz Muller stupefied the larger one with ether, which caused its death in about two days. The smaller caterpillar then quitted his post and took up his abode on a second specimen, the place that he had occupied on his former host having a pale and worn appearance. The smaller caterpillar stretches down from his position of vantage among the spines of the larger and eats little holes in the leaf on which the latter rests.

THE SPEED OF ORATORY.—Mr Bright is the greatest orator in the House of Commons, and he is one of the slowest speakers, for he does not average above 115 words per minute. Daniel Webster was the greatest orator in America of the present century, and so slowly did he express himself that his sentences were called "minute guns."

THE EARTHQUAKE AND THE SEA.—A correspondent of the *Japan Gazette* says, that on the 11th of May last, the date of the earthquake which destroyed the city of Iquique, the sea at Hakodate, while the harbour was calm and still, suddenly receded, and within ten minutes rose again with a swell of full seven feet. From half-past 11 till 2 o'clock it continued to fall and rise at intervals of about twenty minutes, when the wave attained its maximum height, and breaking over the bund, flooded the lower part of the town. The oscillation then diminished gradually till the usual calm was restored about sunset. It is said that about eight years ago a similar occurrence took place coincident with the earthquake which destroyed Arequipa. There is less than a hundred miles between Arequipa and Iquique, which may, therefore, be presumed to be within the same volcanic system; and the fact that on the occasion of the destruction of each of these towns, a strong tidal influx was experienced at Hakodate, seems to prove that the tremendous impulse given to the water of the ocean by the movement on the South American coast was conveyed all the way across the Pacific. Our correspondent supposes that most of the shores on the Asiatic side, within a considerable belt of ocean, must have been affected, though the oscillation was more marked at Hakodate "because of its situation within a narrow strait open to the free flow of the sea from without, and thus admitting a volume of water whose sudden contraction produced the rise in coincident sequence of the successive oscillations of the distant shores of Peru and Bolivia."

The following description of the structure of the skin may not be uninteresting. There is first the outermost layer, dry, hard, and incapable of feeling pain. This is called the epidermis, or scarf-skin. Its use is to protect

the delicate and highly-sensitive subjacent textures. Under the scarf-skin lies what is known as the mucous coat, which contains the coloring matter. Underneath the mucous coat is found the true skin, a marvellous and beautiful network of bloodvessels and nerves, and the seat of that exquisite sense—touch. Hard work thickens the outermost layer which is constantly peeling or scaling off. Now, by the constant use of soap-and-water the superfluous portions of scarf-skin are removed, and the skin is kept soft and moist and able to discharge its functions properly.

Poetry.

A SONG IN THE NIGHT.

UNTIL the daybreak and the shadows flee away,
Guide of Pilgrims! Light of Earth! leave me not, I pray;
For the road is dark and dreary,
And my feet are so cold and weary,
Freinds and lovers from me straying,
Through the darkness hear me praying,
Jesus! tender Jesus! oh! leave me not, I pray,
Until the daybreak and the shadows flee away.

UNTIL the daybreak and the shadows flee away,
Comforter and Counselor! leave me not, I pray;
As the nights with sorrow lengthen,
Be thou near to soothe and strengthen;
As my griefs grow stronger, clearer,
Draw Thou nearer still, and nearer,
Jesus! tender Jesus! oh! watch with me, I pray,
Until the daybreak and the shadows flee away.

UNTIL the daybreak and the shadows flee away,
Gentle Shepherd of my soul, oh! still near me stay;
Till the doubting, fearing, straying,
Feeble praise and trembling praying,
Till the weeping and the sighing,
Till the mortal pain of dying
Is all over, past and over, and I hear Thee say:
"Waken! for the day has broke and shadows fled away!"

—The Independent.

BABY AND THEOLOGY.

A SMILING face, a dimpled chin,
Some tender eyes of blue;
Wherefore is she condemned for sin,
My little maid of two?

She runs to meet me on the path;
Her graces mine reveal;
'Tis false! she is no child of wrath!
This little maid of two.

Her little hand is on my cheek,
It thrills me through and through;
My lips refuse awhile to speak,
But kiss my maid of two.

You talk of primal wickedness;
Pray what has that to do
With all this laughing blessedness,
This little maid of two?

"Depraved and totally undone,"
I think about your view;
But when your argument is spun
Here's still my maid of two.

Her innocence, her artless ways,
Her faith and love so true,
Refute your dogma to God's praise
This little maid of two.

Ah me! were all the world as she,
What would the angels do
But yield their palms bestow their crowns
On little maids of two?

B. S. PARKER.

Miscellaneous.

FINE ARTS NOT PAYING.—The announcement of the death of Blondel, the portrait painter of New York, from actual starvation is calculated to cause a shudder as one thinks of the wealth bestowed by New York picture-buyers

upon foreign artists and of the abounding luxuries and superfluities of this opulent metropolis. He was found dead in his studio on Broadway, from sheer lack of food and attention. The unfortunate artist had adopted portrait painting rather late in life as a profession, and had been tolerably successful; but he was of a solitary disposition and intemperate in his habits, and latterly has been in illhealth. Still, it is terrible to think of that an artist of more than average ability should be left to die of starvation in his studio, while the city abounds in charitable institutions, liberally endowed for the benefit of the feeble and unfortunate.

HACKNEY CARRIAGES.—"Driver," said a gentleman to a hackney carriage driver whom he had engaged by the hour, "why is it the more you beat your horses the slower they seem to proceed?" "That's 'cause I has 'em trained," was the reply. Questioned further, the fellow declared: "When I whips one of my 'osses on the left side he understands that I've got a party that travels by the hour; and so he earns 'is oats by loafin'."

AVOID PANICS.—Avoid panics. If others are frightened, don't run without reason. Here were thousands of Syrians destroyed by senseless panic, which would have been avoided if they had stopped to send out scouts and look up the occasion of the noise. Think of the many accidents in churches and public buildings caused by panics. It is the frightened people that get killed.

CASHMERE SHAWLS.—A correspondent of the *American Art Journal* says that the girls of Cashmere make shawls worth \$30,000, and will show 300 distinct colors or shades which we cannot make or even distinguish.

PARABLES.—The following parable occurs in the *Congregationalist*:—Two children, brother and sister, are in an ocean steamship, and are much impressed by the machinery of the steam-engines; they discover in it an "order and regularity," which suggests design and purpose, but they are entirely at a loss to know how it first came to be in motion, and how, if at all it could be stopped. The little girl has faith in the captain, and believes that he could stop this marvel of motion; the boy, more robust and less trusting in authorities, was not so sure that the captain had this power, and still less sure that if he had it he would use it.

The boy loses his ball overboard; his sister, full of that love for her own immediate friends and forgetfulness of the rest of the world, which is sometimes found with amiable people, asked the captain to stop the ship and to recover the ball; but he only smiled, and said boys should be more careful. The faithful girl was troubled; the sceptical brother was triumphant. But, a few days later, the cry of "a man overboard" induced the captain to say the few words that brought the huge vessel to comparative rest, and showed that "he could stop it, whenever he thought there was sufficient reason."

Selections.

THE STRIFE FOR UNITY.

By AUSTIN BREROWER.

ONCE upon a time there was a conflict among the waters. Oil was thrown upon them, to pacify them. The waves, instead of subsiding, commenced to fight about the oil, and there was more strife than ever.

Two dogs were once fighting. A man, to stop them, threw a bone at them. The two dogs then went to fighting over the bone.

Mankind were once fighting. Christ gave his religion to stop it. They then went to fighting over his religion.

Some shocks of grain were once scattered on the ground. A husbandman gave them a hand to bind them in a sheaf. They got to fighting over the hand, and were more divided than ever.

The Christians were once divided. The church was given them as a bond of union. They got to dividing on the church, and are now more divided than before.

Two men were once drowning. A rope was thrown to them to save them. They got to fighting about the rope, and both were drowned.

Men were once perishing. Christianity was sent among them, to save them. They tried each to get it exclusively, and many were lost without it.

Two oxen were once pulling a plow. They pulled against each other, and, instead of plowing the field pulled the plow to pieces.

The beasts of the barnyard once met to form a union. Each class excluded all the rest, and they formed a union by each declaring that there were no beasts but themselves.

The Christians once met to unite in one church. Each sect excluded all the others, and formed a union by declaring that there were no Christians but themselves.

And, as the asses said there were no beasts but asses, and the sheep that there were no beasts but sheep, and the hogs that there were no beasts but hogs, so the Episcopalians said there were no Christians but Episcopalians, and the Catholics that there were no Christians but Catholics, and the Baptists that there were no Christians but Baptists.

Three brothers, disagreeing, met to agree. Each decided that he was all, and that, agreeing with himself, all the brothers were agreed.

The churches met to agree. Each decided that it was the only church, and that, agreeing with itself, the whole church was agreed.

A man was to receive all his relatives to an entertainment. But, as none of them came, he decided that they were not his relatives, and that, therefore, he entertained the whole family in himself.

A church once invited all other churches to return to it. But, as none of them returned, it decided that they were not churches and that all the churches were returned.

A man, learning that the entire population of the world was four thousand millions, decided that no body was any body but himself, and that, therefore, he was four thousand millions.

A certain set, learning that great glory attaches to the church, decided that there is no church but itself, and that, therefore, it has all that glory.

BALTIMORE.

AN ENGLISH TALE.

(Continued from last Sunday's Indian Mirror.)

"Where are we going?" asked Goodwin, at length, for he was growing weary of this endless talk.
"Dost thou see yonder bright bow of heaven?" asked the leader, stretching his hand.

Goodwin looked, and beheld a glittering rainbow that spanned the brow of a high hill that rose before them far ahead.

"The near end of that bow," said the leader, "rests over the abode of Goodluck. And when we reach it we shall find him there, and he will give us a hearty welcome to his house and his friendship."

With fresh hope all stepped out again livelier than ever. The bow seemed to grow brighter and brighter as they neared it, until at length they stood at the foot of the hill over which it rested. Then they gave a gleeful shout, and, gathering all their strength, they rushed up the hillside as fast as they could go. The hill was steep and the way was rough; so many in their haste stumbled and fell, and not a few got lame, had cuts and bruises. But all these mishaps were over at last, and all but two or three stood together at the top of the hill.

Then there arose another shout. But this time it was a sorrowful one, for the glittering bow was no longer there, but shone in all its brightness over another hill, yet further on. Then one-half the band grumbled and would go no further; but the other half, among whom was Goodwin, were minded to try again. So, without more ado, albeit not so light-hearted as before, they ran down the other side of the hill, went through the hollow at the foot, and began to climb the next hill. This was even harder to get up than the first had been, and all were out of breath long before they reached the top. And when at last they did reach it, it was only to find that, as before, they had got nothing for all their toil, for the bow now shone over yet another high hill.

"Keep a good heart," said their leader, as they all stood speechless. "It is the third time that wins. On the third hill we must find him. Be not weak-hearted. Our toil is well-nigh ended."

But none would listen to him save Goodwin. So they two left the others and went on again together.

They found it no light work to get down the side of the hill, and, though their hearts were strong, they almost lost hope of ever getting through the hollow below, which was filled with deep, dark pits and shaking logs. But when at last they got over this the other hill was worse yet, for sharp stones cut their feet at every step, and ever and anon a deep wide gap stretched across their path, over which they must leap, for that was the only way to get by it. Notwithstanding all these hard-hips and evils, they toiled steadily on, till they were half way up the hillside, when, in leaping over a wide cleft, the leader fell and broke his leg and lay groaning on the ground.

"I can go no further," he said, as soon as he could speak, for pain. But do thou keep on, for Heaven's sake. Goodluck's dwelling cannot be far off now. And when thou reachest it, beseech him for me that he send me help speedily.

Goodwin was loth to leave his friend in such a plight; but he could do nothing for him by staying, and help might be had by going a little further. So he struggled on again alone. But alas! when he reached the top, aching with pain and weariness in every bone, the rainbow was no longer to be seen any where; nor could he find aught that looked like an abode of any kind, save a great black den that yawned before him, at the sight of which he shuddered and could not bring himself to go in. He sat down upon a stone, too tired and heartsick to move, when forth from the den came the ugliest-looking black dwarf that ever was seen, and stood grinning and bowing before him.

"Good-evening," said he to Goodwin, for the sun was already setting. "So thou art to be my guest

to-night? Thy thee, come in. The den is ready for thee."

"Thaunks," answered Goodwin, shrinking back from the baleful gleam of the dwarf's greenish colored eyes. "But I have not long to stay, so I cannot go in."

"Not so," said the dwarf. "By all the laws o' quest-keeping, thou shalt not go hence till thou spend the night with me."

"I beg of thee hold me not," said Goodwin. "I have a fellow who is below on the hillside, badly hurt, and I must be with him again ere nightfalls."

"When bearest thou that Badluck ever lets any one go who dared to come within his reach?" asked the dwarf, with an ugly smile.

"Badluck!" said Goodwin, starting back in affright. "Art thou that dreadful being?"

"Aye!" snarled the dwarf. "So come along, and think not thou shalt be rid of me so soon." And putting forth his great strength, he clutched Goodwin, ere he could turn to fly, and dragged him into his den.

It were too sad a tale to tell of all that Goodwin was made to undergo through that long, unhappy night in the den of Badluck, which seemed to him the loneliest night he had ever known. Badluck would most likely have kept him there to plague him till now, had he not watched his chance and got away, after three days of such wretchedness, when the dwarf, tired by his own hateful sport, was unwittingly found napping.

He ran down the hillside as fast as he could go, in spite of his sore bones and the loose stones with sharp edges, that cut his feet and rattled about his shins at every step, for he heard Badluck yelling behind him and he feared the ugly wretch was following after. He looked about on every side as he went along, but could see nothing of his hapless fellow; and, as he dared not to stop to seek for him, he had to go on his way without knowing what had become of him.

So he ran on until his limbs sank under him and he could run no longer, and was fain to throw himself down in the first spot he could find. Then forlorn and heart sick, he burst into tears.

While he was bewailing his sad plight an old man came that way, and, beholding his sorrow, asked him whence it arose. Choking down his sobs, Goodwin told him all that had happened to him. The old man shook his head, but spoke not a word.

"Good father," said Goodwin, "thou has seen many years, for thy beard is long and gray. Thou art, then, wise and I beg thee of thy wisdom to tell me what I should best do."

The old man shook his head again and answered: "Wisdom comes not from years alone, and thou need'st not wait for gray hairs to give it thee. Thou art too ready to follow after others, instead of thinking and trying for thyself. This much I will tell thee, and thou mayest know that it is the truth: thou wilt never come up with Goodluck by thus wildly rushing after him. He loves not to be hunted about by men in this way. He will come to thee himself, when he is ready; and look thou do naught to anger him when he does come, for most likely it will be at such a time as thou least thinkest and in such a shape that thou mayest not know him at first. Remember this, and thou wilt so shun many sorrows hereafter."

"If thou would'st but show me more plainly what I must do, so as not to make him angry," besought Goodwin.

The old man shook his head.

"Time will show thee that much better than I can," he said; "as, indeed, he has already taught thee many things."

And he looked at Goodwin's clothing, which was all torn and dirty, and at his bruised and bleeding limbs.

"But he is such a hard teacher," said Goodwin.

The old man smiled, and, bending down, he laid on Goodwin's wounds a healing salve and made him drink from a flask he bore, after which he went his way. And Goodwin, feeling strengthened once more, plucked up heart and started on again, though now he had no thought in his roamings save to get as far as could be from the den of Badluck.

So he wandered on till he got well away from the bare, rocky hills, and found himself among broad green meadows, that seemed to smile him a welcome on every side. A little further on he came to a queer-looking little house, in the doorway of which sat a still more queer-looking little old woman. The house was moss-grown and weather-stained, and seemed ready to fall asunder. The shutters and doors were off their rusty hinges; the chimney had tumbled down; the hedges were broken through and full of gaps; the gate was flat on the ground, and half hidden in the weeds and nettles with which the whole field about the house was overgrown. As for the little old woman herself, one would have thought she were made out of stone or wood, she sat so still, save for the smoke that curled lazily up from the short black pipe she held in her mouth and the restless flitting of her bright black eyes.

Stopping where the gate should have been, Goodwin asked the old woman for a drink of water, for mid-day had now gone by and he was hot and thirsty.

She made him no answer; and, thinking that she must be deaf, he asked again, speaking louder this time. Then she turned her keen black eyes upon him, and said, quickly: "Hast thou seen Goodluck? Is he coming? And then, before he could answer, she went on, speaking faster than ever.

"I've sat here for twenty years waiting for Goodluck, and I'll not stir from here till he comes. So don't ask me to get any thing for thee. He must be coming along soon, now; and who knows but that while I had my back turned getting water he might go by, and I miss him, after all? No, no; I've waited too long for that. If thou wantest water, get thee in and help thyself, if thou canst find any; but don't ask me to get it for thee. No, no, don't ask me."

So Goodwin went in and made his way through the high weeds and briars to the well. But when he reached it he found the sweep broken down and the rope and bucket rotted away and gone, and nothing left with which to draw the water that lay dark and dank far below him.

"After all," he said to himself, as he tramped back again, thirstier than ever, "would it not be better to sit down and wait for Goodluck to come to me, rather than to wander about the land in an idle seeking after him? Will not Goodluck find me sooner if I stay in one spot than if I roam about in this way? Who knows whether I may not be running away from him all the while by so doing? I'll even sit down with this old woman here; and when Goodluck comes for her I shall see him also, and haply get a share in his good will."

So Goodwin went and sat down near the old woman. She grumbled a little at first, and made him take a lower seat; but she did not send him away, for in truth she was a little lonesome with her long watch.

By and by a countryman came along, and, stopping at the gateway, he greeted the old woman:

"Well Mother Waiting," said he, "thy garden does not seem to thrive. It looks no better, but rather worse than when I saw it last."

"What of that? Goodluck will make it all right when he comes," she answered. "Why should I do aught with it, when I shall get all I want from him?"

"Aye, why, indeed?" thought Goodwin.

"Still looking out for Goodluck?" quoth the man.

"Aye. He cannot be long coming now," answered the old woman.

"There's Goody Boundto come. She's been looking out for Goodluck, too, this long while, as has Goodman Trustluck."

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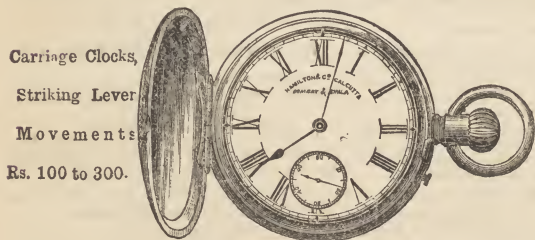
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Gold Guard, Albert and Safety Chains, in immense variety. Write for our Illustrated Catalogues.

HAMILTON & Co.,
CALCUTTA.

LADIE'S

PERFUMED HAIR OIL

PREPARED FROM PURE COCONUT OIL

BY

SHAEN & CO.,

AND

Sold in big bottles of 16 Ounces

AT

One Rupee

BY

JOSEPH & SONS LD. 3, Esplanade-Road,

LAY & COUSIN, 9, Hastings' Street,

TAKOORDOSS SEN & RAJNARAIN DHUR,

10, Hare Street,

MOHALANOBIS & Co., 14, College Square,

MITTER & Co., 1, Mirzapore Street,

AND SEVERAL OTHER

Druggists, Stationers and Perfumers.

The above preparation is highly approved of by many.

A fair trial from respectable Native Ladies and Gentlemen is earnestly solicited by

SHAEN & Co.

BY APPOINTMENT TO

H. R. H. THE PRINCE OF WALES,

To His Excellency the Right Hon'ble

Lord Lytton, G.M.S.I.,

VICEROY & GOVERNOR-GENERAL OF INDIA

ALSO TO THE GOVERNMENT HOUSES.

MADRAS & BOMBAY,

The Nizam, Rajahs of Mysore, Baroda.

Oodeypore, and Rao of Kutch, &c., &c.

DESCHAMPS & Co.,

FURNITURE, BILLIARD, CARRIAGE

HARNESS & GENERAL MANU-

FACTURERS.

IMPORTERS OF PIANOS, PIER GLASSES,

Carpets, Wall Papers & Marbles, &c.

N. B.—Illustrated Catalogues sent on application by letter

MADRAS, CALCUTTA, AND BOMBAY.

Calcutta, 20, Lall Bazar Street, near Dalhousie Square.

ESTABLISHED 1846.

DRUGGISTS' HALL.

35-36, COLLEGE-STREET, CALCUTTA.

Fresh Consignments to hand *ex S. S. "Mercara."*

Cash Rates.

CLARKE'S BLOOD MIXTURE

WARRANTED to cleanse the blood from all impure matter from whatever cause arising. Price per bottle Rs. 2.

SAVORY AND MOORE'S PANCREATIC EMULSION.

Price per bottle Rs. 2.

BRONCHIO—THORACIC LOZENGES.

Especially useful to public speakers, pleaders, preachers and vocalists. Price per bottle Rs. 2.

WHITMORE'S COMPOUND LINIMENT OF ARNICA.

Effectual remedy for Rheumatism, Lumbago, Weak joints, sprains, sciatica, contusions, &c. Price per bottle Rs. 3.

GRIMAULT'S SYRUP HYPOSPHITE OF LIME.

Is used with great success for the cure of consumption and the different affections of the lungs. Price per bottle Rs. 2.

DR. LALOR'S PHOSPHODYNE OR VITAL ELIXIR.

Gives health, strength and energy. Purifies and cleanses the blood, clears the skin, &c. &c. Price Rs. 3-4.

DINNEFORD'S FLUID MAGNESIA.

It effectually corrects acidity and heartburn without injuring the coats of the stomach. Prevents the food of infants from turning sour and in all cases acts as an agreeable aperient peculiarly adapted for females.

Price per pint bottle Rs. 1.

LAMPHLOUGH'S PYRETIC SALINE.

Cures the worst forms of ordinary bilious headache in a few minutes. Price per bottle Rs. 2.

DR. LOCOCK'S PULMONIC WAFERS

For all disorders of the breath and Lungs. Price Re. 1-4.

D. MARSH,
Superintendent.

DUNN AND CO.,

Cabinet-makers, Upholsterers,

AND

BILLIARD TABLE MANUFACTURERS,

BY APPOINTMENT TO

HIS EXCELLENCY THE VICEROY AND GOVERNOR-GENERAL OF INDIA,
NOS. 46 & 47, BENTLEY STREET, CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds; large stock of both being always kept on hand.

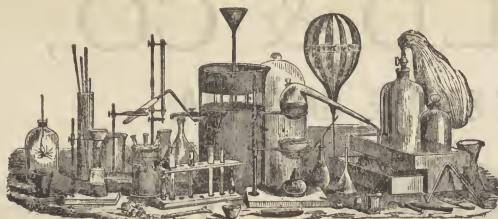
Estimates supplied on application.

"Damp Walls"

THE Patent Enamel Silicate Paint or the Petreifying liquid are effective remedies for these.

F. HARLEY & Co.

P. W. FLEURY & Co.,
BUILDERS, ENGINEERS.



FOR SALE.

Electric Light apparatus complete, worked with a battery of 40 to 50 cells from ... Rs. 300 to Rs. 450
Lime Light apparatus complete, with metal Gas Holder and cover retort ... 150
Oxy-Hydrogen Light apparatus with safety jets complete ... 200
Dissolving View Apparatus with *Electric Light*, by J. Duboseq of Paris complete ... 750
Photographic Slides of the principal cities, buildings, mountains, lakes &c., from Rs. 3 to Rs. 6 each.

Rhunkorff's Coils &c.

Induction Coil, giving a spark in air O. 2 of an inch, and working with great brilliancy all the small and medium size tubes ... 16 0
Ditto larger size, ditto with reversing break ... 24 0
Vacuum or Luminous tubes showing the most brilliant experiments that can be made by the Induction Coil Double U Tube ... 25 0
Medium Size Geissler's tubes in great variety from Rs. 3 to Rs. 10 each.
Small Vacuum Tubes at ... 2 0
Stanley's Microscope with sliding tubular body in mahogany case ... 5 0
Bunsen's Galvanic Battery, 9 inches, by 4 inches ... 7
Lime Cylinders for Oxy-Hydrogen Light at ... 0 8
Ditto per dozen at ... 4 0
Portable Gasometer complete ... 75 0

Single-wick Kerosine wall Lamps with American burners ... 2 8
Single-wick hand Kerosine Lamps with chimney fitted with Hinks' burner ... 1 8
Jardiniere Fountains at ... 20 0
Window Thermometers encased in glass ... 5
Pocket Thermometer ... 2
Hottz's Electrical Machine.
Hottz's improved Electrical Machine, complete ... Rs. 200
HIRE OF APPARATUS.
Magic Lanterns and *dissolving view apparatus*, with a first-class selection of subjects for exhibition let on hire.
Single Magic Lantern with 3 dozen assorted slides ... Rs. 6
Ditto with 6 dozen slides ... 9
Dissolving view Apparatus, with oil Light 6 dozen slides and Linen screen ... 12
Single Magic Lantern, with 6 dozen slides and Oxycalcium Light Gas Bag and Screen ... 16
Gas bag filled with Oxygen Gas ... 6
Ditto with Hydrogen Gas ... 3
Tables of *Scientific apparatus* Consisting of *Microscopes*, *Stereoscopes* and *Slides*, *Galvanic Machines*, *Magneto Electric Machines*, *Rhunkorff's Coils*, *Magnetic Engines*, *Model Steam Engines*, *Pneumatic Fountains*, *Bunsen Batteries*, *Geissler's tubes*, *Electric Bells*, *Hottz's Electrical Machine*, &c., &c., per day ... Rs. 25

AND
INSTRUMENT MAKERS.
No. 63, Dhurrumtilah Street
CALCUTTA.

SEEDS--PLANTS--SEEDS.

THE Pikeparah Nursery has received per Steamer *Indiana* a large consignment of vegetable and flower seeds which will be ready for distribution to the subscribers, and sale to the public, from the 1st of August next, at the following prices for July only: 40 sorts of American Vegetable seeds with 9 kinds of Cabbages, Cauliflowers, beet root, Radish-Turnip, Peas, Lettuce &c., &c., complete being ten kinds more than the last year, Rs. 5 per packet. 30 sorts of flower seeds, including German Asters, Heartsease, Cliauchus, Damperii, Double Poppy Pinks, Larkspur, Hollyhock, Geranium, Balsam, Double Portulana, &c., &c., Rs. 4 per packet.

Cauliflower seed saved from the very best flowers at Rs. 1 per tola

The prices will be increased from the 1st of August next, namely, Rs. 5 8 and 4 8 respectively, as the demand for seeds this year is much greater than the last 2 or 3 years.

List of plants furnished on application to the undersigned with one anna postage stamps.

No charge is to be made for packing &c., of the seeds, if the prices received in July.

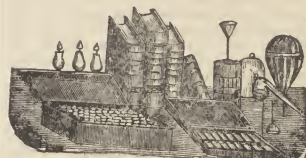
The following seeds, will also be sold at the same time with the others.

Sea Island or long Staple Cotton, at Rs. 7-8 per seer.

NITTO G. CHATTERJEE,
Proprietor, Pikeparah Nursery,
CALCUTTA, June 1877.

N. B.—Of the cauliflowers, those produced in our country and seeds saved from the biggest flowers are said to be the best.

MOST IMPORTANT BOOKS
America made 100th, 200th, 500th and 1000th dilution.



JUST ARRIVED

FROM MESSRS. BOERICKE & TAFEL
HOMOEOPATHIC CHEMISTS OF

AMERICA.
TERMS EASY—CASH.
To be had at
DATT'S



No. 312, CHITPORE ROAD, BURLTOLA, CALCUTTA.
N. B.—A discount, at the rate of 12½ per cent. is to be allowed to the purchasers of Books within the present month.

BURN & CO.

RANEENGUNGE Fire bricks, equal to the highest brands manufactured in Europe, 9 Rs. per 100.

Fire clay, 35 Rs. per Ton.

Glazed Stoneware, Drainage pipes of all sizes
BURN & Co.,
7, Hastings' Street, CALCUTTA.

Messrs. P. W. F. & Co. beg to call particular attention to the above, as the system of introduction of *Scientific Apparatus* at both Public and Private Societies is becoming popular, and we are enabled by the possession of a superior stock of suitable Instruments to provide our customers, with a quantity of first-class apparatus for scientific amusement, at a comparatively small charge for the above purpose.

"FOR THIS RELIEF MUCH THANKS."—Hamlet.



FOR INDIGESTION.

Trade Mark "PEPSEINE MIXTURE."

THE GREAT HEALER OF THE STOMACH is warranted to cure Dyspepsia, Indigestion, Heartburn, Wind, Acidity, Sickness, Head-ache, Giddiness, Pain between the Shoulders, Loss of Appetite, Jaundice, Redness in the Face, Palpitation, Nervousness, Pooriness of the Blood, Costiveness, and all Bilious Affections &c. Its effects are magical, as it quickly removes Wind and all undigested food from the Stomach, and supplies the quantity of gastric fluid necessary for perfect digestion. It is the best Pick-me-up.

Sold in Bottles, Re. 1-4 Cash by all Chemists and Medicine Vendors or sent to any part on receipt of 48 Stamps by

A. W. MASON.

15, Royal Street, CALCUTTA.



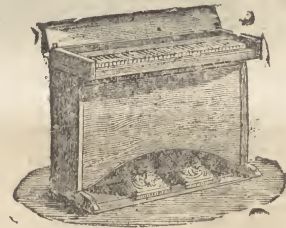
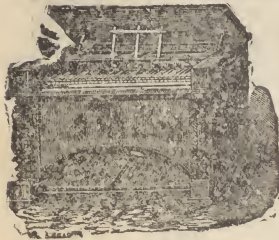
HOLLOWAY'S PILLS

Coughs, Colds, Influenza, and Sore Throats.

For curing diseases of the throat, chest, and lungs, these Pills have established for themselves a pre-eminently world-wide fame, as they purify the blood and regulate its circulation. Coughs, common colds, influenza, bronchitis, asthma, pleurisy, inflammation of the lungs, and even consumption in its early stages, are successfully treated with this medicine, particularly if Holloway's Ointment be well rubbed upon the chest and back night and morning.

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HARMONIUMS.

Harold and Co., call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description are always kept in Stock.

INDIAN TEAS WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, and which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEE- LING AND KANGRA VALLEY.

Flowery Orange Pekoe, per lb.	Rs 3 0
Flowery Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 13
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
Souchong, per lb.	" 1 3
Broken Souchong, per lb.	" 0 15
Special Quotations for boxes, from 10lbs. and upwards. Three Rs. only Nos. Right.	

TERMS—CASH WITH ORDER.

H. J. MEYERS & Co.

14 Government Place.

PROSSUNNA CHUNDRABOIRAJE'S DISPENSARY.

For the sale of Native Medicines and Drugs.

SOBHABAZAR CALCUTTA,

133, UPPER CHITPORE ROAD.

NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial

Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

Packing and Postage Ans. 6

DUDDROOKHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

Packing and Postage Ans. 6

INDRALUTTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial

Packing &c., Ans. 8

MUTTY LAUL GOOPTE,

Manager.

[ESTABLISHED A. D. 1833.]

H. C. GANGOOLY & CO.,
Stationers, Engravers, Printers, &c.
24, MANGOE LANE, CALCUTTA.

The following are few of the description of works undertaken and goods sold by us.—
ENGRAVING DEPARTMENT.

Zinc plate for marking cases, Office Seals Badges, Turban Badges, Door-plates, Seals for Indigo Cakes, Pouches for marking on metal utensils, Hammers with letters cut thereon, Brauding Irons, &c., Engraving on plated-ware, Gold, Silver, Ivory, valuable Stones, Wood &c. &c.

PRINTING DEPARTMENT.

Rent Dakilas, Mercantile Forms, Cards-visiting, Business, &c., Maps, Plans, executed from Letter and Lithographic Presses, Stamp- ing Monograms and Crests in colors, or Gold, Silver &c., Books, Pamphlets in English, Bengali and Nagree, &c.

STATIONERY DEPARTMENT.

Note and Letter Papers of various quality and sizes, Envelopes to match them, Writing and Printing Papers, Cards Visiting Business, Ball-programme, Invitations &c., Writing, Printing, Lithographic, Inks, Steel and Quill Pens, Holders, Inkstands, and many other requisites in stationery, fancy Note-papers and cards for wedding invites. Envelopes, &c.

CATALOGUES ON APPLICATION.

Terms cash or reference for payment in Calcutta.

BEST OIL.

	Per Imperial Gallon.
Raw Linseed Oil ...	Rs. 1 14
Boiled ditto ...	" 2 0
5-gallon Iron Drums, each ...	" 2 8
Guarantee drying within 24 hours.	
Cocunut Oil, per manud ...	Rs. 18 0
Castor Oil ...	" 14 0
1-md. Tin Canisters, each ...	" 0 12

BENGAL MILLS CO.

42, New China Bazar.

INFALIBL CHOLERA PILLS.

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as if by magic.

Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEA,

Missirpookhra, Benares.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) **W. R. LARMINE,**
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**
Bankpur.

I am requested by the Maharajah of Burdwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL E.** from,
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasm, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) **BIPIN BEHARI DUTT,**
Station Master, Doonraon.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,

Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parmeshwar Banerji,

Umbica Rajbatty, Kulna

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulove Sing Deb,

Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.

Kumar Kristna Gopal Mallara Rajhatai.

THE AMRITARASA.**A PANACEA FOR VARIOUS MALADIES.**

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amrita-rasa.

It has been experimentally proved and certified that this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Chest, and Heart diseases, of the Lungs, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery, Dropsy, chronic venereal disorders, Debility, Nervous complaints, Hysteria, female affections and other complicated diseases. It

gives strength to the system and changes all morbid secretions to a healthy state.

Price for a phial, is Rs. 5 8 0

Banghy postage " 1 4 0

Hem Chunder Banerjee,

Missirpookhra, Benares.

TRANSLATION OF VERNACULAR TESTIMONIALS.

I have bought your "Amrita-rasa" to the amount of Rs. 150. This is a very wonderful medicinal power to cure various intricate diseases. In cases of Colic pain (cool) Asthama, Consumption, Chronic Fever, Dyspepsia, Drisentry and Hysteria its efficacy has been fully observed.

Koylash Chunder Roymahasoy,

Zemindar and Hon'y. Magistrate;

Dehoorda Zillah Acheeshe.

Last Bysakh my wife was aid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,

Bahalram, Raingunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shusi Bhusun Hal'dar,

Deputy Magistrate of Mathabanga,

Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protab Narain Roy

Zemindar of Bansdiha.

By using your Amrita-rasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadour,

Chooramun in Malda.

Babu Motilal Lahory of the Sub-Division Dhubree and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barua Bahadour.

Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,

Secy. of Raima N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,

Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better. and I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,

Moheesrakha.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used

one phial of your Amrita-rasa, and is much better now. The fever is cured & the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions very without blood

Jogendra Chunder Basu.

Glutia Bazar, Hughly.

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amrita-rasa.

Ramanath Binerji,

Haripur, Zillah Dina, repore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e. a drink which prevents death) is really achieving what its name imports.

Shama Churn Mittra,

Deputy Post-master, Bansdiha.

My venerable father was suffering under fever, cough, and gonorrhoea from a long time. He used bottles of your valuable Amritarasa, (though he was unable to use it regularly), and his fever and cough are perfectly cured, and about 12 ainas of gonorrhoea are reduced. This last disease is of 15 years' standing.

Parmeshwar Mukerji,

Churamun, Zillah Malda.

QUICK! SAFE!! & SURE!!!**PAUL & CO.'S PROPRIETARY MEDICINES**

PREPARED AND SOLD ONLY BY PAUL & CO., DRUGGISTS.

No. 285-15, Bowbazar Street, Calcutta.

Prophylactic Mixture.

It is the only Specific that has ever been discovered for the rapid and radical cure of Malarious and Periodical Fevers, with Enlarged Spleen, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this universal Mixture produces the most desirable and marvellous effects in the constitution of the long Malarial-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the System, Price 1 Re. per Bottle.

Expectorating Drops.

A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumption, Hoarseness, and Difficulty of Breathing. It prevents Consumption, and consequently the rapid Prostration of the System, when it is administered upon the first stage of the disease. A dose of this, repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief. Price 1 Re. per Bottle.

Specific Mixture.

For the speedy, perfect, and permanent cure of Gonorrhoea, Gleet, and the Urthral Discharges. It is the safest and most effectual remedy ever discovered. Price 2 Rs. per Bottle.

Detersive Mixture.

An approved and excellent remedy for Rheumatism, Gout, Swellings, Poul Ulcers, Cutaneous and Mercurial Affections, and all the various diseases arising from a Depraved and Impure State of the Blood. By its influence the Appetite is revived, the Blood enriched and purified, and the Physical Strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

N.B.—Full directions accompany each Bottle. Mefull orders for these medicines accompanied with full remittance of price and packing charge are promptly attended to.

Drug of the best quality and genuine Patent Medicines are always available at the above address, at the cheapest rate possible.

India General Steam Navigation Company, Ltd.

SCHORNE KILBURN & Co., Managing Agents.

ASSAM LINE. NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Goolundo every Friday and leave Debroo'ghur downward every Saturday.



THE Str. "CHUNAR" will leave Calcutta for Assam, on Tuesday the 10th instant.

Cargo will be received at the Company's Godowns Nintollah Ghat, up till noon of Monday, the 9th.



THE Str. "RAJMEHAL" will leave Goolundo for Assam on Friday, the 19th instant.

Cargo will be received at the Company's Godowns No. 4, Fairlie Place, up till noon of Wednesday the 11th.

Goods forwarded to Goolundo for this vessel will be chargeable with Railway Freight from Calcutta to Goolundo, in addition to the regular Freight of this Company.

Passengers should leave for Goolundo by Train of Thursday, the 12th.

CACHAR LINE NOTICE. REGULAR FORTNIGHTLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every alternate Friday, and leave Cachar downward every alternate Sunday.



THE Str. "SUCCESS" will leave Calcutta for Cachar on Friday, the 13th instant.

Cargo will be received at the Company's Godowns Nintollah Ghat, up till noon of Thursday the 12th.

For further information regarding rates of Freight or passage money, apply to,
4, FAIRLIE PLACE,
Calcutta 5th July 1877. } G. J. SCOTT
Secretary.

Rivers Steam Navigation Co., "Limited."



The Steamer "BENGAL" will leave Calcutta for Assam on Tuesday 10th July.



The Steamer "PUNJAB" left Calcutta for Assam on the 26th on rent. She will leave Goolundo on the 6th proximo.

The following are the probable dates of her arrival at Stations on the Assam Line :-

UPWARDS.

Arrive at Serajunge on Saturday,	23rd June.
" Kallygunge, Sunday,	24th "
" Dooeree, Tuesday,	26th "
" Gowlparah, Wednesday,	27th "
" Gowhaty, Friday,	29th "
" Tezporo, Monday,	2nd July.

" Dhunsiri, Wednesday, 4th "

" Kokeela, Thursday, 5th "

" Desang, Friday, 6th "

" Debrooghur, Saturday, 7th "

DOWNWARDS.

Leave Debrooghur on Friday 13th July.

Arrive at Desang, 13th "

" Kokeela, Saturday, 14th "

" Dhunsiri, Sunday, 15th "

" Kallygunge, Monday, 16th "

" Gowhaty, Tuesday, 17th "

" Gowlparah, Thursday, 19th "

" Dooeree, Friday, 20th "

" Kallygunge, Saturday, 21st "

" Serajunge, Sunday, 22nd "

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Editorial Notes.

THERE are 60,000 Jews, we are told, in the Czar's army marching against the Turks. Jews marching for the protection of Christians "to defend the faith of Christ."!

MR. THOMAS SCOTT of Ramsgate, whose enterprising spirit, in publishing a prodigious number of liberal, and sometimes of radical theological tracts, is very well known, is now on the point of death. A large number of liberal theologians in England strongly sympathize with Mr. Scott.

THE *Christian Life*, a Unitarian journal, says that "the Brahmo movement in India is the John the Baptist of the Christ that is to be." Mr. Martineau in a letter, extracts from which were published in our last Sunday's issue, says "Your Theism is practically identical with my Christianity—being in fact the Religion of Jesus, in its essential spirit, carried into life." Mr. Martineau must, according to this avowal, be as far behind Christianity, as John the Baptist was behind Jesus. Does the Editor of the *Christian Life* really think so? If not, he must admit that both the Christianity of Dr. James Martineau, and the Theism of the Brahmo Samaj are much nearer to the Kingdom of Heaven, than he is usually disposed to believe.

WE publish elsewhere the obituary notice of Miss Carpenter published by the London *Daily News*. She was buried in Arno's Vale Cemetery where lies the tomb of Rajah Ram Mohan Roy. Every Native of India, who has been to England, has made a pilgrimage to that place. The following facts in relation to the death of Miss Carpenter we gather from a private letter :—"Last Friday, June 15, she

was found dead in her bed, having apparently passed away in sleep. There had been no previous illness, but she had for some years had a tendency to heart-disease. A sister of hers died with similar suddenness a few years ago. Her friends feel the stroke very much. What changes in Indian Association matters will result from her departure cannot be predicted as yet, and it will take time before we can at all lay out the future."

THE approaching Paris Exhibition presents a capital opportunity to merchants, traders, and manufacturers in India of bringing Indian art into the market of the whole civilized world. Such an opportunity, rare as it is, should not be lost. We understand that the space allotted to India in the Exhibition is considerable, and the site prominent, so that there can be no doubt that justice will be done to this great country, and Indian art will excite peculiar interest on the occasion. The Prince of Wales, who is President of the Royal Commission to represent the British Empire at the Exhibition, has consented to exhibit his splendid Indian collection, consisting chiefly of the valuable presents received during his Indian tour. This will be supplemented by an exhibition of raw material by the Government of India, for which arrangements on a large scale are already in progress. Private individuals are requested to contribute. All packages should be addressed to P Cunliffe Owen Esq., C. B., Secretary to Her Majesty's Commission for Paris Exhibition, Paris. Messrs. H. S. King and Company have been appointed Agents of the Commission for India.

THE Chinsura Charitable Society is doing good work of its kind. The object of the Society is to render assistance to those who are really distressed in the town of Chinsura, in the shape of monthly payments as well as donations. The income of the year, as shown in the report, a copy of which has been presented to us, amounted to Rs. 927 for the past year, and the expenditure has been only Rs. 505. We do not understand why so much money should be saved out of what is contributed

for charity by the public. Are we to think that the amount of distress in a large town like Hugly is not enough to exhaust the funds at the disposal of the Society, or that some individual distinguished by a genius for economy has been presiding over its affairs? If we have means, we should be thorough and liberal in our benevolence. We have said all this in no spirit to discourage the Chinsura Charitable Society, which is doing its work in a brave manner, but only to excite it to greater energy to spread the benefits of its noble work over a wider circle, and in a larger scale.

SOME idea of the popularity of Mr. Gladstone will be formed from the description given in an English paper of manner in which he was received in Birmingham. The great demonstration at Birmingham on Thursday seems to have been a most wonderful and unique affair. Fifty thousand people followed Mr. Gladstone through the streets, and half that number, at the very least, were crowded together to hear him in the great Dingley Hall, in which he spoke. The tall houses on both sides were alive with faces intent on seeing and cheering him, and even on the roofs were parties of spectators, as if the procession had been a royal one. The roaring cheers of the crowd, the wild waving of hats, and the tremendous clapping frightened the horses, which are said to have been continually rearing through a great part of the two miles' procession, and only in the last halfmile did the density of the crowd at all decrease. It is estimated that the number of the spectators on the route through which Mr. Gladstone passed must have been at least a quarter of a million, the artisans with paper caps on their heads, and their shirt-sleeves rolled up, constituting a very large proportion of the sight-seers. Probably no mere statesman has ever before met such a reception.

THE Russian Emperor is said to be subject to a peculiar melancholy. And the expression of this gloom never sat heavier on the features of the great monarch than on the eve of the war in which he has now embarked. The unexpected failure of the Russian

army, both in Asia and Europe can not be cheering to the spirits of a man who is said to be naturally averse to war. About the beginning of the last month, the Emperor's mood is thus described by the *Spectator*: The Emperor appears to be suffering from an increase in his habitual melancholy, or rather hypochondria. The most extensive and elaborate precautions have been taken to protect him from assassins, the Russian secret Police having been sent forward in hundreds, and a demand made on the Roumanian Government to allow them an unlimited right of arrest, a demand which was refused. An incident, too, which occurred on his arrival has probably increased his gloom. A Russian officer of Irregulars, who had entered Servia without leave, and had been dismissed the service in consequence, applied to his Majesty for pardon, and was refused. He immediately shot himself in the Czar's presence, partly, as we suppose, from despair, and partly as a sort of Oriental protest against injustice.

THE historical antipathy between the Sarogis and Hindus of Delhi is to give place to concord and brotherly love by the persuasions and pressure of official power. The Jains are to be allowed to form, and carry their annual procession through the streets of the imperial city, and there is to be no breaking of heads. So say and suppose our Anglo-Indian contemporaries. The Commissioner has so effectually lectured the representatives of both sects, that they have at once understood the grand duty of toleration, and the Hindus will molest the Sarogis no longer, nor will the heroic Jains, who are so anxious not to kill an ant, undertake to fracture the skulls of the rest of the population. We shall anxiously await the particulars of the Sarogi procession. It is an exceedingly wise step on the part of the authorities to have appointed a sufficiently large body of Police to quell any disturbance that may unexpectedly arise. So far as we can anticipate, some sort of misunderstanding is almost sure to take place, and a misunderstanding on these occasions means a standing fight. In spite of mutual compact and toleration Mohurram riots and *Holi* outrages have not been put a stop to anywhere in India, and it is difficult to believe that avowedly antagonistic sects, such as the Jains and Brahmans, whose bitter feuds have extended through centuries, can be brought by mere official persuasion to fraternize and help one another.

THE deposition of the Maharajah of Nathdwara, the chief priest of the Vaishnavas, in Rajputana, is a mystery. The Rana of

Udaipore has been quietly permitted by the British Government to take forcible possession of a Vaishnava shrine, whose desecration means grievous offence to the deepest religious feelings of one of the most powerful Hindu sects. True, this offence will be principally felt against the Udaipore State, but the action of the paramount power will, no doubt, cause a bitter feeling of disappointment. Apart from the political merits of the case, from an abstract moral and religious point of view, the Maharajah of Nathdwara will have the sympathy of every right-thinking man. Some of these Vaishnava Maharajahs do not live the most exemplary of lives, and extensive religious endowments here as well as in other countries have often proved to be a prolific source of evil. But nevertheless vested and established rights, to whomsoever they may belong, have to be recognized and protected; and if the rulers of other Native States are to act as Udaipore has acted, the Government of India will draw a nest of hornets about its ears, and a great deal more will have to be done with far less effect than will now be necessary to give relief to men whose grievances are as just as those of the Maharajah of Nathdwara seem to be.

DR. RAJENDRA LALA MITRA publishes his scheme for the rendering of European Scientific terms into the vernaculars of India in the form of a pamphlet. It is a minute recorded by Dr. Rajendra Lala in 1871 for the consideration of a committee appointed by the Government of Bengal to report on the best mode of providing text-books for the vernacular classes of the Medical College of Calcutta. It is now published "to attract the attention of the committee now sitting at Simla for the selection of text-books for schools, and for the translation of European Scientific and law books in the different vernaculars of India, and in the hope that the question may be satisfactorily settled by authority." The writer classifies all scientific terms in the following manner:—

In the first of these classes come those ordinary words of a language which are occasionally used as technical terms.

My second class of words are crude nouns and generic names of objects, such as *malt*, *yeast*, *rennet*, &c.

The third class may be designated as scientific crude names, such as *quinine*, *ipocaulon*, &c. The fourth class is formed of the scientific double names of plants and animals, as *Juncus arvensis*, *Coina bhakta*, &c., and these, like the preceding, may therefore be accepted as crude names.

The fifth class embraces a number of single words, each having a clear distinct etymological meaning, and are useful only as long as they can convey to the hearer or reader that meaning; and yet as they are used almost exclusively in science and art, they must be taken as purely technical.

The sixth class is formed of compound terms at least one, and in many cases every, member of which has an etymological meaning, which gives them their vitality, and which, it is absolutely necessary, should be understood in order that the name may convey to the hearer the nature of the object indicated.

And then he gives his rules of rendering them into the vernacular. He says:—

1st. That words of the first class be translated.

2nd. That words of the second class be translated and adapted, or improved when necessary.

3rd. That words of the third class be transliterated under strict rules.

4th. That words of the fourth class be transliterated uniformly under strict rules.

5th. That words of the fifth class be translated and adapted, or improved when necessary.

6th. That words of the sixth class be translated and improved when necessary, except those which are proper names of instruments, which should be transliterated.

7th. That a set of simple rules be prepared for the guidance of translators.

8th. That complete glossaries be prepared, giving the vernacular equivalents and transliterations.

We have to give our hearty thanks to the writer of the *Nava Barshiki*, or the Bengal Year Book, for a copy of that publication. This is the result of the first attempt ever made to supply the people of Bengal with a book of general information written in Bengali. It contains chapters on the following subjects:—The Origin of the Bengali Era or *Shal*; the making of yearly almanacs; Indians Principalities, and the forms of Government there; the Eleven Divisions of the British Empire; the Presidency of Madras; of Bombay; the Central Provinces; the Berars; the Punjab; the N. W. Provinces; the Presidency of Bengal; the Population of Bengal; the Independent States; the Tributary and Allied States; Education; Agriculture; Trade; Minerals; Railways; Roads; Post Offices; Telegraph Lines; Municipalities; Joint Stock Companies; Loan Offices; Annuity Funds; Life Insurance Offices; Savings Banks; Money Order Offices; Newspapers and Printing Presses; Political Associations; Social, and other kinds of useful institutions; Places that are worth seeing. And the book winds up with short sketches of the lives of some of our eminent living men. One of these sketches we have elsewhere noticed. Now the fullest amount of information on all these numerous subjects could not be expected in the compass of a single and hastily-written volume. But much that is useful is given. The book extends over 250 pages of pretty closely printed matter, and is priced two rupees. We hope it will be liberally patronized. The writer not only deserves our sympathy but our positive admiration for what he has accomplished within a short time, and his effort so far as Bengal is concerned, is altogether original. Of course, the book is not faultless, and many deficiencies might be easily pointed out. But the writer in a modest preface freely admits this, and disarms all hostile criticism. We are the more glad to welcome this publication as it is written by a Brahmo, and one whose hands are tolerably full with other kinds of patriotic work.

LIBERTY AND LOVE.

A CAREFUL analysis of the organization of our Church cannot fail to prove suggestive and instructive. The question which has often been pressed upon us is—Are the leading workers an independent body with neither scripture nor *guru* to govern them, or are they servants of a central power with no will of their own? Is the constitution of the Brahmo Somaj republican or despotic? Is it akin to Protestantism or Popery? Is a Brahmo free or a bondsman? There is only one way of approaching this problem with any hope of arriving at a definite solution. A tree is known by its fruits. The results which the peculiar constitution of our Church has achieved, the traits of character it has produced, will give evidence of the nature of that constitution far more faithfully than anything else can. Let us turn our attention chiefly to the missionary body, in whom these effects have been developed in a most marked manner. How do they think and speak and act? It is true that they have an acknowledged chief to whom they look for general instruction and guidance, and upon whom they may be said to depend in a great measure for their success in private as well as public life. But their allegiance is not spiritual vassalage, nor their loyalty servile flattery. Nay we may go the whole length of saying that their proceedings may be characterized as self-willed, though tempered by utilitarian dependence. In other words, each has a strong individuality and self-will, while in times of difficulty and want and whenever necessary, he seeks and vindicates spiritual guardianship. He cannot do without a leader, but his own peculiar tastes and ideas, his own distinctive individuality he will not surrender. He will not merge his individuality in the community, though he is willing to serve the latter according to his convictions and opportunities. On principle he is a republican, a free Protestant; but he would serve and obey for the sake of utility. Our missionary brethren, and in fact all workers connected with our mission, has been brought up in the school of liberty, under a leader who seldom interfered or gave direct injunctions, who always fostered and encouraged independence, though it assumed the form of recklessness. The result is, that they cannot work except when they are perfectly unfettered; they feel unhappy at the very thought of interference. Their religious independence they have carried even into their daily business; and in their establishment there is hardly one who is not his own master. Let an individual or a committee interfere, and

the whole machinery stops. There is considerable disunion, and when any two fall out neither would submit. Instead of a whole community falling into the groove of dull uniformity by following a single pattern and obeying one despotic authority, they have all grown differently, with diverse tastes and predilections and even with antagonistic ideas. All this, no doubt, indicates liberty of thought and action, which is all the more remarkable, because it dwells among men who are always working together and under the same leader. This system of discipline and work has been going on among us for many years. We have described it as it is. Its bright and dark features, its good and bad effects are apparent. We honor independence; we only wish it had less self-will and more regard for the community. LIBERTY AND LOVE,—let this be our motto.

BABU AKHOY KUMAR DUTT.

THE writer of *Nava Barshikee*, a name which he renders into the unimposing English title of the Bengal Year Book, gives sketches of some of the most eminent living men of Bengal. The idea is exceedingly good, and though for manifold and adequate reasons, the execution falls short of the object, we cannot but thank him sincerely and heartily for the information he has collected on this very interesting subject. The historical and biographical faculty has yet to be developed in the Hindu mind, and he that takes the initiative in this direction is a real benefactor of his country. If it had not been for the enterprising author of the *Nava Barshikee*, the facts collected from the subjects of the biography would, perhaps, have never been brought together, and no amount of labor in subsequent times could have given some of the details now furnished. It need not be said that Brahmos still cherish much reverence for Babu Akhoy Kumar Dutt. The facts of his early life cannot but be interesting. We are told that when he was seven years old he was placed under the tuition of an exceedingly irascible evil-tempered *Guru Mohashoy*, but the future leader of the Brahmo Somaj was so intelligent, gentle, and prudent that he never had to bear any harsh treatment from his cruel Mentor. He began to study Persian when he was eleven, and finding by chance a copy of *Physical Geography* in which the causes of rain, clouds, thunderstorms, &c., were explained, he was interested in the subject, and from this time forward felt a strong desire for the study of the higher branches of scientific knowledge. This little book also weakened his faith in the current Brahminical interpretation of the facts of nature.

Such was the beginning of the uncommon learning, and intellectual eminence which Akhoy Kumar subsequently attained. Though he tried to have a good English education it does not appear he had it. Babu Akhoy Kumar Dutt has never been known as an English scholar, though he understands enough English to have been able to gather materials for his celebrated essays from English treatises on scientific subjects. He began the study of Sanskrit when twenty years old, and acquired much proficiency in it. In the Bengali year 1761 he joined the Brahmo Somaj as a member of the *Tatwabodhini Sabha*, and four years later he became the Editor of the *Patrika* of that Society. How wonderfully the intellectual keenness and love of research, which for sixteen years nearly characterized this remarkable man, drove away a vast amount of error and superstition from the Brahmo Somaj, is known almost to every member of our Church. Babu Debendro Nath Tagore owes to a very great extent to Akhoy Babu his deliverance from the pantheism and errors of the *Vedas* and *Upanishads*. This fact should be widely known in justice to the latter. The negative, critical, and destructive part of the work of the Brahmo Somaj, thirty years ago, was principally done by him; without him the *Tatwabodhini Sabha* could not have done half the work it has performed; and but for the power of his pen, and boldness of his thought, the *Tatwabodhini Patrica* could never have reached the high and brilliant position which it once occupied. But he has done his work now; too much strain upon the powers of a mind not perhaps of the strongest calibre, brought on an incurable disease of the brain. And shattered in health, in heart, and in faith, these twenty-five years he has passed away, not to death, but to an obscurity worse than death, from which there is no hope of rising again. In a little garden-house at Bally, on the other side of the water, neatly and handsomely kept, he is watching the last embers of his once valuable life slowly going out. For all that he has done, our deep gratitude is due to him. For what he has not done, and could not do, no one has any right to blame him. And over the confusion of his faith and principle, the Brahmo Somaj, amidst its career of progress and spiritual fulness, can very well throw the veil of charity and oblivion. We can afford to regard him as an elder brother still whose race in life has been run, and who, though still with us in this world, will find in a better life the peace and the truth he has not found in this.

THEISM AND PANTHEISM IN ENGLAND.

With great pleasure we make room for the following communication from Mr. Voysey, who, our readers know, represents the cause of Theism in London. We are sorry, however, that the remarks made by him in a private letter, extracted in these columns, have necessitated an explanation. His views on Pantheism and other matters were so interesting that we could not resist the temptation of quoting them. Mr. Voysey writes: "Sir,—In the *Indian Mirror* of the 1st April, you were so good as to insert an extract from a private letter of mine in which I made some remarks on Mr. M. D. Conway which, though substantially true, do not give an adequate notion of his theological position. He has just published a new volume of essays, entitled *Idols and Ideals*, of which it is not too much to say that it is brilliant with passages of fine thought eloquently expressed. Sympathizing as he does with Mr. Matthew Arnold, his whole stand-point is far, indeed, from that of the Theist, but in calling him a *Pantheist*, it is needful to add that he is far removed from that school of Pantheists which makes little of distinctions between right and wrong, and that he thinks God is known only as that evolutionary moral force which is ever raising the world to the better.

"He does not profess to know, whereas the ordinary Pantheist does so profess—Mr. Conway does not even claim to have a belief as to how God is related to Nature—to the visible universe; and I confess this is precisely my own intellectual position. I have always maintained the impossibility of our understanding the Divine Nature, and His relation to the phenomenal world. I consider all such speculations as not merely fruitless, but having a tendency to dull the soul, and to paralyse faith. And when we come to Mr. Conway's discourse on anthropomorphism, we again find ourselves in his company for some distance of the road which he travels. We cannot but condemn as he does, the rude conceptions of God as a person, which have hitherto prevailed. Moreover we endorse his opinion that every personalization of the Deity must be defective. Here, however, is the limit of our agreement with him. We feel and know by experience that there is a response from God Himself to the soul's earnest cry. By figure of speech we say He hears and answers, knows and loves us. These terms are anthropomorphic, but we have none other to use to express a certainty of our experience, a fact of our life as indisputable as the act of respiration.

"The very weakest part of Mr. Conway's book is that on pp. 132, 133 wherein he

argues against the idea that God has Intelligence, Consciousness, and Love. In order to secure his conclusion he has to limit the senses of these terms (as I think, unjustifiable) and to affirm that we can only conceive of them under those limitations. For example, he says:—

"(Shall we say, "God loves us?" Love, in that sense, is a human attribute; it represents the longing of a limited nature for something it lacks; or the craving to another needed for its own completeness."

"No one knows better than Mr. Conway, that this definition of Love is most partial and defective. The mere affection he bears for his friend is higher and nobler than that: how much more so is the love he feels for his wife and child.

"We do not drag down God to our poor level and say His Love is no better than ours; but surely our Love at its highest and best is a fit emblem of what He must be who blessed the world with human affection.

"Love, at its highest, is not the desire for an unattained God; but the desire to confer the highest good on others. True love is absolutely unselfish. Yet even on the low ground, taken by Mr. Conway in this passage, it is not impossible that the desire for completeness, the longing for something to bestow love upon, may have been at the root of all so-called Creation. There is nothing ignoble in such a desire. The God idea can only be expelled by proving that every form of it is a dishonor to the Deity. So long as the conception retains our homage, so long it will reign in man's heart. I must add, however, my warmest tribute to the very high gifts which Mr. Conway has laid at the feet of his favorite theme. He has acquired very large and varied culture, possessing at once a clear and vigorous intellect and a warm heart, he throws a glow over every subject which he illustrates. So far as he goes theologically our intellect must assent; but he is either unwilling or unable to comprehend personal religion, or to enter into what we mean by communion with God. Who can wonder at this after a life-long paralysis of soul caused by the fatal influence of an orthodox training? I am glad to find from this new volume of Mr. Conway's that he is less of a political iconoclast than some of his friends had reported him to be. Differ from him as we may on the very vitals of religion, I, for one, should deeply regret his removal from London, and shall not cease to read with grateful appreciation every contribution to the intellectual banquet of the age with which he may favor us.

I am Sir, very sincerely yours,
DULWICH,
The 7th June, 1877. }
CHARLES VOYSEY."

Devotional.

SPEAK, Lord, speak in thy sweet and holy accents, such as no man can utter—let the whole world be quiet, do thou alone speak. Thy words are to me the highest, holiest revelation, all that is good, and tender, and pure. Let nothing bar my approach to thee, and no respect for man check the free flow of my feelings and prayers in thy presence. Why should I speak as men command me, and not as thou dost wish, as the simple, and the poor, and the sorrowful may give utterance to their mind when thou art near?

DOST thou not live in my house as my Father, and my Guardian? Why, then, should I fear? Because I am poor, thou didst never refuse me food; because I am homeless, thou didst never refuse me shelter; because I am friendless, thou didst never refuse me thy love. Thou hast housed me, and fed me, and befriended me, as a Father might do to his son. Lord, I cannot be ungrateful to thee, I cannot be unfaithful to thee. Let me serve thee, therefore, to my life's end. Let me hope in thee, trust in thee, look up to thee, and bend my head to thy decrees.

WHEN absorbed in the work of the world, heaven seems to me very far off. But when, O God, I find thy children assembled in heartfelt devotion, heavenly scenes are close at hand. There I see the spirits of the good and great sitting close to thy devotees, there is no sin, no sorrow at that place. In prayer only we approach very near to thee. Bless us, therefore, that we may pray to thee always, and that thy name may ever bring sweet and holiness close to our doors. With brethren, with sisters, let us always assemble in prayer, for then only can we bring heaven on earth.

BE thou sufficient for the needs of my heart O God of holiness and truth. What space can there be left for sorrow, or for desire, when thy blessedness fills a man's inward being? If thy love sufficeth for the whole universe, will it not be enough for me? My Father, the faith that thou art compensates for all the falsehood of carnal life, and its relations. Thou lovest me. Does not that fill up the loss of all friends and relatives? Lord, thou art glorious and powerful in thy righteousness, and though I be but a hollow sinner, I cry and say that thy grace is sufficient for me.

YES, O my God, in the good garden of humanity thou didst give man to taste all other kinds of fruits, but only forbade the fruit of knowledge. Knowledge is fair, knowledge is divine, but there is a forbidden ground, in which true wisdom is blindness. In the awful crisis of life, thou dost bind a man's eyes with thine own hands, lest in beholding his danger, he cease to live. In faith let us shut my eyes sometimes, and neither question nor wish to satisfy my curiosity as to what thou dost com-

maud me to do. I pray to thee let me first live over the difficulty, first save me, and then if it please thee, let me understand the ways through which thou hast led me to salvation

The Brahmo Somaj.

GREATER spirit and discipline seem to be infused into the whole organization of the Brahmo Somaj by degrees. The Missionaries have to submit daily reports of their doings to the Missionary Conference which has been re-established. A week day service has been introduced into the Brahmo Mandir. A short evening service and Sankirta will be held at the Bharat Asram every evening. It is to be hoped that by these measures the Somaj will recover from the lethargy into which it has fallen.

We are sincerely grieved to learn that a little daughter of Babu Shiva Nath Shastri, fell out of a verandah at Monghyr, and soon after died. We offer our condolences to our brother.

A CORRESPONDENT signing himself S. C. S., writes in contradiction to the letter signed G. M. G. that appeared last Sunday criticising the present state of things in the Brahmo Somaj written by another correspondent.

MISS CARPENTER in her "Last Tour to India" says:—"There is a Brahmo Somaj established in Hyderabad. I was present at the worship. Some of these gentlemen have for many years been in the habit of regularly delivering on Sundays an address at the goal to the prisoners. This was first commenced by Mr. Abaji Modak when officially resident here. He founded the Brahmo Somaj, and inspired by a desire to help his unfortunate fellow-countrymen, applied for permission to visit the goal weekly to give some simple religious and moral instructions to the prisoners. The gaoler assured me of the value to these unfortunate men of these services. I was present with great interest, on one occasion, and it was very gratifying to see these 700 prisoners of different castes, and races, and religions, seated in order in clean dresses, on Sunday morning listening to the words of wisdom and kindness addressed to them by their educated countryman."

A MEETING of the Executive Committee of the *Pratinidhi Sabha* (Brahmo Representative Society) was held on Wednesday last at the house of our minister—present Babus Keshub Chunner Sen, Uma Nath Gupta, Durga Mohan Dass, Troilucko Nath Sanyal, Guru Charan Mohalanoobis, Kanti Chunder Mitter, Sasipada Bannerji, and Ananda Mohan Bose. It was resolved at the meeting that letters should be addressed to all the Brahmo Somajes, sending them copies of the rules as passed at the General Meeting, held on the 19th of May, and asking them to appoint representatives in accordance with those rules in cases in which this had not been already done. It was also resolved to make efforts to collect necessary funds for carrying on the objects of the *Pratinidhi Sabha*. Babu Troilucko Nath Sanyal suggested that an endeavour might be made to raise some money by means of a series of lectures, or by publishing some works relating to the Brahmo Somaj. The members present undertook to communicate with the different Somajes, which they represented, on all matters connected with the *Pratinidhi Sabha*. Such of our friends in the Mofussils as may have been disquieted by rumours that there was some misunderstanding with respect to the working of the *Pratinidhi Sabha*, will be glad to learn that there is no ground for any such apprehension. Throughout the proceedings there was manifested perfect harmony amongst all the members, and a cordial desire to promote the interests of the *Sabha*. We are told that several Brahmo gentlemen have already subscribed to the extent of their one month's pay in furtherance of the objects of the *Pratinidhi Sabha*.

Correspondence.

THE SAMADARS.

To the Editor of the *Indian Mirror*.

SIR,—Is there no one in the Brahmo Somaj except yourself, and the Editor of the *Dharmatata*, to raise a breath of condemnation against the pernicious articles that appear now and then in the *Samadars*? It may be harmless, say sometimes noble, to refrain from speaking a word against personal attacks. But to remain silent when one's principles are attacked, when the prayer he offers to his God are held up to ridicule, when the language proceeding from his heart is treated with mockery and contempt, when his mode of worship is caricatured, does not argue a noble spirit of forgiveness, but simply moral cowardice of the meanest type, and a heart at once cold and apathetic—a heart dead to all noble sentiments. Babu Shiva Nath Shastri has written a long correspondence defending himself and condemning you for the strong language used against him and his coadjutors. But if indignation is not to be shown under such circumstances, I ask where is it to be shown at all? Would the Babu or his associates like their own prayers or modes of worship to be held up to ridicule in any public journal? I doubt whether they would. The Babu says he has nothing to do with such articles, his own sentiments do not always agree with the opinions entertained by his contributors; he pretends simply to be a promoter of liberal thoughts. Liberal thoughts no doubt! A dose or two of such liberal thought, and see what effect it produces on our young men, on whose hearts sceptical sentiments are already taking a fast hold from various other sources. Better a Christian Missionary, or a Hindu with his simple faith than such promoters of liberal thought. By giving place to such articles in his journal, is not the Babu helping the dissemination of the pernicious thoughts contained in them? What matters if he himself holds different opinions? If the so-called liberal thoughts, of which he calls himself the mere promoter, make any injurious impression on the minds of our young men, a large share of our thanks will, no doubt, be due to him.

The 14th July 1877.

Yours &c,
A. B. C.

TRUE PRUDENCE.

To the Editor of the *Indian Mirror*.

SIR,—Whatever credit the world may give to a religious man they will never give him credit for prudence. They set him down as a foolish man who disregards his own affairs. But the world is wrong in thus laying the charge of imprudence at the door of religious men. For what is prudence? It is that foresight which desists evils at a distance and provides against them. Now, the foresight which a religious man uses and the provision which he makes, cast into shade the wisest plan of the most prudent man of the world. The religious man builds his fort on the rock, but the worldly man builds his on the treacherous sand which gives way in no time; the former lays his treasures in heaven, the latter lays his in the world which to-day is and to-morrow is not; the one makes his friendship with God who changes not and who can and does help him in all the vicissitudes of life, but the other has for his friend a weak man, ever changeable and as helpless as himself. The worldly man has no provision against death and thousand evils which befall a man and which no amount of human foresight can avoid; but the religious man has his faith which sees good in every incident that befalls him.

"Man's caution often into danger turns,"
"And his guards falling crush him to death."

Yours &c,
R. M. B.

Local.

THE Bengali "cannot congratulate the Finance Minister on the success of the Loan operations which closed on last Monday. Although the

market was abundantly supplied with money, and the Bank of Bengal rate of interest was only 5 per cent., and 4 per cents. were at 98 to 98½, the minimum rate of accepted tenders was so low as Rs. 95-4, and the average rate only a trifle higher, being only 96-7-2. The result is that Government will get Rs. 2,41,13,000 in cash by this loan of 2½ crores. The rates for Government Securities have declined after the closing of the Loan."

WILLIAM JONES, a young East Indian, stands charged, at the instance of the District Charitable Society authorities, with forging the signatures of some Calcutta clergymen.

THE number of animals slaughtered for the supply of the Calcutta markets has been steadily increasing each month. In April 16,983 animals were killed, in May 17,927, and in June 18,691. The increase was principally amongst second-class cows.

MAJOR FOX, Acting Deputy Paymaster, on his return from tour next week, is expected to take charge of the Pay Office, vice Captain Thomas, who has gone on leave.

THE Archbishop of Canterbury has conferred the degree of Doctor in Divinity on the Rev. John William Core, for the eminent services rendered by him in his capacity as Principal of Bishop's College, Calcutta.

At the invitation of Mr. and Mrs. A. M. Bose, there was at their residence, No. 11 South Circular Road, a very interesting gathering of Hindu ladies on the evening of the 10th instant to do honour to the memory of the late Miss Mary Carpenter. There were also a few gentlemen present on the occasion, but it was a pleasant and interesting sight to find that the whole business of the meeting was conducted by the ladies themselves.

After Mrs. M. Ghose had been voted to the chair Mrs. A. M. Bose explained, in a few appropriate remarks, the object of the meeting. A few letters which had been received by Mrs. A. M. Bose from ladies unable to attend the meeting, but fully sympathising with its object were read, and she then proceeded to read an account which she had written of the life and works of the deceased lady, describing her labours in connection with Reformatory Schools and improved prison discipline, and her work in India. The account was, indeed, very interesting, and the concluding portion of it most touching. Her comparison of the far-reaching philanthropy of an English lady with the waters of a running stream which is not confined to the place of its origin, but as it moves on through far and distant lands, satisfies the thirst of many people and by its continuous outpourings fertilizes many places, and the philanthropy of an Indian lady with the waters of the pond which does good to those only who are close by, was most appropriate and beautiful. She exhorted her countrywomen to follow the noble example of that good lady whose memory they had there assembled to honor, and impress upon them that this would be the most fitting way of commemorating her noble name.

The following resolutions were then passed:—
1. The meeting wishes to place on record the feeling of grief with which the women of this country have heard the news of the sudden death of Miss Carpenter, and to convey to her friends in England their sincere sympathy with them in this sad loss. The educated women of India owe a deep debt of gratitude to Miss Carpenter for her indefatigable exertions on behalf of Indian women, for the bright example which she has presented, in her life, of noble and disinterested self-sacrifice for the welfare of others, and for that far-reaching philanthropy which induced her on four different occasions to undertake the arduous task of a personal visit to India.

Proposed by Mrs. A. M. Bose, and seconded by Miss Sarala Datta.

II. That an endeavour be made to perpetuate the name of Miss Carpenter by means of some lasting memorial, and a committee composed of the following ladies be formed, with power to add to their number, in order to raise the necessary funds for this purpose:—

Mrs. M. Ghose	Miss Radharani Lahiri
Mrs. P. C. Mazumdar	Miss Sarala Dass
Mrs. B. M. Das	Miss Kadombini Bose
Mrs. A. P. Bannerjee	

III. That, with a view to make better known, amongst the people of the country, and particularly amongst women, the good works and noble purposes which Miss Carpenter carried out in her life, a biography of that eminent lady be published in the Bengali language.

Towards the conclusion of the meeting, at the request of Mr. A. M. Bose, Mr. P. C. Mazumdar made an interesting and impressive speech, giving an account from his personal knowledge of Miss Carpenter's work and influence in England. He also suggested that the account of Miss Carpenter's life, which had been read at the meeting by Mrs. Bose should be published as soon as possible. The meeting broke up with thanks to the chair, and after the distribution amongst all present of a number of excellent likenesses of Miss Carpenter, presented by Mr. S. P. Bannerjee

DOMESTIC OCCURRENCE.

BIRTH.

SINGHA.—At Calcutta, on Friday, the 13th July, 1877 (30th Ashar 1334) the wife of Babu Ram Chandra Singha of a daughter, 4th child.

MARRIAGE.

GUPTA—SEN.—On Sunday last, the 8th July, 1877, corresponding with the 25th Ashar 1284, B. E., at No. 9, Rutnan Mistri's Lane, Puttoldang, Babu Nagendranath Gupta, eldest son of Babu Chuney Lal Gupta of Chasadhapa Para, Jorasanko, Head Assistant, Bengal secretariat, to Srimiti Sarat Kumari Devi, Second daughter of Babu Jodu Nath Sen.

Latest News.

—The Duke of Edinburgh will shortly join the Duchess of Edinburgh at St. Petersburg.

—The Duke of Argyll has addressed the following letter to the *Times*:—"Sir,—In the report of my speech last night I am represented as having said that 'since the war with Cabul some terrible mistakes had been made in the Government of India, which in their results went at one time very near to shake the power of the British Government in India.' Will you allow me to explain that I said this of the policy which led to the Cabul war itself, and not of any which have been done subsequent to that war? May I add that what I said of reticence not being conspicuous at present in India referred to the Viceroy himself, and not his Counsellors?"

—The present vacancy in the Political and Secret Department of the India Office will be filled up after the manner of the Foreign Office clerkships, by "competition filtered by nomination." Eight or nine candidates will be examined shortly for the post.

—The "profound" interest taken by the House of Commons in the affairs of India, was illustrated on the night the Indian Budget was introduced into the House of Commons by Lord George Hamilton, when the attendance was at one time reduced to two members. When the representative of Orkney rose to address the House there was but one member in his place. The attendance was subsequently raised to four, and then Mr. Hamond, one of the members for Newcastle-on-Tyne, called attention to the fact that there was not a quorum. The customary alarm was then sounded, and after the usual period had elapsed and members had been collected from the library, tea-room, &c., the Speaker counted and thirty-nine were found to be in their places. These,

with the Speaker himself, were sufficient to "make a House," but very few remained to hear the speech that was thus unexpectedly interrupted.

—The first marriage of a Chinaman under the civil law took place on the 7th, at Hong Kong, and caused quite a commotion. The bridegroom is the son of Mr. Chun Tal Kwong, Translator and Clerk in the Supreme Court. The bride and the bridegroom appeared before the Marriage Registrar in their nuptial costumes, that of the former being a suit of Mandarin dress, while that of the latter consisted of the usual red robe, and the head-dress resembling a crown with strings of beads hanging down over the face. After the ceremony had been gone through, the lady, contrary to the illiterateness of Chinese females, signed her name in good legible Chinese characters.

—Besides Babu Purno Chandra Sen, Okhoy Kumar Rudra and Rais Uddin Ahmed, Babu Jogendra Nath Sircar and Mr. Toki Hoshi, a Japanese, have been called to the Bar.

—A MEMORIAL, signed by a hundred and twenty-four Madras Civilians, against Lord Lytton's late order on the subject of memorials, has been forwarded to the Secretary of State by the Madras Government. It is said to be temperately worded, but strongly argued.

—MR. R. W. LODWICK, Accountant-General, Madras, now on leave in England, has sent in his resignation of the Civil Service.

—The India Office has ordered all members of the Madras Civil Service at home on leave to return to their Presidency immediately.

—The Russian officers who recently arrived at Toheran have reviewed the Persian troops, and will shortly leave for Krasnovodsk.

—His EXCELLENCY Nubar Pasha has arrived in London.

—The Maharajah of Burdwan has forwarded to the Lord Mayor a draft for 20*l*. as a subscription in aid of the wives and relatives of the men who suffered in the recent mining disaster, and promises to remit a similar amount next mail "for the use of the brave men who so grandly and heroically risked their lives in the rescue of their unfortunate comrades."

—The Envoy sent by the Sultan to the Emperor of Morocco to request the despatch of a Moorish contingent has been received with great honors, but the reply of the Emperor is not yet known.

—ABDUL MERIK KHAN, the Hereditary Prince of Bokhara, has arrived at Constantinople and submitted to the Sultan a plan of attack against Russia, and also a scheme for enlisting Mussulman Volunteers.

—The Sultan has sent an Agent, an Englishman, to Afghanistan.

—MR. LAING gave notice, in the House of Commons, on June 22, of his intention to ask the Under-Secretary of State for Foreign Affairs, on Monday, June 25, whether he can give the House any information confirming or contradicting a statement of the correspondent of the *Daily Telegraph* at Erzeroum to the effect that in the recent battle near Delibaba, Sir Arnold Kemball was in such a prominent position with the Turkish army as to have been mistaken for a general acting with their forces, and to have only escaped the pursuit of the Cossacks by the fleetness of his horse.

—The *Cologne Gazette* says:—"The secret of the English policy is the consciousness of England's military weakness. Since the time that the English were obliged to play so subordinate a role in the Crimea, they eschew every war, at least in Europe. They cannot decide themselves to introduce general military service, and their volunteers may not be despised in case of an invasion of the happy island, but for a foreign war they do not enter into consideration. Part of their enlisted army the English want to keep for their British Empire, and there remain only 40,000 men available if they commenced a war on the Continent. With this there is little to be done now-a-days, and if, through the use of torpedoes, the supremacy of the English fleet became questionable, England would sink before the rising generation disappears, to the level of

a Power of the second rank. England is for the present not to be counted on, and whether extraordinary events will be able to supply the wanting Chatham and Palmerstons we must wait to see."

—The London correspondent of the *Bombay Gazette* says:—"The Government, I hear, intend to ask for a vote of three millions, in order to cover the cost of the military preparations of the past few months, and to give them a slight margin to continue those preparations on a large scale. I learn that, at Wednesday's meeting of the Cabinet, Lord Beaconsfield protested very strongly against the policy of Lord Salisbury, and by a narrow majority carried his colleagues with him in a determination to keep Russia out of Constantinople. The extended preparations will be with that object."

—The English papers announce the death of Major-General A. E. Osborn and of Lieutenant-Colonel H. A. Prinsep, both old Indian officers.

—The *Whitehall Review* says:—"Colonel Valentine Baker has brought out a scheme for the re-organisation of the Bashi-Bazouks with Indian officers, and that some of the most prominent soldiers in the local army and staff corps have intimated their readiness to accept employment with the Bashis, one or two professing themselves prepared to organise regiments in India, if required."

—The Emperor of Russia has written to M. Katkoff, the Editor of the *Moscow Gazette*, assuring the journalist of his favor, and informing him that he has appointed Mde. Katkoff, his daughter, Lady-in-Waiting to the Empress.

—The Syndicate of the University of Bombay have added French to the list of second languages for the matriculation examination.

—In the "All About" letter of the Allahabad paper it is stated that Mr. Christopher Denison, formerly Collector of Mirzapore, but now better known as Mr. Beckett Denison, M. P., has obtained the style and title of Mr. Denison "of tiger celebrity" in virtue of a tigerskin he presented to the Indian Museum at South Kensington. Some have honors thrust upon them.

—The Duke of Argyll in asking a question, in the House of Lords, of the Marquis of Salisbury as to the relations of the Government of India with the Amir of Cabul, pointedly said:—"Perhaps it might be said that among the many qualities of the Viceroy of India reticence was not the most remarkable; and an eminent member of his Government the other day in making a Budget speech, alluded to the question of foreign policy in a manner which gave rise to very serious speculation and alarm." Lord Salisbury said in reply:—"I am bound to concur entirely with the noble Duke as to the singular difficulty which is placed in the way of the Indian Government by the curious talkativeness of the English officials in India. I do not for a moment mean to include all Indian officials in that censure, but there are, no doubt, some who talk about the public business of the Government to their friends. I think that matters are mending in that respect, and that, on the whole, the Governments of India are learning the necessity of imposing greater reticence on the part of those they employ in public matters."

POSTAL NOTICES.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer *Africa*, will be closed at the General Post Office, on Monday, the 16th July, 1877, at 7 P. M.

The next Overland Mail, via Bombay, will close at the General Post Office on Tuesday, the 17th July, 1877.

2. Book post and pattern packets must be posted on the 16th July, 1877.
N. B.—The Letter Box will close at 7 P. M. precisely, after which hour Overland letters, fully prepaid and bearing an extra postage stamp of two (2) annas on each cover, will be received up to 7-30 P. M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P. M.

Mails for the Straits and Hongkong, for transmission per Steamers *Argyll* and *Japan*, will be closed at the General Post Office on Wednesday, the 18th July, 1877, at 7 P. M.

Literary and Scientific.

SUBMARINE VOLCANOES.—It is a curious thing to find a wreck due, not to the ship striking a rock, but to a rock striking the ship, yet this is what seems to have happened in the case of the iron screw steamer *Knight Templar*, which, on February 23, off the Gulf of Tunis, seems to have been struck by a rock from a submarine volcano, while in 1,000 fathoms of water at a distance of ten miles from the nearest known group of rocks. The shock was accompanied by a rumbling noise and by a seething of the sea into white foam all round the ship, and though the ship was not stopped in her course, she soon began to fill, and had to be steered to the island of Galita, where the Captain ran her on shore in a shallow place, which he accomplished within four hours of the submarine shock. When examined by divers, and subsequently in dock in Malta, it appeared that at a distance of about fifteen feet from the stem of the vessel some nine or ten feet had been torn out of her by something which crossed her course at right angles, and the ship had also been struck in a similar way on the after-part from the same direction, and a good part of her keel twisted. Mr. William Coppin, ex-Surveyor to the Board of Trade, who gives us this account at length in Monday's *Times*, is evidently quite satisfied that a rock driven through the sea by a submarine volcano had struck and wrecked the ship. It is hard for the sailors that at the very time when man is contriving such frightful torpedoes for their destruction, the earth herself should begin exploding natural torpedoes upon them, without even the warning of a declaration of war.

HOW TO DESTROY GERMS OF INFECTIOUS GROWTHS.—At the last meeting of the Royal Society, Professor Tyndall read an interesting paper in connection with the subject spontaneous generation, in which he showed that repeated heatings for a short time destroy the living germs from which infectious growths proceed much more effectually than any continuous heating for a long time, even though that time should be much longer than all the shorter periods added together. His view is that living germs exist in all stages of growth, in some of which they are hard and insensible to heat, in others plastic and instantaneously destroyed by heat, and he thinks that by repeating the heating process very often, the heat catches the different germs in all their stages, while if only one heating take place, even though it last for many hours, some of the germs may live through it, owing to their not having reached the stage of development in which they are destroyed by heat. Another way of destroying the vitality of these germs is to deprive them completely of air by the use of the Sprengel pump, after five or six hours' exposure to which they will be rendered permanently barren. Probably Dr. Bastian may find that this discovery of Professor Tyndall's accounts for some of the seeming successes which he has achieved in producing life out of tubes previously raised

to a very high temperature, and sustained at that temperature for many hours.

MR. SERJEANT COX has in the press "A Monograph on Sleep and Dream, their Physiology and Psychology."

THE Italian Society of Sciences, or "the Society of Forty," has awarded to Sir William Thomson, of Glasgow, the Matteucci Prize for the investigator who has contributed most to the advancement of science during past year.

MAJOR OSBORN has nearly finished printing the second volume of his work, "Islam under the Arabs." In this volume the author traces the various efforts made within the pale of Islam to modify the tenets of Mahomedanism as embodied in the "Traditions," and endeavours to show that all such efforts have been entirely unsuccessful.

It is proposed, owing to the want of room in existing training colleges for mistresses, to erect a new training college, and arrangements are being made jointly by the National Society and the Christian Knowledge Society for the purpose. It is proposed that the standing committees of the two societies be jointly and equally responsible for the cost of maintenance, the management of the college being delegated to a governing body.

THE Congress for the Exploration and Civilization of Africa met on the 20th ultimo, at Brussels, the King presiding, with the object of discussing the creation in Africa of a first station for the aid of explorers. It appears that the enterprise is already in possession of sufficient means to organize the first expedition.

THE editorship of the *Economist*, which has not been filled up since the death of Mr. Walter Bagehot, has now been jointly undertaken by Mr. Lathbury and Mr. Inglis Palgrave.

THE A. to F. portion of the Madras Section of the *Imperial Gazetteer of India* has just been completed by Mr. Lewis McIver, C. S., and has been despatched to England for revision by Dr. W. W. Hunter. It contains two hundred and fifty notices.

Cleanings.

TROUBLES AND ACCIDENTS.

IN all troubles and sadder accidents let us take sanctuary in religion, and by innocence cast out anchors for our souls to keep them from shipwreck, though they be not kept from storm. For what philosophy shall comfort a villain that is haled to the rack for murdering his prince, or that is broken upon the wheel for sacrilege? His cup is full of pure and unmingled sorrow, his body is rent with torment, his name with ignominy, his soul with shame and sorrow, which are to last eternally. But when a man suffers in a good cause or is afflicted and yet walks not perversely with his God,

then St. Paul's character is engraved in the forehead of our fortune; "we are troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. And who is he that will harm you, if ye be followers of that which is good?" For, indeed, everything in the world is indifferent but sin, and all the scorplings of the sun are very tolerable in respect of the burnings of a fever or a calenture. The greatest evils are from within us; and from ourselves, also, we must look for our greatest good, for God is the fountain of it, but reaches it to us by our own hands; and when all things look sadly round about us, then only we shall find how excellent a fortune it is to have God to our friend and of all friendships, that only is created to support us in our needs; for it is that turns an ague into a fever and a fever to the plague, fear into despair, anger into rage, and loss into madness, and sorrow to amazement and confusion. But if either we were innocent or else by the sadness are made penitent, we are put to school or into the theatre either to learn how, or else actually to combat for a crown; the accident may serve an end of mercy, but is not a messenger of wrath.

Jeremy Taylor.

DYING.

PASSING out of the shadow
Into a purer light,
Stepping behind the curtain,
Getting a clearer sight,

Laying aside a burden,
This weary, mortal coil,
Done with the world's vexations,
Done with its tears and toil;

Tired of all ear-his playthings,
Heart-sick and ready to sleep,
Ready to bid our friends farewell,
Wondering why they weep,—

Passing out of the shadow,
Into eternal day,
Why do we call it dying,
This sweet going away?

Christian Register.

Miscellaneous.

THE following is the description of th Chinese Hell:—It is situated at the bottom of the great ocean north of the Wuchino rock. It is a vast, noisy Gehenna, many leagues in extent, and around it are sixteen wards. In the first ward the souls are made to kneel for long periods on iron shot; in the second they are placed up to their necks in filth; in the third they are pounded till the blood runs out; in the fourth their mouths are opened with iron pincers and filled full of needles; in the fifth they are bitten by rats; in the sixth they are enclosed in a net of thorns and nipped by locusts; in the seventh they are crushed to jelly; in the eighth their skin is lacerated and they are beaten on the raw; in the ninth their mouths are filled with fire; in the tenth they are licked with flames; in the eleventh they are subjected to noisome smells; in the twelfth they are butted by oxen and trampled on by horses; in the thirteenth their hearts are scratched;

in the fourteenth their heads are rubbed till their skulls come off; in the fifteenth they are skinned in two at the waist; in the sixteenth their skin is taken off and rolled up into spills.

FEELING DELICATE INTEREST.—He broke the news gently. He entered the ladies' waiting-room at the railway-station depot, walked up to a woman, whose husband had left the room about ten minutes previously, and calmly inquired: "Madam, your husband went out to see the river, didn't he?" "Yes—why?" she asked, turning pale in an instant. "He was a tall man, wasn't he?" "He was," she replied, rising up and turning still paler. "Weighed about 180 pounds?" "Yes, yes—where is he; where is my husband?" she exclaimed. "Couldn't swim, could he?" "He's drowned; my husband is drowned!" she wailed. "Had a silver watch-chain?" continued the stranger. "Where is my husband—where is his body?" she gasped. "Do not get excited, Madam. Did your husband have on a gray suit?" "Yes—Oh, my Thomas! my Thomas?" "And stodgy boots?" "Let me see him—let me see him!" she cried. "Come this way, Madam, but do not get excited. There is that your husband across the street at the peanut stand?" "Why, yes, that's him, that's my husband," she exclaimed joyfully, "I thought you said he was drowned." "No Madam, I did not. I saw him buying peanuts, and I believed it to be my duty to say to you that peanuts are not healthy at this season of the year."

HEALING TRUTH.—Just seventy years ago, the *Evangelical Magazine* recounted the following story:—"David Wright was a man with scrofulous legs and atheistical principles; being with much difficulty persuaded to hear one sermon from Mr. Coles, he limped to the church in extreme pain—was entirely converted—walked home with perfect ease, and never after had the slightest return of scrofula, or atheism." It may be considered a pity that Mr. Coles, whose "one sermon" wrought such marvels, has left no successor of equal potency, says the *Christian Life*.

BLOODTHIRSTY JEWS.—To a preacher, in New York, who had called the Jews "a bloodthirsty people," a Jewish paper proves by statistics that the Jews are not a bloodthirsty people, and shows that of 289 murders and homicides committed in New York alone, within the last five years, 19 should have been committed by Jews in proportion to their numbers, when hardly one had been brought home to them.

Anecdotes and Incidents.

A MOUSE KILLED BY MUSIC.

By Rev. S. V. WHITE.

It was in the spring of 1872, when I was pursuing my studies at Center College, Danville, Ky. At one

time during the Fall previous an attempt was made by some miscreants to burn the new and splendid college building which was then advancing toward completion. The dastard attempt was a failure through lack of kindling wood to give it a good start. For the security of the building I was given a small room in it, where soon I took up my abode. Imaginations of the building burning down over my head some night, while asleep, gave me a few wakeful nights. Furnished with an old carbine by Mr.—J—, I loaded it two-thirds full of beans, corn, and fine shot. With that behind the door I felt quite safe, and began to sleep soundly. Being alone, I became interested in a couple of mice which frequented my room. They lived in a small closet adjoining, and in the evenings I would play on my violin the little creatures would come forth from their hiding place and sit down in the shadow of the stove, on their haunches, holding up their paws like a squirrel eating. At first I thought they were not eating, but soon found, to my surprise, they were eating, but only listening. To be certain of this, I would occasionally stop playing, and make an attempt to move, when they would scamper away, but return again as soon as I commenced playing. Having chased them in and played them out as often as five or six times in one evening, and they always taking the same position every time, I became thoroughly convinced that it was the music they were after. I began to tell friends of the amusement I was having with the mice. They would all smile an incredulous answer. I played for my little companions some three weeks, and they enjoyed it so much, and so did I. I often noticed two things: 1. That high, piercing notes or sounds seemed to give them pain: as evidence of this they would turn their heads to one side, and shrug their shoulders. 2. That having remained a few minutes under the sound or influence of music, upon approaching them, they seemed stupid, slowly running away.

During the three weeks' playing for them, one of them attempted more than once to crawl up my pants leg while I was playing. One evening I invited some gentlemen to my room to play with me, and witness the capers of the mice. The gentlemen having arrived, and we were all seated around the room, I turned the light of the lamp low, and said: "Boys, be quiet now through the whole scene, without speaking a word nor laughing out, and I'll call my mice out, and let you see what they'll do." In a moment all was still. I began to play, softly, the *Nattali Waltz*. Presently the mice came and took their usual position on the floor, holding up their little paws. This performance was so funny, they all laughed right out. It was now proposed that we all play. We had four instruments—two violins, a flute and violoncello. We played one piece, and it seemed to have a new charm for the music. It was agreed then that we play four pieces through without stopping. This would take about ten minutes, or more. The word was given, and we were off. Presently the mice appeared for the last time to perform their tragedy. When the pieces were all played through, all was silence again. After a few moments of perfect quiet, I made a noise with my foot on the floor. The mice were motionless. I rose and advanced toward them, when one of them crawled stupidly and slowly away; the other I carefully placed on my open hand and carried it to the light, and while we were yet looking at it sitting on my hand, it dropped over dead. Its mate I never saw after that evening—

anterior.

Selections.

MARY CARPENTER.

We, last week, had to record the melancholy intelligence of the death of the Rev. P. P. Carpenter, of Montreal; and now, most unexpectedly, we have received, what is to ourselves and to numbers besides, news of great sorrow, that his sister Mary, so well known and so justly honored, as one of the most earnest and thorough-going philanthropists of the day, has passed away from us. She died on Friday, June 15, suddenly as it were, being found in her bed lifeless on the morning of that day. She renised Robert Robinson's beautiful desire of departing softly, silently and alone, for it appears there was no death struggle. She was called without any previous warning, but the call was never unlooked for, and it was obeyed with submission and alacrity. But three weeks had elapsed between the deaths of the brother and the sister, united in the fondest affection, though the ocean had long separated them; with similar aims after the most extensive usefulness, and with similar purity of motive and strength of character, they worked for the common good of their race through the whole of their days, and nearly together they finished their course. In the words of the sweet singer of Israel may we say: "They were lovely in their lives, in death they are not divided." Her last message to us was about her brother, only the day before her own death. But it is of Mary Carpenter that we must at this time speak.

She was born in Exeter on April 2nd, 1807. Of her father it is enough to say that he was the justly venerated Dr. Lant Carpenter; her mother was a woman every way worthy of such a man, and of the position she held as wife to the minister of the largest and most flourishing congregation of Liberal dissenters in the West of England. Mary was the eldest of six children, of whom Philip Pearlall was the youngest. Though not a precocious she was a thoughtful child, diligent in her studies, and attentive to every wish of her parents—always dutiful and always kind. When she was ten years old her father, with his family, removed to Bristol, to take the joint pastorate of the Unitarian congregation there; and in this important city, where, with a very slight exception, she spent the remainder of her life, she had the best opportunities of perfecting her education, as well as of mixing in the cultivated and refined society for which it is so justly famed. Her vocation was that of a teacher, and to this she devoted herself with characteristic ardour for several years, especially after her father had given up his flourishing boy's school. In conjunction with her amiable and richly-gifted mother and sisters, she opened a school for young ladies, of whom they speedily found a number sufficiently large to occupy, as boarders, a spacious house, and to tax all their time and energies. This continued till the death of Dr. Carpenter in the spring of 1840, when, or very soon after, the school was given up, and from this time Miss Carpenter threw herself so to speak, and with all the intense energy of her soul, into the great work of philanthropy, not narrowing her circle to suit any denominational purpose—though no one better understood, or could more zealously defend her logical position against every assault—but desirous to embrace all within her sphere who needed help. She gave an earnest support to the Domestic Mission connected with the Lewin's Mead Society. This, however, did not afford sufficient scope for her benevolent desires. There were numbers yet out-side the efforts of any mission, for whom

no one seemed to care. For these her heart yearned, especially for the young, the poor gutter children, the Arabs, with which every large town abounds. There is a street in Bristol known from time immemorial as St. James' Back—the seat of squalor, wretchedness, destitution—though, alas! not the only such street; in the midst of this Augean stable she contrived to turn a stream of pure water, to purge away the filth. She established a kind of refuge for the destitute, and she, so far, succeeded in interesting others in the movement as eventually to have a workman's hall built for the accommodation of the laboring classes, their refreshment, and innocent recreation. The roughs of the neighbourhood gave at first, some annoyance, but soon desisted entirely. In the meantime she published an important work on "Social Reforms and Reformatories," which, perhaps, did not meet with the attention it merited but which contains many startling facts, with many well-timed proposals for diminishing and ultimately subduing the evils, the subjects of complaint.

She now directed her attention to the education of pauper boys and girls throughout the kingdom, whom she regarded as children of the State. About this period she became intimately associated with Lady Byron, and that excellent person's varied schemes of benevolence. Through Lady Byron's influence, the reformatory movement was mainly set on foot, and Miss Carpenter, under such distinguished patronage, established conjointly with Mr. Russell Scott, in 1852, a reformatory for boys at Kingswood, a colliery village near Bristol. Of this she had the entire control for many years, together with a similar one for girls, at the Red Lodge, Bristol. This ancient, but large and commodious building, was, we believe, purchased by Lady Byron, and the property given by her to Miss Carpenter as her own, and it was here she spent her latter years, and here she drew her last breath.

But it must not be forgotten that Mary Carpenter inaugurated another movement, and, as far as it was practicable, gave it her personal aid. She had, more than forty years since, made the acquaintance of Rammoan Roy, when spending, what proved to be the close of his days, in Bristol, and she had caught the spirit of the great Indian reformer. She knew the degraded position of the female Hindu population, and she burned to set these, her trodden-down sisters, free. She went to India thrice for this purpose. She determined to organise plans for their emancipation. She met, as she expected, with much opposition; but she also achieved some triumphs and she came home, after each voyage, with hope in the ascendant. The state of the Indian girls, like wise arrested her notice, and her suggestions for improvements were favorably received in high quarters. We heard her, some ten years back, give interesting details of what she had done and seen in India at a crowded meeting of the Social Science Congress Belfast. Her charming enunciation, with the clear, silvery tones of her voice, gave every effort to the weighty statements delivered, and caused a strong sensation among the audience that did not speedily pass away. The Irish Chancellor, Lord O'Hagan, spoke warmly on the occasion of her visit in praise of her virtues and her labours.

In addition to the works of beneficence thus imperfectly noticed, and which appeared to have admitted no intermission, Miss Carpenter published several valuable books. Her "Morning and Evening Meditations" have reached their fifth edition, and though the work is in part a compilation, it contains a number of her own compositions, including

prayers and some very pleasing hymns. She has printed the "Life of Mr. Tuckerman," and of "Rammoan Roy," and more recently an abridgment of her brother Russell's memoirs of their father. All these are composed in an agreeable style, without the slightest tinge of affectation, and with the most praiseworthy impartiality. She has written several other works. "Reformatory Schools for Children;" "Juvenile Delinquents, their Condition and Treatment;" "The Claims of Ragged Schools to Pecuniary Aid from the Annual Parliamentary Grant for Educational Purposes;" "Our Convicts;" "Last Days of the Rajah Rammoan Roy;" and after her return, a narrative of her work, entitled "Six months in India." She has also read many papers before the National Association for the Promotion of Social Science.

FUNERAL OF MISS CARPENTER.—The funeral of this excellent and lamented lady was appointed to take place from her residence, Red Lodge Reformatory, Bristol, at half-past ten o'clock on Tuesday morning, and before that hour a large number of spectators had assembled to witness the starting of the procession to Arncliffe cemetery, where lies Mrs. Carpenter and other relatives of the deceased. The cemetery is nearly two miles from the city, but despite the long journey and the heat many persons walked to the grave to show their respect to the memory of the deceased. The procession was a long one and was in the following order:—Mourning coach, containing the Rev. A. H. Blatchford, minister of Lewin's Mead Unitarian Chapel, which the deceased attended, and Dr. Fripp, her physician; the horse with bearers; second mourning coach, containing Mr. and Mrs. Robert Gaskell, the Rev. and Mrs. Russell Lant Carpenter, and Master Zutza Bannerji, son of the Babu Suse Puro Bannerji, brought from India to England by Miss Carpenter to be educated by her; third coach, containing Mr. and Mrs. W. Lant Carpenter, Mr. and Mrs. Russell Forbes Carpenter, and Master J. Bannerji, brother of Zutza; fourth coach, containing the Rev. J. Estlin Carpenter, Mr. Christopher J. Thomas, and Mr. and Mrs. Edward Tyndall; fifth coach, containing Miss Thomas, Mrs. Thomas, Mr. and Mrs. A. Warren; sixth coach, containing Miss Powell, friend of Miss Carpenter, who adopted her, Mr. Herbert Carpenter, Miss Jewlins, and Mr. Alfred Carpenter; seventh coach, containing Mrs. Worsley, Mrs. Nelson, and Mrs. W. Andrews; eighth coach, containing Mrs. Poole, Miss Pickett, Miss Dunn, and Mrs. Pound. Then came in brakes about sixty girls belonging to the Red Lodge Reformatory, and behind these followed, walking, the boys from the Kingswood Reformatory and others from the St. James' Back Industrial School and the Park-row Industrial School, some of which establishments Miss Carpenter founded, and in all of which she took great interest. Lastly came about a dozen private carriages, preceded by the state carriage of the Mayor of Bristol, Mr. Edwards, the rear being brought up by cabs containing members of the Lewin's Mead and Oakfield-road Unitarian Church. Several hundred people had assembled at the cemetery, including the following members of the Bristol Town Council: Messrs. Lewis, Fry, Mark, Whitwill, Cordeau, George Wills, and T. Wedmore. The chapel was found to be much too small to accommodate a tithe of those who wished to be present at the service. The Rev. A. N. Blatchford delivered an impressive address in the chapel, and read the service at the grave. The coffin was of panelled oak, and bore a brass plate, with the simple inscription of the deceased's name and date of her

birth and death. It was surmounted with beautiful wreaths of flowers, and many of the mourners also deposited bunches of choice flowers upon the coffin before it was lowered into the grave. This token of affection was likewise displayed in their humble way by most of the boys and girls whom Miss Carpenter's labors had saved from a life of misery and crime, and whose expressions of grief were by no means confined to the rosaries or band of crape which they wore on their shoulders or arms.—*Daily News.*

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This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as if by magic.

Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEA,
Missirpohkra, Benares.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) **W. R. LARMINE,**
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**
Bankipur.

I am requested by the Maharajah of Burdwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL E. from,**
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasm, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) **BIPIN BEHARI DUTT,**
Station Master, Dooarrao.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,
Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parmeshwar Banerji,
Umbica Rajbatty, Kulna.

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulve Sing Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 fatal Cases by the use of your Pills.

Kumar Kristna Gopal Maliara Rajhathi.

THE AMRITARASA.

A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amrita-rasa.

It has been experimentally proved and certified that this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Chest, and Heart diseases, of the Lungs, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery, Dyspepsia, chronic venereal disorders, Debility, Nervous complaints, Hysteria, female affections and other complicated diseases. It

I have bought your "Amrita-rasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quiet surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (sool) Asthma, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylash Chunder Roymohasoy,
Zemindar and Honv. Magistrate;
Dehoorda Zillah Aleshesw.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,
Bahaleram, Raigunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shusi Bhimsu Ha'dar,
Deputy Magistrate of Mathablanga,
Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy
Zemindar of Bansdiha.

By using your Amrita-rasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadour,
Chooramun in Malka.

Babu Motilal Lahory of the Sub-Division Dhubree and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barua Bahadour,
Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,
Secy. of Raina N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,
Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,
Mohesrakha.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used gives strength to the system and changes all morbid secretions to a healthy state.

Price for a phial, is Rs. 5 8 0
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Hem Chunder Banerjee,
Missirpohkra, Benares.

TRANSLATION OF VERNACULAR TESTIMONIALS.

One phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Basu,
Ghutia Bazar, Hughly.

Since a year I had been suffering from fevers and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amrita-rasa.

Ramanath B.nerji,
Huripur, Zillah Dinagepore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e. a drink which prevents death) is really achieving what its name imports.

Shama Churn Mlttra,
Deputy Post-master, Bansdiha.

My venerable father was suffering under fever, cough, and gonorrhoea from a long time. He used bottles of your valuable Amritarasa, (though he was unable to use it regularly), and his fever and cough are perfectly cured, and about 12 annas of gonorrhoea are reduced. This last disease is of 15 years' standing.

Purneshwar Mukerji,
Churaman, Zillah Malda.

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It is a harmless and most agreeable preparation for the Teeth. It cleanses the Teeth, preserves their Enamel, arrests their Decay, eradicates Tartar and all Injurious Secretions, and renders the Teeth sound and useful. Besides, it removes Sponginess, Recedes Tenderness and all Painful Affections of the Gums, gives them Strength and Natural Redness, Disperses the Disagreeable Odour of the Mouth, and imparts a Delightful Fragrance to the Breath. It is an excellent Dentifrice—perfectly free from all injurious ingredients, and eminently calculated to preserve and beautify the Dental Structure. Price 1-8 Re. per 3 lb. Bottle.

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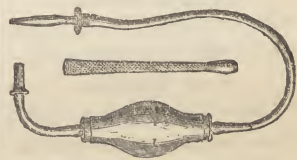
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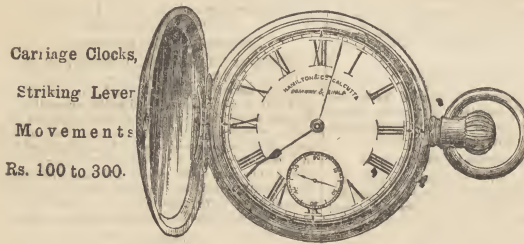
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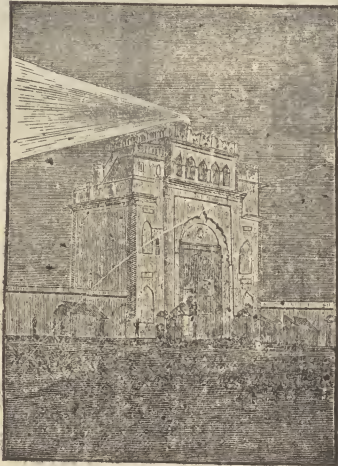
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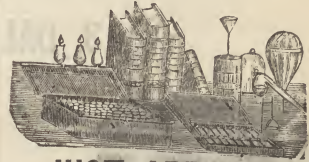
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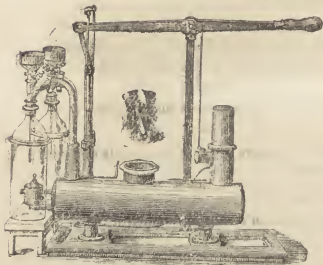
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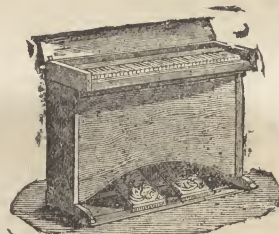
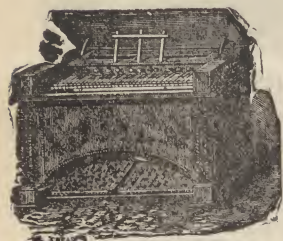
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" Gowhatti " Sunday,	15th	"
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" Dhusiri " Friday,	20th	"
" Mookh " Saturday,	21st	"
" Kokeela " Saturday,	21st	"
" Desang " Sunday,	22nd	"
" Mookh " Sunday,	22nd	"
" Debrooghur " Monday,	23rd	"

DOWNWARDS.

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" Mookh " Sunday,	29th	"
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" Gowalparah " Wednesday,	1st	Aug.
" Doobree " do. "	1st	"
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Editorial Notes.

THE Simla correspondent of the *Indian Church Gazette* discusses the churchmanship of His Excellency the Viceroy, and does not pass a very favorable opinion on that subject.

THE *Spectator* says that the senate of the University of London has decided against the policy of delay which was proposed by the opponents of medical degrees for women by a majority of 16 against 11.

THE American papers state that the radicalism of the Free Religious Association of that country has toned down considerably. The mollified phase of discussion presented itself in the proceedings of their last anniversary. This toning down, we are told, is on account of the predominance of the feminine element in the Association. We are very glad to hear of this change, of the cause.

WE hear that Mr. Arthur Phillips, the Secretary to the Government of India, in the Legislative Department, will resign his appointment from November next. Purely domestic and private reasons induce him to take this step. No Indian Barrister will succeed Mr. Phillips, but it is believed his place will be filled by one of the ablest of the pupils of Sir Henry Thring, the eminent Parliamentary draftsman.

At the last meeting of the Bengal Social Science Association Babu Keshub Chunder Sen gave a brief sketch of the life and labors of Miss Carpenter. The daily papers say that the account was touching, and very sympathetic. This is as it should be. Between Babu Keshub Chunder and Miss Carpenter there was we believe not much

unity of ideas and action; but now that the noble lady is dead, a recognition of her singular philanthropy and zeal for reform is but due from the leader of the Brahmo Somaj.

THE most dreadful accounts of suffering reach us from Madras. The unfortunate people are losing their humanity, and goaded on by hunger and misery, are committing the most unnatural deeds. Take the following :—

"A villager who came from Salem with his family finding it hard to get food for himself and his family, threw three of his children into the river and immediately after he and his wife cast themselves into the river and were drowned."

Here is another :—

A Native woman with her infant in arms, on last Wednesday evening, jumped into a well in Cook's road, Perambore, and both mother and child were drowned. An inquest was held by Mr. P. D. Shaw, the Acting Coroner, on both bodies. The evidence showed that the deceased woman had taken two children to the well in question and first washed her cloth. She afterwards tried to push in her elder child but failed to do so, the child having escaped. The next thing he did was to jump into the well with her infant. The elder child cried out for assistance, but before it could be rendered mother and child were drowned.

THE Russians are on their part now charged with committing atrocities upon the Mahomedans of Bulgaria. On the day of their entry into Ardahan, the Russians fired on the hospital without regard to the flag flying above it, and killed all the nurses and several of the sick as an act of revenge on the inhabitants of Avilar, who are serving in the Imperial army. The Russians maltreat the relatives of these people, and dishonor their wives and daughters. Among others, the family of the Governor of Zaruchard, who is serving at Kars, after being subjected to ignoble treatment, was interned in Russia. The Russians have furthermore sacked the villages of Djerza and Hadji-Tchiflik under the pretext that several of the inhabitants were acting as spies. After being despoiled of every thing, even of their cloths, the inhabitants without distinction of age or sex, were sent to Kars in a state of complete nudity. It must be borne in mind that the rumour of these atrocities has been set into currency by the Turks, and as they are not distinguished by a very strict adherence to the laws of veracity, the report must receive confirmation from an independent source before it can be believed by the non-Mahomedan world.

AN interesting account of the march of the company of Sappers and Miners, lately arrived in Quettah, has been received from Captain North commanding it. Their march lay from the British territory *via* the Bugti Hills to Dadur at the foot of the Bolan Pass, and thence *via* the Bolan Pass, Quettah. Though the march was made at a hot season, Captain North reports that he met with "nothing unbearable in the way of heat," and that some of the nights were quite pleasant. The men met with hardly any difficulties; and the only slight inconvenience experienced was at Dingan, where they had to depend on the water brought by the camels. The reason of this inconvenience was simply that it had not been thought that it would be necessary to halt the men at Dingan, and Major Sandeman reports that the march can easily be so arranged that halts shall only be made at places where grass, wood and water are in abundance. Captain North says—"we have met with every possible assistance from the different tribes on the way, and are charmed with them; their hearty ways are refreshing;"—and again, "we shall have a lively recollection of the cordial reception and hearty assistance we have met from the different tribes whose territories we have passed through."

ONE of the great secrets of Mr. Moody's preaching success is the number of interesting and touching anecdotes with which he illustrates the points he takes up for discussion. These anecdotes are most natural and have at the same time a simplicity, and a pathos which add greatly to their effect. We give one below showing how a dying soldier was converted to religious feeling and faith:—"There was a man in our late war, and as he lay upon his cot (he was a sceptical man), there was one of those 'silent comforters' hanging on the wall of the hospital, and this was the text: 'Him that cometh unto Me I will in no wise cast out.' One day he got a letter from his mother, and was so sick he could not read it, but the nurse read it to him, and this letter was an earnest appeal to her boy to accept of Christ; he was down

there in the hospital, and she didn't know but he would die without her seeing him again, and she quoted that text to him, 'Him that cometh unto Me I will in no wise cast out.' The dying man said: 'That is very singular, there it is on the wall, and my mother has written it.' A day or two after he was much worse and sinking rapidly, and he asked the nurse to read his mother's letter again, and when she got to that text he said, 'Did mother put that in the letter, "Him that cometh unto Me I will in no wise cast out?"' 'Yes,' says the nurse. 'And does the Bible say it?' 'Yes.' 'And if mother says it and the Bible says it, it must be true.' 'And, dear friends, he believed and received Christ.' It is true. Take it just as you are: 'Him that cometh unto Me I will in no wise cast out.'

THE most vigorous efforts are being put forth by Mahomedans in all parts of the world to excite a spirit of combination against the Russian power. We gave, the other day, the substance of an exhortation addressed to the people of this country. And now we are told there are lots of others of the same description. We are told by the *Pioneer* that "the people of Turkistan are reproached with having allowed themselves to be conquered by reason of their internal dissensions, and are urged to make common cause against the oppressor. Kashgar is praised for its successful resistance to China, and warned to be on its guard against Russian designs. The Afghans are warned that their turn will come next, and advised to cultivate an alliance with England, whose interests will induce her to help them. Persia is reminded that the Shias no less than the Sunnis belong to the religion of Islam. She is upbraided with her indifference, and her people are told that if they allow trivial points of doctrine to prevent their helping their co-religionists they will be looked upon as Kafirs. The Indian Mahomedans are informed that the fact of their being subject to a tolerant and comparatively liberal Government does not excuse them from the obligation of helping Islam in its hour of need; and it is insinuated that the British Government will not look with disfavor on their intervention in the matter, because the greater part of the Turkish Debt is held by Englishmen, and because the maintenance of Turkey is essential to the safety of India. The people of Arabia, Egypt, Morocco, and other Mahomedan countries are also urged to join in helping the cause. Appeals are made to the European clergy to refrain from preaching against Turkey and from holding up Russia as the champion of

Christianity. The present war, it is said, is in no sense a struggle between the Crescent and the Cross. Much stress is laid on the ambitious designs of Russia and her cruelties in Poland and elsewhere; and it is argued that her own selfish aims, not her desire to help the persecuted Christians, have induced her to declare war."

PROFESSOR NEWMAN sets down strongly and clearly his views on Psychology and Morals, as opposed to the automatic theory of mental and moral action advocated by some of the scientists of the day. He is obliged to write in explanation of his position which has been assailed by Mr. Conway, and characterized as unscientific. Mr. Newman says:—"I maintain that Morals and Psychology are sciences which cannot be developed by a mere student of Physiology. Their basis is wholly different. Our first knowledge of self and of the outer world comes by consciousness. No one by dissections or by medical observations can discover the life, or soul, or spirit, or self, much less can he learn the qualities and powers of the soul; therefore, I avow, a man is no philosopher, but a foolish sophist, if he pretends by groping into nervous matter to prove that we have no power of self-control, but are mere automata. Mr. Conway treats this avowal as hostility to science; but my hostility is only to false science, which calls itself Psychology wrongfully. As well might he account me hostile to Astronomy when I oppose the mischievous absurdity of Astrology. Further, I maintain with Aristotle that the basis of morals lies in the common sentiments of the human race, which are attested by the words of moral approval and disapproval found in every language. Hence my appeal is necessarily to popular loves and hatreds. On these all national law, and moral doctrine must rest. If a morality be formed on the sentiments of one nation, it will probably have some marked defect; but when formed on the sentiments of all, it is the best foundation which we can get. And, from the nature of the subject, morality is necessarily *dogmatic*; not only having love and hatred (which material science cannot have) but being competent to stigmatise and to punish. We cannot permit a Thug to murder though he avow that it is a part of his religion. We must not permit a trade in vice, under pretence of medical science. Nor ought we to endure without protest and expressions of abhorrence anyone, who, under plea of philosophy, teaches children that they cannot control their passions, but are helpless slaves of desire, and that a virtuous child is as

much a fiction as a virtuous plant. Such is the position of those who preach that men are mere automata. I say that such doctrine is not only false, but being fundamentally destructive to morals, is hateful and pernicious, and has the sentence of mankind, of universal national law, and of common sense against it. Mr. Conway appears to be sore about this. If he is, I cannot help it. But I wish your readers to understand the point."

FELLOWSHIP IN THE INNER SANCTUARY.

It seems strange that men will dine together, work together, play together, but will not enjoy God together. Their progress up to the temple for joint worship and congregational prayer we admit. The principle of federation they have carried into the house of worship, but only so far, no further. We want them to go further still. Nature, too, demands further advancement. If man is really a "gregarious animal," the principle holds good in the highest sphere of spiritual communion. If men's lower instincts lead them to eat and drink together, they must under the impulses of their higher nature, eat together the bread of life and drink together the sweets of Divine love. We do not mean to say that they should simply unite in reading good books, or hearing good sermons, or sing together with one voice and heart the name of God. Something more than theological and devotional fellowship we contend for. Men should unite not only in the outer but also in the inner sanctuary of the Lord, not merely where He speaks publicly with a thundering voice, but also where He speaks privately in whispers unto the beloved few. When they converse on the published facts of Divine wisdom and love they show that they are a family and a church; but how readily they disperse as soon as they approach the Secret Department of God's counsels. They seem to feel that they can no longer walk together, and that the time has come for them to go singly and hear separately and seek the joy of the Lord alone. Here the company breaks up. But we do not see why the company of true believers should break up at the gate of the Secret Department. Let them continue their journey together. What we want is *satprasa* in the deeper matters of faith and love. We wish to see true believers assemble in the garden of Divine love, where grow the sweet and fragrant flowers of higher regions that men in the plains have not seen, and there talk together happily about the highest truths of communion and about prayers that inebriate and gladden the heart. There is salvation and joy in conversation such as devotees alone know how to enjoy among

themselves. The Hindus insist upon it in their books, and advanced spirits in all ages have taught it by example. Why should we neglect it? It is not only a joy but a duty likewise. It is a heavenly privilege to have men around us with whom we can discourse on our best and highest experiences of Divine love. Those who do not and cannot regard it as a privilege and a pleasure ought to cultivate such fellowship as a duty. For has not the Lord our God commanded us to seek joy together in His holy name and sweet company?

DEVOTIONAL AND PRACTICAL GOODNESS.

The state of the man who enjoys, and has knowledge of any true depth of devotion, is somewhat strange. He is, so to speak, made up of two men, and these two differ most essentially. The one is a saint in every sense of the word; the other is a slave as truly. It is not always that we can go down into the real depth of devotion, and enter into the unspeakable blessedness of divine nature which so soon and so naturally transforms our own, be we who we may. But when that holy and beautiful experience does become a reality, and the soul has found and penetrated into the object of its search, it is amazed to find how very different it can be from itself. Out of the room of worship there is a separate identity waiting outside for him as it were and the passions, and habits, and temptations, so familiar to every one, once more and most naturally, take possession of him as a matter of course. It will, perhaps, be argued by some that the feelings awakened in the mind when a man is communing with his God, cannot be expected to continue when that communion has terminated, and that any attempt to force a continuance of emotions will be unnatural. Reverence and awe, love and fear are aroused when the Object thereof is present before the consciousness. When that is out of sight the feelings also disappear. This is true enough. Though in fact we insist upon the permanent elevation of the heart, and a continued communion with the Divine Spirit in one way or another, yet the excitement of the devotional mood must be different from the even tenor of ordinary life. Nevertheless it is to be expected that certain elements of the character will remain the same in both states of life. We must speak more definitely. Take moral goodness for instance. A man must be as moral when he is engaged in devotions, as when he is active amidst the daily occupations of his existence. A man's feelings towards his friends, his relatives, his co-religionists, and even towards his enemies ought, generally speaking, to be

the same at the place of worship as outside that place. His estimate of himself also must be the same at all times and places. But is this practically so? Is his morality at the time of his devotions the same as in his usual life? A man that prays long, and prays well, and prays steadily for a number of years, is expected by the outside world to be truly pure in all his dealings. And he himself, when he thinks what he is at the time of prayer, is disposed to think that in ordinary life he ought to be a saint. But he is not. In few, very few men have we found the same moral goodness in all attitudes and moods of life. There is a terrible unexposed inconsistency here. Who can confess what he feels and thinks, and says, and does all the moments of the live-long day? If the devotional morality of Brahmins were their practical morality at all times, verily we would be a community of saints. But the disgraceful inconsistency of the two natures, and the two moralities will have to be admitted. And hence when men go to pray they call themselves sinners, and weep every day for repentance; and when they return to the common work of life among their fellow-men they think they are saints, set up their heads very high, and prepare for the materials of their destruction through pride. Now the problem which true religion proposes to itself is the reconciliation of the two men in one, the devotional man, and the man of practice; the fusion of the two identities—the spiritual identity, and the worldly identity of the same individual. So far as morality goes, the devotional and the practical man must be one. The disparity between the two states is the cause of a standing prejudice against all religious men. While preaching and praying, men are mild and meek; but outside the pulpit they are proud and overbearing. Their language is full of self-reproach at the time of devotion, but when dealing with their neighbours their reproach is entirely self-forgotten. Let us have the same estimate of ourselves at all times, and as much as possible draw the morality of our devotion into the morality of our daily lives.

WHAT IS UNITARIANISM.

A DEBATE of a very suggestive character has lately characterized the proceedings of English Unitarians on the subject of the definition of Unitarianism. The disagreement has gone so far that it threatens the existence of an united Unitarian organization. According to one party Unitarianism is a distinct religion. It has its doctrines, its creed, a faith that can be very well defined, and it can be put side by side with, or in opposition to other faiths and doctrines. "Did it depend upon me," says

Mr. Hoggood, the ex-President of the British and Foreign Unitarian Association, "I would say of Unitarian Christians, we are Christians, solely because we accept the religious teachings of Christ, and we add the term Unitarian to distinguish ourselves from Trinitarians." The other party maintain that "in its full and positive sense, Unitarianism means the complete enfranchisement of reverent thought, the deliverance of religion, the dominance from external authority; for each man the absolute supremacy of his individual conscience, and for religion the right to recognize all knowledge as truth within her sphere, and all that is truly human in life as within her consecration." So according to the latter Unitarianism is only a spirit, a moral and spiritual enfranchisement, an advanced system of thought and feeling on the subject of religion. It naturally occurs to one in regard to the position of the first mentioned party, to ask as to what the religious teachings of Christ are, pure and unadorned and free from the views of his disciples, and biographers, and interpreters and where they are to be found. A Trinitarian will answer, in the New Testament, and believing as he does in the infallibility of the Bible, his answer becomes consistent. But the Unitarian has no such belief. He does not find a representation of his faith even "in the Epistles and other parts of the Bible." His religion is extracted from the teachings of Christ as contained "in the Gospels only, as reasonably read and construed." In the first place, the authenticity of the most beautiful among the gospels is warmly contested; and in the second place, even if they are genuine, how is one to make sure that the statements there made are those which Christ would make were he to write the Gospels himself, and that the evangelists have not to a much greater extent embodied their own views of Christ's teachings, than as those teachings were in their original simplicity? Nor is that all. We are told that the Gospels are to be *reasonably read and construed*. Now, how will our friends the Unitarians agree amongst themselves if the reasonable reading and construction of one man will lead to results exactly the opposite of what the same process yields to another? Now there is Mr. Samuel Sharp, and there is Mr. Martineau, both of them scholars and eminent men. How is it that their views of Unitarianism differ so essentially? The Gospels reasonably read and construed then would create no more unanimity than is now found among them. In regard to the position of the other party no less serious difficulties present themselves. If Unitarianism be nothing more than a mere enfranchisement of the intellect and the conscience, and if the theological

basis of the denomination be nothing more than the bare recognition of the Divine Unity, what is the distinction between Unitarianism and Theism. Mr. Conway may indeed complain with very good reason of his exclusion from Unitarian sympathy and communion, because he has carried his principle of "the enfranchisement of his thought," and "deliverance from the dominance of external authority" a little further than Mr. Freckleton. Mr. Conway is nevertheless the follower of the same principle, and it is not his fault if he has followed it to results very dissimilar to what others have obtained from the same source. The complete enfranchisement of thought, and deliverance from external authority of all kinds have led many minds and many movements to pantheism and materialism with all their attendant evils. And liberal Unitarianism with which we have so great sympathy, must find out some means beyond mere mental enfranchisement to guard itself against the besetting scepticism of the day. Religion is much more than thought and philosophy, than knowledge and conscience.

To us theists this discussion is fraught with the most important considerations. Let us ask ourselves whether we have any creed, any doctrines, any faith that can be defined; or whether our religion also be no more than a mere enfranchisement of the intellect and the conscience. The spirit of the Unitarian debate to which we have alluded secretly agitates the Brahmo Somaj, let us see if we can define our position, and abide by our faith.

Devotional.

SAY Lord, shall the bark of life reach the safe harbour of thy salvation? Speak of the future, and make it sure O thou who knowest all things. Who among us is steering aright, his boat sound, and his destination sure, we do not know. Perhaps all of us are not to reach the port, some will be wrecked on the rock of vanity, and some on the shoal of sin, and some will sink because of the weakness, and worthlessness of their vessels. But we do not know who will reach, and who will not. We pray to thee after these long years of dangerous and painful voyage Lord, lead us to the safe haven at last, and cause the future to redeem the promises of the past.

If men must prove unworthy of their cause O God, keep thy religion pure at all times. If men must be impure and worldly, preserve the heavenliness and purity of thy faith. If thou hadst sent us preaching and singing for years through the country, could we have remained at home to look after the affairs and comforts of our families? Now because thou hast kept us, and our families together, fed us, and clothed us, shall we take advantage of thy

mercy and turn worldly-minded and ease-loving? Father, keep us from the snares of the world, pure and resigned to thy will always.

O HOLY God, if my conscience had nothing to remember against thee I should be afraid of no man. But when my heart is defiled, even the stir of a leaf on the tree is a cause of fright and depression. In making me sinless, make me fearless. In making my conscience clean, make it courageous and firm. Cover me with the mantle of thy purity, and the armour of thy righteousness, and in thy strength make my weakness a cause of strength to me.

BEHOLD, O Lord, I have long arrived at man's state, but I have no manliness. The manliness to endure and act, and be true to thee amidst the obstructions and enmities of the world I do not possess. The sense of power that comes from feeling that thou art on my side, and thy right hand protects me leaves me ever so often. The quiet and calm manliness of thorough dependance upon thee, and looking up to thee only for vindication, and the defence of my cause I want. Vouchsafe unto me the faith, the obedience, and the oneness of spirit with thee without which there can be no manliness of any kind.

The Brahmo Somaj

DIFFERENCES among the Brahmo Missionaries and among general Brahmos do not seem to be reconciled yet. We hope and pray that ere long, there will be peace in our church.

THE following account of Missionary proceedings reaches us from Motihari:—"A Our Missionary, Pandit Aghore Nath Gupta, addressed on the evening of the 20th June last an audience consisting chiefly of Natives of this country with a sprinkling of Bengali gentlemen. The address was in Hindi, and created a most unexpected sort of sensation in the minds of the public. He shewed the necessity of religion, its usefulness to human life, and pointed out the means by which it can be attained. All this he did without slightly deviating from the original truths and principles of the Hindu Shastras. Many came to see him at his private hours, and talked on subjects purely religious. On these occasions our Missionary explained the present Brahmo Dharma to be essentially the very religion that our Aryan forefathers followed, that it has been founded on the truths of a religion contained in the Rig Veda and the Upanishads, and that the existing forms of the Hindu Dharma are a corrupted and an abused system introduced at a very late period. After all his thorough acquaintance with the Hindu Shastras combined with his simplicity of manners, arguments and address have satisfactorily softened the minds and moderated the hatred of the Anti-Brahmo parties. Nay the most implacable foes of the Brahmo Somaj saw him on occasions more than one and felt happy in his company and conversation.

Correspondence.

OUR LATE BROTHER BHUBUN.

The Editor of the *Indian Mirror*.

SIR,—I should feel much obliged by your kindly inserting the following lines, after proper corrections, in one of the issues of your valuable Journal.

It grieves us to notice in the last Sunday edition of the *Indian Mirror* the lamentable death of Babu Bhuban Krishna Singh, who served the Brahmo Missionaries in connection with the Mission Office. It will not be out of place to mention here that he did much for the Mission Office, and served it for the best part of his life disinterestedly without caring for the maintenance of himself and his poor family. That the Mission Office owes a great deal to him, and loses in him a hard working officer admits of no doubt. Mr. Editor, to what should we impute his untimely death? Allow me to say that his unnatural adherence to asceticism was the sure cause of his decease. He was naturally a valedudinarian, and consequently unable to undergo great hardship. In this state of health he gave himself up to strict asceticism which deprived him of bare maintenance for the support of his body. He did all this to serve his soul. Such asceticism was quite detrimental to his impaired health, and has at last, taken him away from the world. He might have prolonged his life but for his taking insufficient and irregular food and, at the same time, his excessive labor at the Mission Office.

We do not understand what men gain by such bigotry in asceticism which hastens death, and deprives them of innocent enjoyments prescribed by the Almighty God. Does asceticism teach us to commit suicide and wrongful damage to our physical strength in want of which our devotional spirit dries, and we are too enfeebled for any work, and at last dragged to the grave. We should by every possible care preserve our bodies, the servants of our souls, but at the same time keep a strict check over our ungoverned passions. A restriction from free indulgence in physical pleasures is the true spirit of asceticism, and, we believe, is followed by the Brahmo Missionaries. Those unthinking persons who, instead of following the true spirit, observe the forms of outward asceticism, such as cooking their own food, taking one scanty meal a day, are, I venture to say, mistaken. We do not see any tangible good resulting from such abstemiousness but the plucking away of some valuable lives from our midst every year.

Dacca { Yours &c.,
The 14th July, 1877. BETER TRUTH.

Local.

THE following gentlemen are going to appear at the next examination for the admission of Attorneys of the High Court, to be held on the 6th, 7th, and 8th August next:—Messrs. P. F. F. Hedger, C.T. Goddard, John Edward Remfry, Sundogopal Neoghy, Bependronath Chatterji, Ukhey,

Chunder Chowdry, Rajendronath Mozumdar, Narendro Nath Chatterji, and Bepinbharj Bannerji. For Intermediate Examination—Babu Apurvakrishna Sen.

The Seventh Criminal Sessions of the High Court will commence to-morrow, and will be presided over by Mr. Justice Markby.

His Honor the Lieutenant-Governor of Bengal has at Barrisaul on the 25th instant. His Honor is expected back in Calcutta shortly.

The *National Paper* publishes the following extract from a letter addressed by Professor Max Muller to a Native gentleman of Bengal:—"Though I have never been in India, I have spent nearly the whole of my life in the literature of India and among the best creations of the Indian mind, I sometime felt as if I had become an Indian myself. What I want to see in India is the rising of a national spirit, an honest pride in your past history, a discriminating love of your ancient literature. All this need in no way interfere with a determinate effort to make your future better and brighter even than your past. Take all that is good from Europe, only do not try to become Europeans, but remain what you are, sons of Manu, children of a bountiful soil, seekers after truth, worshippers of the same unknown God whom all men ignorantly worship, but whom all very truly and wisely serve by doing what is just and right and good."

The charge on which Babu Hemnath Bose, the late Post Master, Howrah, is being prosecuted at the Deputy Magistrate's Court, Howrah, is criminal breach of trust as a Government servant, in respect only of annas eight, alleged to have been recovered by him on a registered letter. By one of the rules of the Postal Department it is provided, that if a letter be found to contain currency notes or postage stamps and it is not registered the detecting Post Office must cause the letter to be registered at double charge, *viz.*, eight annas. It is said a letter was posted at the Howrah Post Office to the address of a Native lady at Howrah, containing postage stamps. The letter not being registered, double registration fee was charged upon it. This sum, it is alleged, was not entered in the *challan* of the day, but appropriated by the Babu. The gentleman, who has been instructing the Attorney for the prosecution, is a Mr. Owen, an inspecting Post Master. He is also one of the principal witnesses for the prosecution. His evidence was taken on Friday last. The case is not yet over, but will again come on for hearing to-morrow. A great deal of public interest is felt in the case, as the charge against Babu Hemnath has been brought immediately after Miss Donnelly's case.

QUARTERLY MEETING OF THE MUNICIPAL COMMISSIONERS FOR CALCUTTA.

(Continued from yesterday's *Indian Mirror*.)

DR. RAJENDRALALA MITRA (Continued).—But can we afford to do so with the tanks of the city? Have we an adequate supply of water to re-

place the tanks? The Health Officer says—"The worst result of the filling of tanks, in this respect, will be that poorer classes, who resort to them and poison themselves, will be denied their daily immersion, and compelled to bathe in the manner customary with their wealthier neighbours." Now, I do not know whether this sentence is a mere effusion of helarthy or purely a piece of cynicism or a bit of wit; but I am sure you cannot use a more heartless mockery against the poor. Yes, the poor of the city, when deprived of their tanks, will retire to the marbled floor tank or tia tanks which will cost a great deal more to have their baths in! The result of such a measure would simply be that these poor men will be deprived of the means of washing themselves, and a good deal of positive harm will be done to them. I appeal to my respected and honorable friend, the medical gentleman opposite, whether or not the insufficiency of water brings about all manner of skin diseases. One distinguished Doctor—I allude to Dr. Parke—has said that spotted typhus fever is brought about by insufficiency of water. We have typhoid fever in this country and it is not unlikely that we will have this and many other diseases if we have an insufficiency of water. But we are not told in this report what would be the actual extent of this insufficiency—that we have to enquire. Now, Dr. Parke says that the quantity of water daily necessary for a sick man is from 38 to 46 gallons, and for ordinary people, taking children, the average would be 35 gallons of water per day. He gives a list showing that the new River Company of London supplies 23, Chelsea water works 36, Glasgow 50, Edinburgh 35, Paris 31 and so on.

Now, if the average of this 35 gallons per head be the necessary quantity for England and for cold climates generally, we should require much larger quantities here. In this torrid zone we should require at least 50 gallons per head. Mind, the people will not drink all this 50 gallons of water, but for all sorts of use. You have a filtered supply of 6½ million gallons. Leaving 4 millions out of this 6½ millions we have 2½ millions for six lacs of inhabitants, which would give only six gallons of water per head; and, giving this six gallons per head you want to deprive them of their sources of other supplies. Do you think any wise man of common sense would think that six gallons per head would be an adequate supply for the people of Calcutta?—would they have enough for their cooking and other purposes? Estimating at 50 gallons per head, you would require about 24 millions of gallons per day allowing about 4 million gallons for streets and sewers. And that was the great reason why I opposed the filling up of the tanks until you have got a good supply. Get the supply increased, and I would be the first person to support the filling up of the tanks. The author of the report has thought proper to name some authorities. Among others he has named Dr. Coates and Dr. Lethbridge. As for Dr. Coates I entertain the highest respect, a most generous-hearted, noble-minded, and able doctor never came

to this country; and for his opinions I have to give my hearty support. Dr. Lethbridge was my fellow-student, for we both were at the Medical College at the same time, and I have high respect for him. I believe in dealing with Mufussil villagers Dr. Coates thought proper to fill up a tank with sweepings. He may very properly do in respect of a village which would be a positive nuisance in a thickly-populated city. And my impression is, of course I am open to correction, that when a tank is filled up there are two kinds of nuisance caused by it, namely, one is of a permanent and the other is of a temporary character. Of course by permanent I mean of longer duration, for there is nothing permanent in this world. It would require an enormous deal of logic to prove to me that the rankest smell of a newly filled up tank is good, because it was said to be so. Whatever may be the opinion of the Health Officer, I am sure he will never like to inhabit a house adjoining which a tank has been just filled up with sweepings. And I am quite sure my friend of the Medical College would not like to fill up tank with the road sweepings. As to permanent evil, there are a great many writers who think that tanks recently filled up with sewage is a cause of sickness, and I have not yet heard of anything which could show that it is a mistaken opinion. My attention was called the other day by a friend that Dr. Parke has somewhere said, that a house built on the site of a recently filled up tank is unhealthy, but if the area be left unoccupied it is not so. This is what I was told, of course I have not seen the report. Then, again, in carrying out the works of filling up of tanks a great deal of *juburdasty* has been resorted to. I heard that at Machin Bazar Street two tanks, one belonging to Nithay Chatterji and the other to Roj-narin Chatterji, were filled up, because some *mochis*, who lived outside the tank wall, died of cholera. It is a very curious fact that the inhabitants of the houses, who used the water largely never suffered from the tank, although some *mochis* who lived outside the wall died of cholera. The same conclusion has been arrived at as regards the wells. I am sure the same arguments can be used against this opinion also, and I do not think that they any more than the tanks are unhealthy.

The Chairman—I have to remind the speaker that there are plenty other business to be disposed of, therefore the speaker should cut short his rather very lengthy remarks.

The speaker continued.—At a meeting of the special committee, appointed to enquire into this tank question, held on the 8th of March last, a resolution was passed by the meeting to the effect that no tanks should be filled up without the Commissioners being consulted. But I find that this resolution has been totally disregarded. I believe that summary action in this matter was justifiable only when there was a great emergency proved for it. But I find that no such emergency was recorded. It is not for me to move any resolution upon this subject, and I leave it to the Commissioners to decide upon the advisability or otherwise of it.

Latest News.

—At Sholapore upwards of 500 persons attacked the grain wagons of No. 25 Down Train on Friday last. The attack was made as the train was starting, and a considerable quantity of grain was carried off. One woman, named Luxmi, was run over by the train while engaged with the others in looting the train.

—A HINDU woman at the village of Buri Khurud, Zillah Oni, gave birth to a girl who had horns like a deer attached to her forehead. She survived two hours only. The phenomenon is of the rarest, for hitherto Le Cornuti have been of the masculine gender.

—The Turkish mission to the Amir of Afghanistan was to leave Constantinople in the early part of this month.

—The *Times of India* avers that there have been renewed rumours in England of Cabinet dissensions.

—THERE is a prospective Austrian alliance with England.

—The new Tory peers are to be Messrs. Chaplin and Holmsdale.

—FAVORABLE rains have been reported in Bellary, Cuddapah, Mysore, Nellore and Guntur in Madras, and prices are consequently a little easier.

—SOME thousand coolies are excavating the Coom with the view of permanent improvement.

—THE Bombay Branch of the East India Association has forwarded a Memorial to the Secretary of State for India against the proposed repeal of the import duties on cotton manufactures levied in India.

—AN investigation into the disturbance at Quetta is being conducted by the Wakil and the Naib of the Khan of Khelat, together with three of the chief Sirdars. It is believed that the outrage was committed in revenge for some trifling punishment inflicted on the headmen of a neighbouring village.

—At the last annual meeting of the shareholders of the E. I. Railway Company, the Chairman repeated the terms of the contract between the Company and the Government, who, on the 15th of February, 1879, and for six months afterwards, had the power to give them notice of their intention to purchase the undertaking; but, come what might, the shareholders interested, as regarded merely the investment of a certain sum of money belonging to them, would not in any way be prejudiced if the Government did take over the railway.

—It is, perhaps, not generally known that Queen Victoria is especially fond of Indian sapphires. The stone which is her speciality is the sapphire.

—THE British Government has communicated to the European Cabinets, through their Ambassadors, its resolution to send back the British Squadron to Besika Bay, informing them that the measure has been taken for the protection of British interests and of the Christians, in consequence of the events of the war.

—INTELLIGENCE from Peshawar has just reached the Lahore paper that there has been a serious raid on certain villages in British territory, near Thanna Rustum to the north of Hoti Murdan, by the Bunerwals. They attacked five villages, burnt down a number of houses, killed 5 persons and wounded about 30. On their side 12 were killed and about 13 captured. A

party of the Guides was sent to the spot with the Assistant Commissioner, from Hoti Murdan. The cause of the raid has not yet been correctly ascertained.

—HOSRIN PASHA, now at Constantinople, is to be the Grand Sheriff of Mecca.

—THE Chief Engineer of the Northern Bengal State Railway, or rather the Darjiling Railway, is expected to leave Darjiling for the plains shortly to meet Colonel Taylor, R. E., from Calcutta, who is expected to make his inspection of the line early next month with a view to opening a part of it at any rate for public traffic. If the Railway be opened before the Durga-Pujali holidays, many people, we are sure, will be too glad to take a trip to Darjiling.

—PRINCE LOUIS of Battenberg, son of Prince Alexander of Hesse, who visited India with the Prince of Wales, and at one time was mentioned as likely to be married to Princess Beatrice, is considered to be a probable selection as Prince of Bulgaria.

—It is stated that more than 130,000 Russians have crossed the Danube at Simnitcha, with an immense train of artillery, comprising some pieces of very heavy calibre. The enthusiasm of the Russian troops is very great.

—MR. MOHAMMED HOSSAIN HAKIM of Lincoln's Inn, London, has addressed a letter to the *Times* on Indian Mahomedans.

—COLONEL WELLESLEY had an audience in the early part of this month at the Palace at Bucharest, and was presented to Prince Charles by Colonel Mansfield, the English Consul at Bucharest.

—THE English Fleet left Athens, on the 2nd July, by telegraphic orders from London. The Admiral and Minister alone knew its destination.

—THE Japanese papers have opened subscriptions for the Russian wounded, on the ground that Japan must follow the example of Europe, and that Russia is its neighbour and friend.

—A CONSTANTINOPEL telegram in the *Cologne Gazette* states that an English man-of-war has been sent to Kustendje to protect Austrian and German interests.

—The English Fleet of six iron-clads arrived on the 3rd July at Besika Bay.

—THE Marquis of Salisbury had an audience of the Queen at Windsor Castle on the 5th July, and subsequently introduced to Her Majesty the Envoy from the Amir of Kashgar.

—IN the Commons, the Chancellor of the Exchequer stated, in reply to a question, that Colonel Wellesley had proceeded to join the Russian Head-quarters, being assured of a good reception from the Czar and the Grand Duke.

—COLONEL WELLESLEY is said to have been cordially received at the Russian head-quarters by the Grand Duke Nicholas and the Emperor.

—MR. LATARD, in reply to the representations he made recently to the Sultan and the Porte, has received assurances of the sublime Porte's intention to protect the Christians from outrage and a promise that measures will be taken to insure their safety. At the same time the Porte drew the British Ambassador's attention to the atrocities which have been committed by the Russians and Bulgarians upon the Mahomedan population and the Jews.

—THE Russians have established Municipal Governments in all the villages passed through on their line of march.

—THERE is some talk at Bucharest of the Russians constructing a line of railway from Odessa to Ismail. Two well-known Russian railway contractors are in Bucharest, and their presence may have given rise to this report.

—IN his reply to the congratulatory telegram of the Governor-General of Moscow, the Emperor Alexander estimates the loss in crossing the Danube near Simnitcha at 150 killed and 700 wounded.

—THERE is no truth in the assertion that the French Fleet will proceed to Besika.

REUTERS'S TELEGRAMS.

DISMISSAL OF THE SHEIK UL ISLAM.

LONDON, JULY 27.

The Sheik Ul Islam has been dismissed, and Cafer Efendi has been appointed his successor.

SITUATION IN AMERICA.

The situation in America is improving. The strike on the Erie Railway has ended. A serious riot has occurred at Chicago. The Military fired upon the people; 150 have been killed and wounded.

AGITATION AGAINST THE CHINESE IN SAN FRANCISCO.

There is an agitation in San Francisco against the Chinese, and a vigilance committee has been formed.

KHELAT IN THE HOUSE OF COMMONS.

In the House of Commons, last night, the Under-Secretary for India, in answer to a question, said that Lord Salisbury has not yet answered the Indian Government's despatch of the 23rd March relative to Khelat.

A TURKISH DEFEAT

LONDON, JULY 27.

Suleiman Pasha has been defeated at Karalunar losing ten guns, and retreating on Adrianople. The Russians have reached Jamboli. The second Russian army corps has entered Silistria.

DAILY WEATHER REPORTS.

Madras: rains in Trichipooley, Godavery and Vizigapatam; some in Madras and Bellary. Central India, N. W. P. and Rajputana: Tibet crops very favorable; more rain wanted in Chota Nagpore.

Literary and Scientific.

GREENLAND EARLY TROPICAL.—In order to account for the early climate in Greenland, some have supposed there may have been a great change in the position of the poles. In response to the invitation of Mr. Evans, recently President of the London Geological Society, Professor Twissell, a mathematician, has elaborately shown that no considerable deviation of the earth's axis of figure from its axis of revolution is possible. The greatest amount of deviation, under existing conditions, cannot be more than ten minutes, or one-sixth of one degree; whereas as much as twenty degrees of change is required to make Evans's theory adequate to the production of a warm, temperate climate.

A. B. ALCOTT.—Mr. A. Bronson Alcott's new book, *Take Talk* (Roberts Brothers), is made up, as its title implies, of such stray fragments of thought and expression as the author has thought worthy of permanent preservation. In these condensed little essays, these suggestions and incomplete bits of wisdom, there may be found much pleasure and profit. Mr. Alcott is now an old man, and these thoughts are the treasure of a singularly wise and blameless life. Between the book's covers there is material to equip a score of thin essayists. In old age the veteran philosopher of Concord is winning the ear of the general public, and this, his latest volume, will be welcomed by thoughtful readers all over the country. Many have heard his "Conversations." More can ponder over his books, of which the Roberts firm now issues three.

THE AURORA BOREALIS IN AMERICA.—The first aurora borealis of much brilliance since 1873 appeared on Monday, May 28th. The brightness of the display was not especially remarkable, as observed at Dartmouth College; but the rapidity of movement was so. The effect on the telegraph lines was such that for a time no battery was needed between Boston and Montreal. The next morning a spectroscopic examination of the limb of the sun showed considerable disturbance, although no spots were visible. On the western edge of the sun there were a number of small but brilliant prominences, in whose spectrum a multitude of lines were reversed, thus indicating an amount of solar activity greater than has been observed for two or three years past. By afternoon they were all gone. The researches of Loomis and others have long ago shown that there is a general connection between the activity of the sun's surface and the number and frequency of a series. The observations mentioned above and a number of similar coincidences noted during

the last sun-spot period seem to make it probable that the connection may be very direct.

THE OXFORD PROFESSORSHIP OF POETRY.—Mr. F. T. Palgrave has retired from the contest for the Oxford Professorship of Poetry, saying that he should not have entered it at all had he known in February that a candidate so competent as Principal Shairp was coming forward. Mr. Palgrave is ten times more competent than Principal Shairp, and perhaps he made his remark in a sarcastic sense.

THE ARCTIC EXPEDITION.—The last English Arctic Expedition promises to confirm the views of glacialists respecting the origin of the Parallel Ranges of Glen Roy, in Scotland. In Greenland nearly every valley shows similar terraces, which have been found in fresh-water lakes, kept in place by barriers of pack-ice. That represents perfectly the condition of things when the Ben Nevis glacier dammed the valley of the glen, producing an extensive lake.

AFRICAN DISCOVERIES.—News, says *Nature*, has been again received at Munich, after a long time, from the African traveler, Dr. Erwin V. Bary. He had safely returned to Ghat from his journey into the Valley Mihero. He is the first European who has visited the hot springs of Sebarbaret and seen the Occidde-pond.

A MERCHANT in Boston, Massachusetts, has connected his office with his residence by a telephone wire three miles in length. It is stated that conversation can be carried on by it nearly as well as if those conversing were in the same room.

SOME recent discoveries in electricity are likely to make a new revolution in regard to the lighting of streets and houses, doing away with gas altogether.

THE Queen has sent a book—the Meutz Psalm—valued at £3,000, which is said to be the first printed book bearing a date—1457 to the Caxton Exhibition.

Miscellaneous.

ANSWERS TO PRAYER.—We do not know just how God answers prayer. Sometimes the very withholding of the benefit asked for is the best answer. But we know that prayer is not a mere exercise in spiritual gymnastics, to be used for its reflex influence on the Christian. God does hear and answer prayer. The Bible says so and experience proves it just as conclusively, though in a different way, as it proves any law of the natural universe. A great collection of long and short anecdotes, illustrating the answer bestowed upon faithful petitioners, has been made by Henry T. Williams, of New York, who publishes them under the title of *The Wonders of Prayer*. They cover the whole field and will be found very serviceable for pastors and churchmembers when preparing for religious

meetings, as well as for Christians generally in their home reading.

SILVER AND COPPER.—There is a new mining district in Montana, called Butte, producing last year 800 tons of ore, carrying 35 per cent. of copper and 15 ounces to the ton of silver. The ores are oxides and copper glance. The veins are numerous, crossing the country in prominent ridges, from three to twenty feet in width. Its value as a copper-producing region is only exceeded by the Clifton district, on the borders of New Mexico and Arizona.

QUAKERS.—A young girl from the country, being on a visit to a Quaker, was prevailed on to accompany him to the meeting. It happened to be a silent one, none of the brethren being moved to utter a syllable. When the Quaker left the meeting house with his young friend, he asked: "How didst thou like the meeting?" To which she pettishly replied: "Like it? Why, I can see no sense in it—to go and sit for whole hours together without speaking a word. It is enough to kill Satan himself!" "Yes, my dear," rejoined the Quaker; "that it just what we want."

ROBERT BURNS.—The Earl of Eglinton, in answer to a request to subscribe for the erection of a Burns statue in Kilmarnock, wrote: "I beg to say that I have the bad taste to neither appreciate Burns' character nor poems; so, under these circumstances, I must beg to decline subscribing toward the proposed monument at Kilmarnock." The father of the present Lord Eglinton presided at the great Burns festival in 1844 and delivered a eulogium on the poet.

THE DURN OF WELLINGTON.—"It was at the critical moment of the battle," said a Dubuque minister, in an impassioned burst of eloquence last Sabbath, "when the Wink of Wellington—I mean the Dink of Wellington—I should say when the Wink of Dullington—that is, when the Dule of Wellington at the Wottle of Batterloo—er um—" And then, somehow, the passage appeared to be so badly mangled that he didn't think it would pay to repair it, so he said: "And seventhly and lastly," and went on.

SUNDAY COLLECTIONS.—Nothing so thoroughly pleases a man who has learned that a collection is to be taken in his church on Sunday morning, and who has consequently been unable to be present, on account of a severe pain in his back, as to attend the evening service and hear the clergyman announce that, "as many who desired to give were not present at the morning collection, it will now be repeated."

NEWSPAPER SUBSCRIPTIONS.—A patron of a certain newspaper once said to the publisher: "Mr. Printer, how is it you never call on me for pay for your paper?" "Oh!" said the man of types, "we never ask a gentleman for money." "Indeed!" replied the patron. "How do you manage to get along when they don't pay?" Why," said the Editor, "after a certain time we conclude he is not a gentleman and we ask him."

Selections.

"STAMP ON IT."

THIS boy's name is Johnny Wilder; and he certainly has a name that fits him exactly, for a wilder boy of his age would be hard to find. He is tall for his age and rather wise-looking, but he is really only a few years old, and whether wise-acting or not can be judged by reading this history.

He is never content with the army of playthings such as kites and balls, and sleds and drums, that reasonable boys delight in, but is for ever on the lookout for something new and strange, and queer to play with.

On this particular day of which I write, his hopes had centered on a box of matches. Now, of all horrible things to play with, one would think these were the worst. Why, their very smell is enough to make one sick. Not so, thought Johnny Wilder. The match box had been carelessly left on a chair by the grave, and he had the room to himself, so he decided to experiment.

Fizz! went one of the matches on the hot grate, and Johnny laid it cautiously down upon the carpet. He had no intention of setting the house on fire.

Not he! he meant to be very careful. It sputtered a little and smoldered a little, and finally went out. "I don't believe carpet will burn," said this philosopher, wisely. "They're too woolly; might as well light a good many of these matches, and get a good blaze. I'll blow it with the bellows, as mother does and it will be real fun, and when the matches are burned up, the fire will all got out; I know it will."

No sooner said than done. Johnny emptied the whole box full out on the carpet, and lighted one at the grate and laid it carefully on the pile. It was fine fun, of course. They snapped and sputtered, and blazed, and Johnny giggled, and blew little puffs at them with his bellows and fed the flame with bits of paper from his pocket and was so excited and happy that he did not discover that the carpet, woolly though it was, had been coaxed into burning, and there was fast getting to be a royal flame. Alas for Johnny and Johnny's home—if some one wiser than he does not come to his rescue!

At that moment two doors opened from opposite directions—Johnny's mother, brush in hand, came from the kitchen to brush up the hearth, and tidy the room; and Johnny's father came in from the hall to rest himself a few minutes before dinner.

What a look of horror there was on that mother's face! Fire! Their pretty little home, in danger! Johnny in danger! She was very quick to think and speak,—

"Stamp on it, John!" were the eager words that came instantly to mind, and almost before they were spoken, the father's great, strong foot was stamping vigorously on the floor, smothering it, crushing it out and leaving a smoking, black hole it is true, but that was better than a flame.

Such a lecture as Johnny had! How he was shut up in the bedroom for an hour! How he cried! How fully he was convinced that it was a very wicked thing to light even one match to play with!

At the dinner table, that day, the story was told to Uncle Henry who was visiting them, and to Fred Wilder, the eldest son of the house. Told with many shakings of the head at poor little shame-faced Johnny; who, after all, was only thoughtless and attended no harm. And Fred laughed and said:—

"What will that boy do next, mother?" Then, in the same breath, as he passed his glass, "a little more wine, if you please, father." And while his father composedly filled the glass, mother, feeling sorry for very red-faced little Johnny, helped him to a large brandy peach, with a liberal supply of juice, to comfort him.

"I was thoroughly frightened," Mr. Wilder said. "Why, houses have been burned to the ground many a time, with less of start than this one had. I don't believe I should have had presence of mind enough to know what to do, if Jane hadn't spoken as she did. 'Stamp on it, John!' she screamed, the minute she saw the fire, and that was what saved us."

Uncle Henry glanced from father to mother significantly.—

"Will no one say it now?" he asked earnestly.

"What?" said Mr. Wilder, laying down his fork and looking at his brother-in-law.

"This fire—and this one," said Uncle Henry, pointing first to the glass of wine, and then to the peach. "Haven't bodies and souls been lost many a time with less of start than this?"

"Oh!" said Mr. Wilder, coolly, "you and I don't agree on that point, you know."

"The fire will burn all the same, though, whether we both agree that it is going to or not."

"I don't see any signs of danger," Mrs. Wilder said, sharply.

"No; and I haven't an idea that Johnny did. I don't suppose the carpet caught fire at first."

"It didn't," Johnny answered eagerly, understanding about the carpet and nothing else. "The matches burned, and the carpet didn't a bit. I thought it wouldn't because it was woolly and I didn't see it begin, at all."

"I suppose not," answered Uncle Henry; "but, I tell you what it is, I've seen fires begin and go on to the bitter end, burning up both body and soul, and the beginning was much smaller than that peach on Johnny's plate, and if there had only been somebody to see the danger and obey, souls could have been saved."

Johnny looked soberly down at his peach in innocent wonder, but John the elder stood, and said shortly—

"I ain't afraid."

"Neither was Johnny. If he had been, the mischief would never have been done."

"No," said Johnny, bent on proving himself innocent, "I wasn't afraid, 'cause I thought it wasn't any harm. I didn't know that it would make a big black hole."

"Do you mean to say that you think there is any parallel?" his father asked, speaking almost angrily.

"No," answered Uncle Henry, solemnly, "I can hardly call it one, because if you had not been there to promptly stamp on the fire, Jonny's body, it is true, would have been burned, whereas in this other fire the poor souls are only more utterly blackened and ruined than the bodies."

Meantime, Fred Wilder had drained his glass and left the table with a contemptuous frown, and Uncle Henry sadly pondered whether it were not even now too late to stamp on the fire kindled in his brain, and also marveled over the strange world in which he lived, and the strange man with whom he had been talking, who could grow so excited over Johnny's little fire of matches to burn the carpet and house, and yet could deliberately, with his own hand, light the torch and feed the flame that was likely to burn on and on until it reached that point

where the worm dieth not and the fire is not quenched."—*Christian World*.

A TAMIL KIRTAN.

REV. C. W. PARK.

To Editor of the *Dyananodaya*.

DEAR SIR,—Your readers have probably heard of the famous Christian poet and singer of Tanjore. His name was Vedanayagam Shastri. He was one of the converts made by Schwartz, the famous German missionary of the last century. He wrote some four hundred Tamil hymns, many of which are still sung by the Tamil Christians of South India in their Sabbath services. He died some 12 or 15 years ago, but his poetical and musical talents have descended to his son and his son's sons. His son's name is Dnyanasaigamuni Shastri; and he is now an old man, some sixty years of age. It was my privilege, last evening, to attend at one of the churches in the city of Madura, a musical service given by this old gentleman and his children. Dnyanasaigamuni Sasri himself sung but little; he is too old, and his voice has lost its sweetness. But he opened the service with a prayer. His sons and a daughter did most of the singing. Three of the sons are grown up men; two are still boys; and the daughter cannot be more than 20 or 25 years old. The instruments employed were as follows: two English violins; two sets of small cymbals, very much like our—; and two drums, each with only one head, resembling what in English we call *tambourines*. The drums were used not together, but one at a time. The violins were played remarkably well; so, in fact, were all the instruments; but the excellence was more noticeable in the case of the violins, because it is not usual for natives of India to play violins and other European instruments. All the players kept time very finely, and especially in some pieces of very quick movement, the execution was very good and the effect pleasing. The singing, too, was very excellent. After singing a number of pieces, some in English, but nearly all in Tamil, the old gentleman, who all the time had been sitting quietly, made a few remarks; of course, I could not understand what he said; but I was told that his subject was: The attributes of God. After he had said, in a very few words, what he designed to say about each one of the attributes considered separately, the singers would sing a line of poetry, expressing poetically the substance of his remarks. Then he would go on to another attribute, after which the singers would again break in with a chorus as before, and so on. In this way he continued for more than half an hour.

THEODORE PARKER.

WHEN Theodore Parker was in the Divinity School at Cambridge, he, one day, made reference to "Old Paul." "Why," said Henry Ware, one of the noblest and acutest men who ever taught in that school, "you must be more reverent." "Well," said Parker, "hereafter I will refer to the gentleman from Tarsus." (Laughter.) All through his life this capacity to be rough and ready was with him, and was a great popular power at times; and yet it indicated a certain lack of insight, and that deficiency his different biographers recognize.

There was in him a noble perception of the glory of everything that had conscience behind it. Theodore Parker seems to me to have had in his nature a majestic chord out of the old Pilgrim harp. The iron strand of the Puritan lyre which Milton and

Cromwell, and Hampden and Vane, first struck, lifted up its stern inspired sound in our Civil War in the John Brown marching song. That Presbyterian captain—Parker wrote about him from Rome that he would die "like a saint," and that "from Stephen, who was stoned at Jerusalem, to Mary Dyer, who was hung on the great tree on Boston Common, there have been few spirits more pure or devoted than this martyr."—(Weiss, Vol. II, p. 178) The thrum of that chord we heard side by side with the John Brown marching choral, and we found no dissonance in the tones. That one note in him we glorify and desire to have it heard loud and far. While the Presbyterian captain stands there in history on the Virginia scaffold, against the winter sky, let Theodore Parker's approval of him and copartnership with him be remembered. (Great applause.)

But this man lacked the deeper insights of æsthetic perception, perhaps, as much as any one who has ever written as copiously as he in Boston. This lack, too, is recognized well by his biographers; but it is only Mr. Frothingham who has been candid enough to admit that it unfitted him in some particulars for biblical criticism. When Theodore Parker was in Rome, in 1859, he wrote: "I take more interest in a cattle-show than in a picture show." He then goes on to say: "I love beauty." But he had no sympathy with those who lamented the absence of art in America. "There is not a saw-mill in Rome." (Laughter.) That was his principal trouble with the Eternal City. (Loud laughter.) He did not care to read a second time the best poem ever written by Mrs. Browning Shakespeare's daughter. Now, in some passages of the Scriptures he found neither a cattle-show nor a saw-mill, and Mr. Frothingham says: "The absence from his mind of the fine æsthetic quality accounts for the something like crudeness that mars occasionally his treatment to the poetical side of ancient religions (Christianity among them, of course), their creeds and their documents." [It is a wonder this critic did not say "their middle-age documents." I believe, Sir, (turning to Mr. Moody), you said lately: "The sun is a middle-age institution, and yet we have not outgrown it." And cause even helps to explain certain inaccuracies which sprang from a defect in æsthetic perception often more from infidelity to literal facts."—(Frothingham, "Life of Parker," pp. 576-578.) Dr. Bartol, whose literary perceptions are certainly very sensitive and sometimes singular revelatory of truth—when he is not offended with a middle-age sun! (Laughter)—wrote years ago of Theodore Parker: "Right or wrong, I could not recognize in him genius poetic."—(Frothingham, "Life of Parker," p. 579.) Mr. Emerson stood up at the commemorative services held for Theodore Parker, and said: "We can hardly ascribe to his mind the poetic element. I found some harshness in his treatment both of Greek and Hebrew antiquity, and sympathized with the pain of many good people in his auditory, whilst I acquitted him, of course, of any wish to be flippant."—(Ibid, p. 549.) In Parker you meet staid English often and phrases that are like drum-beats; but very frequently the ruggedness and haste degenerate into roughness and uncouthness.—*Independent*.

GOD SEES ME.

O THOUGHT freezing with terror the bones and [the marrow! O Thought which also thrills with ecstasy the human heart!—Of all that I am, and of all that I do, there is nothing which is not known to my God. Is it possible that a man who really believes in the

existence of the Divine Being can bear this thought upon his mind without yielding entirely to its dominion, and giving it the control and government of his every inward motion and every outward act? It is a dreadful thing when the irreligious man, who will have nothing to do with God, revolts against the eye that seeth in secret, and looks upon faith as folly. And yet this is more easily understood than that a man can affirm his belief in a God who understands his thought afar-off and knows the word upon his tongue before it is uttered, and can yet, at the same time, continue inert. It is just a new instance showing the immeasurable difference between one kind of faith and another. For what is it that here happens to us? Shall I say what we do not really believe at all, or, at least, not firmly, what our mouths avers? We are told of the faith of Moses, "that he endured as seeing Him who is invisible." It appears, then, that faith is a mental eye, by means of which we can see; and accordingly, if I did believe in the Omniscent, would I not every moment likewise see Him, as if through a rent in the heavens; and would not His eye also meet mine? Would I not then perform my earthly pilgrimage in His company, and under His inspection? And in the gaze of such an eye, how holy would my life become! How would they who are without the pardon of their sins dissolve like wax, and how would they who have received forgiveness become little and abased—oh how unspeakably little and abased! The firm conviction that a human eye, especially that of some great man, observed every step of my life; that the ear of some holy character listened to every word of my mouth, would exercise a wonderful power over my conduct. What, then, if it be the eye of God, what if it be the ear of God that are my perpetual witnesses? And if I have no experience of such a power, must I say that I do not believe? I am not sure that I should say that; I have, in fact, no doubt that I do believe. The truth rather is, that I do not think about it. But, then, if I really believed it, would it not also be the subject of thought to me? Here, however, it may be asked,—Has a man whose attention is engrossed by the avocations of life time, to retain all such pious thoughts in his mind? This is a question which I have long pondered, and I now see how the matter stands. We can be mindful of a thing without having defined any particular thoughts about it. It is with the understanding that we think; but thoughts can also be wrapped up in the feelings; and that, too, is being mindful. Is it not in our feelings that we continually bear about with us the consciousness of all that we are, and of circumstances in which we happen to be placed, so that it even determines us how to act? If faith in God had only become flesh and blood within me—if it had permeated my inmost being as the vein of gold does the metals, or the sunbeam the water to which it gives warmth and transparency—would I not then be every moment as mindful of my God as I am of myself? I would be so; and when faith in that eye which understands our thoughts afar-off, and sifts us through and through, does not accompany us in all our ways, this is only a sign that we do not yet properly believe in it. How often a man flies with what he is doing from the eye of his fellow-men, and breathes freely the moment he is beyond their reach! but, alas! never that there is an eye from which he cannot fly, and that that is the eye of his Judge. As he can never escape from the wide canopy of heaven that is over him, however long he may run, as little can he run any where away from the omniscient God. O thou great Being, whom I cannot see, but who art so near to me

let the thought of Thee teach me first of all to be truthful in word and deed. It is quite certain that we are all much worse than we fancy ourselves to be. Our self-love is too great to admit of our having any doubt upon the point. We have so strong an inclination to exhibit our motives to other men in too favorable a light, that it would be remarkable if the propensity to falsehood did not also manifest itself in our interviews with God. Where is the man who has not, at least occasionally, put on a mask in his intercourse with his fellow-men? Nay, are there not many who actually never put it off? And thus they acquire the habit of taking it along with them into the presence of God. O Eye that hates all guile and falsehood, let me at least be truthful when I come before Thee! Thou hast put our sentence into our own hands, and if we only pronounce it upon ourselves, there is hope for us! But if we leave it for Thee to pronounce, there is none. As often as I look up to Thee, O holy eye of God. I feel as if a heavenly voice came down into my conscience and preached to me that, as Thy divine commandment requires, I ought instantly and fully, and for ever, to renounce all sin, and yield entire and unconditional obedience to Thee.

(To be continued.)

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Popular Tracts, No. 1 to 4 ...	0	2
Destiny of Human Life ...	0	2
Re-construction of Native Society ...	0	1
Welcome Soiree in England ...	0	1
Lecture on Inspiration ...	0	4
Essential Principles of Brahma Dharma ...	0	1
Proceedings of the Marriage Law meeting at the Town Hall ...	0	2
Theistic Annual 1872 ...	0	8
Ditto Ditto 1873 ...	0	8
Ditto Ditto 1875 ...	0	8
Ditto Ditto 1877 ...	0	1
Lecture on Progress of Theism ...	0	2
Ditto Age of Enlightenment ...	0	3
Lecture on Marriage Law ...	0	1
Ditto on the Jaines... ..	0	2
Man the Son of God ...	0	1
Order of Service ...	0	1
Prayers for Different Occasions of Life ...	0	2
Lecture on Prayer ...	0	1
Ditto Alcohol ...	0	1
Practical Sermons of Rev. Dr Carpenter... ..	0	12
Channing's Complete work ...	2	0
Morning and Evening Meditations by Miss Carpenter ...	1	0
Discourse on matters pertaining to religion ...	2	0
Memoirs of Dr. Carpenter ...	1	0
Divine worship ...	0	1
The Church the Bible and Free thought ...	0	1
Salvation what it is, &c. ...	0	1
Strong points of Unitarian Christianity ...	0	1
Christ of the Gospels and the Christ of the creed ...	0	1
Lectures at the Brahma School... ..	0	1
Religion of the Brahma Somaj ...	0	1
Lecture on Philosophy and Madness in Religion ...	0	1
Epistles to Theists in India ...	0	1

STANDARD HOUSEHOLD REMEDIES.

DR. D. JAYNE'S, FAMILY MEDICINES

ARE prepared with great care, expressly for family Use, and are so admirably calculated to preserve health and remove disease, that no Family should be without them. They consist of

JAYNE'S EXPECTORANT, for Colds, Coughs, Asthma, Consumption, and all Pulmonary and Bronchial Affections. It promotes expectoration and allays inflammation.

2-8 per bottle, 24 per dozen.

JAYNE'S TONIC VERMIFUG, for Worms, Dyspepsia, Piles, General Debility &c. An excellent Tonic for Children, and a beneficial remedy in many of the ailments of the young.

0-8 per bottle, 5-8 per dozen.

JAYNE'S CARMINATIVE BALM, for Bowel and Summer Complaints, Colics, Cramps, Cholera &c. A certain cure for Hæmorrhæa, Cholera Morbus, and Inflammation of the Bowels.

1 per bottle, 11 per dozen.

JAYNE'S ALTERNATIVE, of established efficacy in purifying the Blood, and for curing Scrofula, Goitre, Dropsy, Salt Rheum, Eczema, Cancer, and Diseases of the Skin and Bones.

2-8 per bottle, 24 per dozen

JAYNE'S AGUE MIXTURE, for the cure of Fever and Ague, Intermittent and Remittent Fevers, &c. These distressing complaints are very generally eradicated by this remedy, when taken strictly as directed.

2-8 per bottle, 24 per dozen : 240 per gross.

JAYNE'S LINIMENT OR COUNTER-IRRITANT, for Sprains, Bruises, Soreness in the Bones or Muscles, Rheumatism, and useful in all cases where an external application is required.

0-8 per bottle, 5-8 per dozen.

JAYNE'S SANATIVE PILLS, a valuable Purgative, and a certain cure for all Bilious Affections, Liver Complaints, Costiveness, Dyspepsia, and Sick Head-ache.

JAYNE'S HAIR TONIC, for the Preservation, Beauty, Growth and Restoration of the Hair. A pleasant dressing for the hair, and a useful toilet article.

2-8 per bottle, 24 per dozen : 240 per gross.

JAYNE'S LIQUID HAIR DYE, changes hair of any color to a beautiful black.

2-8 per bottle, 24 per dozen.

In settlements and Localities where the attendance of a Physician cannot be readily obtained, Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all, and in addition, Jayne's Medical Almanac and Guide to Health, to be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

All of Dr. D. Jayne & Son's Family Medicines are sold by

SYKES & CO.,
1, Grant's Lane Calcutta

DUNN AND CO.,

Cabinet-makers, Upholsterers,

AND

BILLIARD TABLE MANUFACTURERS,

BY APPOINTMENT TO

HIS EXCELLENCY THE VICEROY AND GOVERNOR-GENERAL OF INDIA

Nos. 46 & 47 Bentinck Street,

CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture, available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds : a large stock of both being always kept on hand.

Estimates supplied on application.

SMITH STANISTREET & CO.,

Pharmaceutical Chemists & Druggist

BY SPECIAL APPOINTMENT

TO HIS EXCELLENCY THE RIGHT HONBLE

LORD LYTTON, G.M.S.I.,

VICEROY AND GOVERNOR-GENERAL OF INDIA

&c., &c., &c.

Have received ex S. S. Mecca the following :—



GUARANTEED ALL COCOA.

Schweitzer's Cocoa.

Anti-Dyspeptic and Chocolate Powder.
This unique pure preparation of the Best Cocoa Beans.

Hermetically-sealed tins, at Rs. 1-4 and 2-8.

Per Dozen Rs. 12 and 24.

Tidman's Salicylic Soap.

REPORT BY CHARLES H. PIESSE, F. C. S.
Having submitted your sample of Salicylic Soap to a careful chemical examination, I am enabled to state that it contains a considerable proportion of Salicylic Acid. The prophylactic and anti-septic properties of Salicylic Acid have been long known and appreciated abroad, and among the medical world in this country; and it is only necessary for it to be known to be used by all classes. The skill with which the Salicylic Acid is combined with Soap, so that none of its effective properties are lost, and the excellent quality of the Soap, itself, deserve the highest praise.

(Signature)

CHARLES H. PIESSE, F. C. S.

Public Analyst for the Strand District.

Price Re 1 Tablet, Rs. 1-8 a bar.

ERUPTIONS & IRRITATION OF THE SKIN

PREVENTED AND ALLAYED

By the daily use of

F.S. Cleaver's Patent Tererebene Soap.

Re 1-8 per box of 3 tablets.

F.S. Cleaver's Tererebene Tooth Powder,

Re. 1 per pot.

F. S. Cheaver's Tererebene Shaving

Cream.

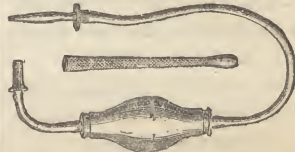
Re. 1 per tube.

Patent Household Tererebene Soap.

For general household purposes. It will also be found most useful, as in addition to its very valuable disinfecting and purifying powers, it possesses most wonderfully cleansing properties, and emits a most refreshing odour.

In bars, As 8 each.

3½ bars, Re. 1-8 each.



Higginson's Enema, with bone Rectum Tube, Gum Elastic Vagina Pipe and Leather Shield inside cedar box lis. 4-8.

9 AND 10, DALHOUSIE SQUARE,
And 47, Dhurumtollah Street

BEST OIL.

Per Imperial Gallon,

Raw Linseed Oil Rs. 1 14

Boiled ditto " 2 0

5-gallon Iron Drums, each " 2 8

Guarantee drying within 24 hours.

Cocunut Oil, per maund Rs. 18 0

Castor Oil " 14 0

4-md. Tin Canisters, each " 0 12

BENGAL MILLS CO.,

42, New China Bazar,

HAMILTON & CO.,

WATCH AND CLOCK MANUFACTURERS,

CALCUTTA.

The Silver "Calendar Watch."

Showing the Day of Week, and Month, in addition to Time.

A CALENDAR WATCH is admirably suited for use in localities remote from Mofussil Stations, as the day of the week and month can be seen at a glance on reference to the Watch, the hands on the various Dials working steadily on day by day.

Each Watch supplied in a Morocco Case.

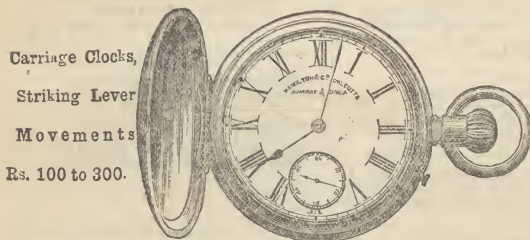
Silver Open Crystal Face ... } Rs. 66, cash.
" Hunting Case ... }
" Open Face and Keyless, Rs. 88, cash.

The "Double Dial and Train" Silver Hunting Watch.

For showing at the same moment the time of two different places

This is a very useful watch for all who travel much by Railway. One Dial shows the Railway (Madras) time, the other indicates local time. In fine Silver Engine-turned case, richly decorated Silver Dial, highly finished horizontal jewelled movement.

Delivered Tined, and in perfect order,
For Rupees Sixty cash.



GUARANTEED FOR TWO YEARS.

GENTLEMEN'S GOLD ENGLISH LEVER WATCHES.

Of best English make, with highly finished Jewelled Lever Escapement, keyless or non-keyless movements, enamelled dial with small seconds, plain or compensated balance, stout Hunting, Half-Hunting, or Open crystal-face cases, plain, engine-turned, or richly engraved, &c., can be supplied at Prices ranging from ... Rs. 300 to 600

GENTLEMEN'S SILVER ENGLISH LEVER WATCHES.

Same quality in every way as above, the difference being merely in the case, from Rs. 90 to 175
Gold Guard, Albert and Safety Chains, in immense variety. Write for our Illustrated Catalogues.

HAMILTON & Co.,
CALCUTTA.

BY APPOINTMENT TO

H. R. H. THE PRINCE OF WALES,
To His Excellency the Right Hon'ble
Lord Lytton, G.M.S.I.,
VICEROY & GOVERNOR-GENERAL OF INDIA
ALSO TO THE GOVERNMENT HOUSES.
MADRAS & BOMBAY,

The Nizam, Rajahs of Mysore, Baroda,
Oodeypore, and Rao of Kutch, &c., &c.

DEBCHAMPS & Co.,
FURNITURE, BILLIARD, CARRIAGE
HARNESS & GENERAL MANU-
FACTURERS.

IMPORTERS OF PLANOS, PIER GLASSES,
Carpets, Wall Papers & Marbles, &c.

N. B.—Illustrated Catalogues sent on application
by letter

MADRAS, CALCUTTA, AND BOMBAY.
Calcutta, 20, Lall Bazar Street, near Dalhousie
Square.

LADIE'S

PERFUMED HAIR OIL

PREPARED FROM PURE COCOANUT OIL

BY

SHAEN & CO.,

AND

Sold in big bottles of 16 Ounces

AT

One Rupee

BY

JOSEPH & SONS LD. 3, Esplanade-Road,
DAY & COUSIN, 9, Hastings' Street,
TAKOORBOSS SEN & RAJNARAIN DHUR,

10, Hare Street,

MOHALANOBIS & Co., 14, College Square,
MITTER & Co., 1, Mirzapore Street,

AND SEVERAL OTHER

Druggists, Stationers and Perfumers.

The above preparation is highly approved
of by many.

A fair trial from respectable Native Ladies
and Gentlemen is earnestly solicited by
SHAEN & Co.

MRS. GARRICK.

ZENANA PHOTOGRAPHER.
WILL BE GLAD TO TAKE PHOTOS

FOR

HINDOO LADIES

AT

THEIR RESIDENCES OR AT HER STUDIO

NO. 1, COOPERS LANE, BENTINCK STREET.

Terms very Moderate.

ESTABLISHED 1846.

DRUGGISTS' HALL.

35-36, COLLEGE-STREET, CALCUTTA.
Fresh Consignments to hand *ex S. S. "Mercuria."*

Cash Sales.

CLARKE'S BLOOD MIXTURE

WARRANTED to cleanse the blood from all impure
matter from whatever cause arising. Price per bottle
Rs. 2.

SAVORY AND MOORE'S PANCREATIC EMULSION.

Price per bottle Rs. 2.

BRONCHIO-THORACIC LOZENGES.

Especially useful to public speakers, preachers,
preachers and vocalists. Price per bottle Rs. 2.

WHITMORE'S COMPOUND LINIMENT OF ARNICA.

Effectual remedy for Rheumatism, Lumbago, Weak
joints, sprains, scalds, contusions, &c. Price per
bottle Rs. 3.

GRIMAULT'S SYRUP HYPHOSPHITE OF LIME.

Is used with great success for the cure of con-
sumption and the different affections of the lungs.
Price per bottle Rs. 2.

DR. LALOR'S PHOSPHODYNE OR VITAL ELIXIR.

Gives health, strength and energy. Purifies and
cleanses the blood, clears the skin, &c. &c. Price
Rs. 5-4.

DINNEFORD'S FLUID MAGNESIA.

It effectually corrects acidity and he returns with-
out injuring the coats of the stomach. Prevents the
food of infants from turning sour and in all cases
acts as an agreeable aperient peculiarly adapted for
females.

Price per ½ pint bottle Rs. 1.

LAMPHLOUGH'S PYRETIC SALINE.
Cures the worst forms of ordinary bilious head-
ache in a few minutes. Price per bottle Rs. 2.

DR. LOCOCK'S PULMONIC WAFERS.

For all disorders of the breath and Lungs. Price
Rs. 1-4.

The Proprietors are happy to announce that their
"Hall" has been placed under the general super-
vision of—

DR. U. C. MUKERJEE, M.B., C.M.

(Bachelor of Medicine and Master of Surgery
Glasgow University)
Late Assistant Physician, Barony, Parish Dis-
pensary, Glasgow, and Resident Medical Officer, Medical
Mission Hospital and Dispensary, Camogate, Edin-
burgh, who is advising patients, gratis from 7 to
9 A.M. daily, and is always available at this "Hall."

D. MARSH,

Superintendent.

RANEENGUNGE.

Fire brick and Glazed Pipe Works.

RANEENGUNGE Fire bricks, equal to the
highest brands manufactured in Europe,
Rs. 9 per 100.

Fire clay, Rs. 35 per ton.
Glazed Stoneware, Drainage pipes of all sizes

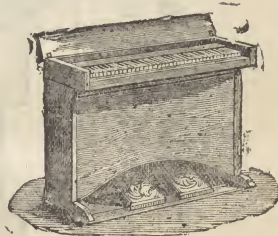
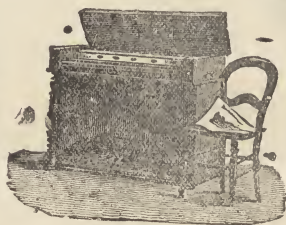
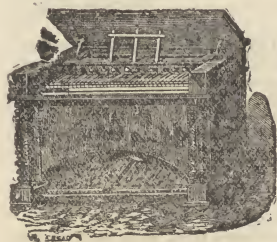
BURN & CO.,

RANEENGUNGE, E. I. RAILWAY,

Bengal and Calcutta.

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HARMONIUMS.

Harold and Co., call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description are always kept in Stock.

PROSSUNNA CHUNDR KOBIRAJ'S DISPENSARY.

For the sale of Native Medicines and Drugs.

SOBHABAZAR, CALCUTTA,
133, UPPER CHITPORE ROAD.

NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Rs. 1 per phial

Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

Packing and Postage Ans. 6

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

Packing and Postage Ans. 6

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Rs. 1 per phial

Packing &c., Ans. 8

MUTTY LAUL GOPTU,
Manager.

SEEDS--PLANTS--SEEDS.

THE Pikeparah Nursery has received per Steamer *Indiana* a large consignment of vegetable and flower seeds which will be ready for distribution to the subscribers, and sale to the public, from the 1st of August next, at the following prices for July only: 40 sorts of American Vegetable seeds with 9 kinds of Cabbages, Cauli-flowers, beet root, Radish-Turnip, Peas, Lettuce &c., &c., complete being ten kinds more than the last year, Rs. 5 per packet. 80 sorts of flower seeds, including German Asters. Heartsease, Clanthus, Damperu, Double Poppy Pinks, Larkspur, Hollyhock, Geranium, Balsam, Double Portulana, &c., &c., Rs. 4 per packet.

Cauliflower seed saved from the very best flowers, at Rs. 1 per tola.

The prices will be increased from the 1st of August next, namely, Rs. 5-8 and 4-8 respectively, as the demand for seeds this year is much greater than the last 2 or 3 years.

List of plants furnished on application to the undersigned with one anna postage stamps.

No charge is to be made for packing &c., of the seeds, if the prices received in July.

The following seeds, will also be sold at the same time with the others.

Sea Island or long Staple Cotton, at Rs. 7-8 per seer.

NITTO G. CHATTENJKE,

Proprietor, Pikeparah Nursery.

PIKEPARAH NURSERY,

CALCUTTA, June 1877.

N.B.—Of the cauliflowers, those produced in our country and seeds saved from the biggest flowers are said to be the best.

INDIAN TEAS

WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, or one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEELING AND KANGRA VALLEY.

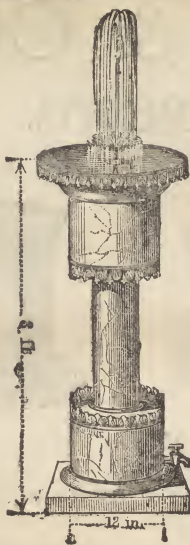
Flowery Orange Pekoe, per lb.	Rs. 3 0
Flowery Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 13
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
Souchong, per lb.	" 1 3
Broken Souchong, per lb.	" 0 15
Special Quotations for boxes, from 10lbs. and upwards.	

TERMS—CASH WITH ORDER.

H. J. MEYERS & Co.

14 Government Place.

P. W. FLEURY & Co.,
BUILDERS ENGINEERS.



AND
INSTRUMENT MAKERS.
No. 63, Dhurrumtollah-street
CALCUTTA.

FOR SALE.

Electric Light apparatus complete, worked with a battery of 40 to 50 cells from ... Rs. 300 to Rs. 450
Time Light apparatus complete, with metal Gas Holder and copper retort 150
Oxy-Hydrogen Light apparatus with safety jets complete ... 200
Dissolving View Apparatus with *Electric Light*, by J. Duboseq of Paris complete ... 750
Photographic Slides of the principal cities, buildings, mountains, lakes &c., from Rs. 3 to Rs. 6 each.

Rhunkorff's Coils &c.

Induction Coil, giving a spark in air O. 2 of an inch, and working with great brilliancy all the small and medium size tubes ... 16 0
Ditto larger size, ditto with reversing break ... 24 0
Vacuum or Luminous tubes showing the most brilliant experiments that can be made by the *Induction Coil* Double U Tube ... 25 0
Medium Size Geissler's tubes in great variety from Rs. 3 to Rs. 10 each.
Small Vacuum Tubes at ... 2 0
Stanley's Microscope with sliding tubular body in mahogany case ... 5 0
Bunsen's Galvanic Battery, 9 inches, by 4 inches ... 7
Lime Cylinders for Oxy-Hydrogen Light at ... 0 8
Ditto per dozen at ... 4 0
Portable Gasometer complete ... 75 0

FASHIONABLE THINGS.

The Latest Prevailing Fashion

AT

London and Paris,

IN

Millinery, Haberdashery, &c.,

is now

Being represented

BY

JOSEPH AND SONS, LD.

AT

No. 3, Esplanade-Road,
Calcutta.

Plenty of Fancy and useful goods too, to select from.

Full show cases of Ribbons in all shades.

Single-wick Kerosine wall Lamps with American burners ... 2 8
Single-wick hand Kerosine Lamps with chimney fitted with Hinks' burner ... 3 8
Jardiniere Fountains at ... 20 0
Window Thermometers enclosed in glass ... 5
Pocket Thermometer ... 2
Hottz's Electrical Machine.
Hottz's improved Electrical Machine, complete ... Rs. 200

HIRE OF APPARATUS.

Magic Lanterns and *dissolving view apparatus*, with a first-class selection of subjects for exhibition let on hire.

Single Magic Lantern with 3 dozen assorted slides ... Rs. 6
Ditto with 6 dozen slides ... 9
Dissolving view Apparatus, with oil Light 6 dozen slides and Linen screen ... 12
Single Magic Lantern, with 6 dozen slides and Oxycalcium Light Gas Bag and Screen ... 16
Gas bag filled with *Oxygen Gas* ... 6
Ditto with *Hydrogen Gas* ... 3
Tables of Scientific apparatus Consisting of Microscopes, Stereoscopes and Slides, Galvanic Machines, Magneto Electric Machines, Rhunkorff's Coils, Magnetic Engines, Model Steam Engines, Pneumatic Fountains, Bunsen's Batteries, Geissler's tubes, Electric Bells, Hottz's Electrical Machine, &c., &c., per day ... Rs. 25

THE

ORIGINAL TRUNK DEPOT,

8, DALHOUSIE SQUARE,

Trunks, Portmanteaux, Straps, Bags, &c.

ALSO BEST CHINA SILKS.

At very moderate prices.

TURKISH TOBACCO AND CIGARETTES.

BOOT AND SHOE MAKERS.

CINCHONA FEBRIFUGE.

PREPARED AT THE GOVERNMENT FACTORY.

AS EFFICIENT AS QUININE IN ORDINARY FEVER.

In one pound tins Rs. 25, postage Re. 1

(cash with order.)

Apply to Superintendent Botanical Garden, Howrah, near Calcutta.

"Damp Walls"

THE Patent Enamel *Silicate* Paint or the *Petrifying* liquid are effective remedies for these.

F. HARLEY & Co.

FOREST DEPARTMENT.

NOTIFICATION.

6TH JULY, 1877.

No. 6

It is hereby notified for general information that 100 tons of sandalwood at Hahsen and 150 tons at Seringapatam will be sold by public auction on the 13th and 16th August respectively.

Payments of deposits for wood at both places to fall due on the 20th August.

Terms as usual, excepting that, on this occasion only, rent for wood sold on the above dates but left in the koties for more than 90 days from date of sale will be charged at the usual rates, from the 91st day after date of sale, instead of from date of sale.

Conservator of Forests.

CRUSHED FOOD

FOR HORSES.

THOS. SMITH & CO.'S

Crushed Food at Rs. 2-8 per md., exclusive of bags.

Chaff at Re. 1 per md., do.

AUCTION SALE.

THOMAS SMITH & CO.'S

NEXT

UNRESERVED AUCTION SALE

WILL BE HELD

At 2 p. m. on Saturday, 4th August,

Every lot to the highest bidder. Particulars hereafter.

INFALLIBLE CHOLERA PILLS.

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as by magic.

Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEA,
Missripokhra, Benares.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) **W. R. LARMINE,**
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**
Bankipur.

I am requested by the Maharajah of Bardwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL E. from,**
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasm, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) **BIPIN BEHARI DUTT,**
Station Master, Doonraon.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,
Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Paimeshwar Banerji,
Umbica Rajbatty, Kulna

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulove Sing Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 cholera Cases by the use of your Pills.

Kumar Kristna Gopal Maliara Rajhathi.

THE AMRITARASA.

A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amritarasa.

It has been experimentally proved and certified that this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Chest, and Heart diseases, of the Lungs, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery Dyspepsia, chronic venereal disorders, Debility, Nervous complaints, Hysteria, female affections and other complicated diseases. It

I have bought your "Amrita-rasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quiet surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (sool) Asthama, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylsh Chunder Roy Mohasoy,
Zemindar and Hony. Magistrate.

Dehoda Zillah Arleshow.
Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,
Bahaleram, Raingunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shusi Bhunua Ha'dar,
Deputy Magistrate of Mathabanga,
Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy
Zemindar of Bansliha.

By using your Amrita-rasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadoor,
Chooramun in Malda.

Babu Motilal Lahory of the Sub-Division Dhubree and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barua Bahadoor,
Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amritarasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,
Secretary of Rainsa N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amritarasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,
Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better. And I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,
Mohesrakha.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used gives strength to the system and changes all morbid secretions to a healthy state.

Price for a phial, is Rs. 5 8 0
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Hem Chunder Banerjee,
Missripokhra, Benares.

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one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood

Jogendra Chunder Basu.

Ghulia Bazar, Hughly,

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amrita-rasa.

Ramanath Banerji,
Huripur, Zillah Dinagapore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e., a drink which prevents death) is really achieving what its name imports.

Shama Churn Mittra,
Deputy Post-master, Bansdiha.

My venerable father was suffering under fever, cough, and gonorrhoea from a long time. He used bottles of your valuable Amritarasa, (though he was unable to use it regularly), and his fever and cough are perfectly cured, and about 12 annas of gonorrhoea are reduced. This last disease is of 15 years' standing.

Purnmeshwar Mukerji,
Churamun, Zillah Malda.

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NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Goalundo every Friday and leave Debrooghur downward every Saturday.



THE Str. "MIZAPORE" will leave Calcutta for Assam, on Tuesday the 31st instant.

Cargo will be received at the Company's Godowns Nintollah Ghat, up till noon of Monday, the 30th.



THE Str. "MADRAS" will leave Goalundo for Assam on Friday, the 3rd August.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday the 1st proximo.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday, the 2nd.

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REGULAR WEEKLY SERVICE.

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Cargo will be received at the Company's Godowns Nintollah Ghat, up till noon of Thursday the 2nd proximo.

For further information regarding rates of Freights or passageway, apply to,

4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta 27th July 1877. } Secretary

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The Steamer "NEPAUL" left Calcutta for Assam on 26th Instant and will leave Goalundo on 2nd proximo.

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UPWARDS.]

Arrive at Serajunge on Saturday,	21st	July.
" Kallygunge, Sunday,	22nd	"
" Dooberree, Monday,	23rd	"
" Gowlparah, Wednesday,	25th	"
" Gowhatty, Thursday,	26th	"
" Tezporo, Saturday,	28th	"
" Dhunsi, Monday,	30th	"
" Mookh, Monday,	30th	"
" Kokeela, Tuesday,	31st	"
" Desang, Wednesday,	1st	Augt.
" Mookh, Thursday,	2nd	"
" Debrooghur, on Friday,	10th	"

DOWNWARDS.

Leave Debrooghur on Friday,	10th	"
Arrive at Desang, Mookh, Saturday,	11th	"
" Kokeela, Sunday,	12th	"
" Mookh, Monday,	13th	"
" Dhunsi, Tuesday,	14th	"
" Tezporo, Wednesday,	15th	"
" Gowhatty, Thursday,	16th	"
" Gowlparah, Friday,	17th	"
" Dooberree, Saturday,	18th	"
" Kallygunge, Sunday,	19th	"
" Serajunge, Sunday,	do.	"
" Goalundo, Monday,	20th	"

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Editorial Notes.

WE have received from Mr. Voysey, with due gratitude, copies of his sermons up to June 17th. They consist of Seeking and Finding God, Meditation and Intercession; Forgiveness of Sins; the Sick and Needy.

THE annual whole-day service in commemoration of the foundation of the Brahmo Mandir, known as *Bhadrotsab*, takes place on Sunday, the 19th instant. It is to be hoped our missionary brethren will return to Calcutta in time to attend the festival.

A CORRESPONDENT of the *East* publishes an interesting account of Rampal, the seat of the late Rajah Bullal Sen, the author of the present forms of the caste institution in Bengal. Rampal is about twenty miles to the south of Dacca, and will amply repay the trouble of a visit. The ruins are many, and very interesting.

THE Unitarians of Hungary are said to be the oldest of all Protestant communities. They are described as "a brave, thoughtful, energetic, temperate set of men, still worthy of the praise which the old Hungarian chronicler gave to their Szekler forefathers, that the Szeklers are stricter in their morals than other Hungarians; or the Catholic priest to the Unitarians of the seventeenth century, that they send from their humble cottages in the mountain-land, and from their simple schools, men well qualified to lead their nation onward in its new career."

THE claim of the Countess Lambertini to enter into the possession of the whole, or part of the property of the late Cardinal Antonelli, on the score of her being the Cardinal's illegitimate daughter, if there is a shadow of truth in it, presents a strange

view of the laxity of morals which still exists among the highest functionaries of the Church of Rome. Cases such as these do more to prejudice the cause of Roman Catholicism before the general public, than a thousand inaccuracies of Creed and Church discipline. Will our Catholic contemporary enlighten us to the nature of the present difficulty?

THE *Christian Life* publishes the likeness of the Rev. Theophilus Lindsey, the first distinctly named Unitarian Minister in England. He flourished towards the end of the last century about the year 1770. He founded the Essex Street Chapel in London, the largest and best church which the Unitarians have in the English metropolis. The rule about this chapel is that the Minister is personally responsible for the cost of the repairs and decorations when the building needs them. And accordingly the Rev. J. Panten Ham, who is the present incumbent, advertizes for subscriptions to begin repairs which will cost above £400. The subscriptions seem rather tardy in coming.

OUR readers know very well that there are some English ladies in London who take considerable interest in female education in this country. They always make inquiries after the progress of their Hindu sisters, and do all they can to help that progress. We have, during the last week received a box of beautiful presents for the ladies of the Bharat Asram and of the Native Ladies' Normal School. The best thanks of the community are due to the fair and noble-minded donors. Short sketches of the lives of two eminent English ladies have also been sent. These we shall publish in our Sunday issues for the benefit of our readers. We hope and trust Miss Carpenter's place will be taken by some of her countrywomen in the matter of female improvement in India.

MR. ALLARDYCE's sensational novel on social life in Bengal, called the *City of Sunshine*, is rather favorably criticized by the *Spectator*. The criticism which is very short

is thus wound up. "The length of the book will put the reader's patience to a severe test. The chief fault that we find with it is the writer's self-consciousness. A picture of this kind is most effective when the author entirely effaces himself. But Mr. Allardyce has ideas which he urges not always seasonably, nor always in the best taste. There may be much, for instance, to say against the 'competition-wallah,' but it is but a clumsy kind of sarcasm to typify him under the name of 'Mr. Muffington Prig.' When over and above this it is added that the picture of the life and habits of the people, as given in the book, is absurdly untrue and ridiculously overdrawn, all the credit that Mr. Allardyce can get will be that of making an interesting, clever, and well-constructed sketch of the manners and life of people who exist nowhere out of the imagination of the writer."

WE have now, thanks to the elective system, a good number of young men of the reform party in the Municipal Corporation of Calcutta. We ask these gentlemen, in sober seriousness, if they have ever thought of the greatest social curse in the metropolis. Night after night women of the vilest and most disreputable classes may be seen arrayed under Satan's banners on the footpaths of our great city, for the purpose of tempting men into the paths of vice. Their songs and gestures are scandalous, and such as cry shame on the professed guardians of the city. If such flagrant and unblushing breach of morality and decency in our public streets is tolerated, what is the use of Municipal government? Impure water and contaminating dusts are discussed with superabundance of zeal, but none among the accredited representatives of the Native rate-payers ever came forward to say a word in behalf of public morality. There is, however, yet hope for the future. The infant Municipality may yet learn to find a little zeal towards the suppression of public indecency and immorality not altogether undeserving of a place among their other attributes. At least those who are interested in the cause of reform, will, it is hoped, take up this important subject.

We are glad to learn, the *London Daily News* says, that the Senate of the University of London have resolved, by a decisive majority, that so far as they are concerned, women shall be admitted to all their degrees. Of course, the Senate cannot offhand initiate so great a change. For this purpose it will be necessary for them to obtain a new charter enabling them to confer upon women these privileges. We feel sure that the public will generally congratulate the Senate upon the decision at which they have arrived. It is the logical outcome of the concession lately made to the ladies who desire to qualify themselves for the medical profession. It was clearly impossible to place medical degrees within their reach, and at the same time to exclude female students from other honours which it is in the power of the University to bestow. The members of the Senate felt that it was impossible for them to resist the natural consequences of the important step which they had already taken, and, therefore, they wisely determined to lose no time in giving full effect to the new policy. In its results it will greatly advance the cause of female education throughout the country; while the good example of the University cannot fail to exercise a salutary influence upon other educational bodies which thus far have shown no similar disposition to encourage the intellectual aspirations of women.

THE friends of *Medical Women*, says our occasional correspondent from London, in England have been greatly encouraged lately by the determination of one of our London Hospitals to admit lady students there as well as gentlemen. It is only to be allowed as an experiment for a period of few years. And those who know what earnest workers the ladies at present studying medicine in London are, can have no fears as to the result of the experiment as far as they are concerned in it. How the gentlemen and medical students themselves will approve of the innovation remains to be seen. But, used as they are to the constant presence of nurses and "*sisters*" (as the lady nurses are called) at the bedsides of their worst cases, they can hardly long object to the companionship of other *Medical Women*. A large and animated Public Meeting was held in London, a few weeks back, for the purpose of giving publicity to this wise resolve of the Royal Free Hospital, and half the sum of money wanted to cover expenses that will arise in consequence, was then and there subscribed by an enthusiastic audience. We hail with delight tidings that reach us from your country occasionally of ladies studying successfully to be doctors. If we

want such persons here (as more and more of us constantly feel that we do,) how much more imperative is the need with you. And what true objections can be raised against medical women as doctors, when, as nurses, they have long been regarded not only utterly unobjectionable but vitally necessary?

The words of the *Hindu Patriot* are not like the words of other men. "If the new wine of modern civilization," says our brother, "be poured into the old bottles of Eastern life, there will come surely, though gradually, the regeneration of Indian nationalities." This is grand, and we hope one of our rising orators, who are bent upon the regeneration of Indian youth, will use it as a peroration to a sensational lecture on "Nationality and Civilization." But one must be bold enough to ask what does the *Patriot* mean? Does he mean that European ideas, say on the subjects of dress, food, drink, female emancipation, &c., injected into the heads of oriental young men, will ferment into the regeneration of "Indian nationalities?" The signs of such regeneration are already visible in Calcutta and outside, but we never knew the *Patriot* was ever very enthusiastic over them. We shall watch for a change in our contemporary in this respect. In the meanwhile we must say it is too modest of him to characterize himself and his countrymen as nothing better than a heap of old bottles into which "the wine of modern civilization must be poured." We think the wine of the West has been already poured and a little too freely into our presidency town, and the result has been not "regeneration" so much as "tipsomania." If our contemporary knew anything about the figure he was borrowing from the Bible he would say that the new wine of European civilization, poured into the old bottles of Bengali society, has resulted in the almost total breakdown of all the sanctities, sincerities, and faith of our national life. Nothing but religion can gather the fragments again into a new and a better society. But no religion would the *Patriot* have. It is a pity that our brother, who is so sensible in municipal and political questions, should have such strange ideas on matters of social and religious reform. He lays down maxims, and utters judgments, which are oracular indeed, but sound somewhat like the oracles of insanity.

No one regrets so much as we the indifference to habits of truthfulness which a large number of our countrymen manifest in the ordinary transactions of life. This ought to be checked with severity and promptitude. We deserve the hard

criticism which Europeans make on, our laxity in truth-telling. We should like our critics to set us examples of veracity which they enforce in precept. However full of the sense of self-righteousness the *Leader* may be for instance, and however lofty be the contempt with which he may speak of Native unverity, the impression somehow obtains that great numbers of Europeans in India are almost as bad as the Natives themselves in this respect. They perceive, when they have to deal extensively with the people, that nothing but craft can conquer the crafty, and so little scruple is shown to use falsehood to put down falsehood, and sometimes put down truth too, there is a mutual emulation among the conquerors and the conquered to outwit each other, and as the Whites can add violence to untruth they succeed in the end. The ideal love of truth which characterizes the typical English gentleman is a supreme aspiration, but it is not frequently met with, at least in India. We know we would depend upon an Englishman's word more readily than upon a Hindu's, but experienced men say that it would be wiser to depend upon neither, unless we know him personally, and can vouch for his truthfulness. We sympathize with Mr. Justice Kennedy's wish to check unverity in witnesses, but we take objection to the means adopted by him to give it effect. If very slip which a man fresh from the Mofussil makes in his deposition, is to be visited with a Police-prosecution for perjury, the whole nation will be demoralized, and in cases when the prosecution breaks down, the discretion and credit of the High Court itself will be compromised. In none but the most flagrant and undoubted cases of perjury should the High Court direct a criminal prosecution by the Police. This is our position, and the *Leader* should not mislead the public with the statement that we "are arrayed on the side of those ignorant beings who calmly forswear themselves."

ONE of the achievements of European Civilization is to make the foul crime of prostitution as healthful, harmless, and profitable as ever. Men and women are encouraged to perpetuate one of the vilest offences loathed by all countries and communities, and the services of science are enlisted by a Christian Government to remove those penalties which outraged nature prescribes by its own laws against those brutes in human shape. The secularists, Mr. Bradlaugh and Mrs. Besant, are fined and imprisoned because they published a book which is likely to deprave public morals by turning scientific advice to the protection of licentiousness. But a Christian Government glorifies

in appointing respectable scientific men whose whole occupation is to be to offer a much more effective and practical protection to licentiousness by taking away from it all the physical harm which it naturally inflicts upon the sinful. But it is too late now to protest against the Contagious Diseases Act. If our lock-hospitals were established in the far away corners of the city, or in the suburbs, the shame of those institutions would not corrupt the morals of the public, especially the poor. But situated, as they are, in the heart of the town, as the one at Lower Chitpore Road for instance, they are the gazing of hundreds. Every morning almost on our way to the city we have seen multitudes gathered in front of the Lock Hospital at Chitpore Road, and loitering and gazing in wonder and delight upon the miserable creatures who make their way into and from the hospital. Now, how deeply demoralized the whole street must be when thus engaged, day after day, we leave our readers to judge. Whilst, for our own part, in the name of humanity and decency, we cry out for the removal of a hospital like this to a more retired and less objectionable part of the town. We pray that our representation on the matter may be listened to, and the public spared the daily disgrace of witnessing the parade of licenced immorality and sin at one of the most crowded thoroughfares of the metropolis.

THE GOD OF FIRE.

WHEN men say *God is* they mean very little. They say what their forefathers said before them. They only state an intellectual formula which few think it worthwhile to deny. The statement does perhaps yield a satisfaction to the mind, and adds to our respectability before other men. But of what practical benefit is it? Does it illumine the heart, drive away the darkness which besets us in the paths of life? Does it give us comfort, help, guidance, strength? We cannot eling to the simple fact *God is*, and find enough support in it at the time of sin and weakness. We must say something more, and see something more in it. The saying *God is* gives place to the further saying *God lives*. This is brighter, more hopeful, and seems to be a fuller source of strength. But even this is not enough. *God lives*, but how, where, with whom, to what purpose? What is it to me that God lives when I am sunk in sin, darkness, in misery, in death? Many have admitted *God is*, and *God lives* and yet have remained all the same nevertheless. The prophetic fire of the exclamation *My Saviour lives!* dies away on the lips of the faithful saint, and the world at large knows not where the living Saviour is to be found, and what his

relation to us really is. Who will kindle the true living God as a consuming fire around us? If God is not like a vivid burning flame—not the flame of this world that burneth now and is quenched again, but the devouring fire of the spirit that surrounds the soul on every side, that cannot be put out, or put away, that burns itself into every feeling, every motive, every thought, every deed of life—the fact that *God is* is of little practical benefit to any one of us. First of all comes the speculative *God is*, which keeps the darkness of the soul almost the same as before. Then the more definite *God lives*, relieves the gloom only a little. Then *God lives here and with me* is a perception, which is like a twilight in the dimness and blindness of man's weak faith, though it often fills the soul with a strange thrill of awe, as if some One, as if a Great Unspeaking Soul stands too close to us. Then a continued perseverance in communion and prayer bursts forth in the spiritual vision *My God thou art indeed real, and dost abide in and about me*. The light clears up, the morning breaks like the dawning sun. He rises on the firmament of the soul. The presence, the reality of God's life are unmistakable. No one can sleep, dream, think the thoughts, or do the deeds of darkness, when the living God rises in fire and in light within the soul. Where is doubt, darkness, death? How can they be, how could they ever have been? But this is not all. The Light brightens, burns, comes closer, encompasses, and still rises, as rises the flood blown by the hurricane. It engulphs us at last, enters into every pore of our being, consumes every sin, every form of self; emblazons spiritual joys; glorifies spiritual love; pours strength and holiness into the spirit; widens, broadens, enervates faith continually; and guards us from evil influences, like a circle of holy fire, bright living holy consuming fire.

AGNES JONES.

(A sketch by an English Lady.)

By the law of England, everyone who is in danger of starvation may claim to be taken into a "Workhouse," where he will be supported at the public expense. If able to work he will be required to do so, and in order that the Workhouse may not be a temptation to idleness, no comforts are provided but only necessities, and many strict rules are enforced. Thus it happens that it is considered a misfortune and disgrace to go to the Workhouse, and the respectable poor make such efforts to avoid it that its inmates ("paupers" as they are called) are chiefly those who have been brought there by their own fault, generally by their own drunkenness.

Workhouses, then, are not happy or pleasant places, and the infirmaries are especially dreary. The sick are in general put under the care of untrained nurses, chosen from the able-bodied women in the house, always ignorant and often drunken. In some places proper nurses have been provided, and a better state of things begun. In the following pages a short account will be given of the lady who was at the head of the first workhouse hospital in which the improved plan was tried.

Agnes Jones was born in the year 1832. There is little to tell about her childhood which was partly spent in the island of Mauritius, and partly in Ireland. She was a backward child, and when she was for a time under the care of unsympathising governesses (owing to her mother's ill health), she was considered stupid. But all this was changed when she was sent to a good school. She was not quick, but she was hardworking, and what she had once learned she never forgot.

When she was 21, after the death of her father, she went a journey abroad with her mother and sister. During this journey a deep impression was made on her mind by a visit to the Kaiserswerth institution for deaconesses, in Germany. This institution is a great training school, where women are taught to nurse the sick, to teach the young, to take charge of the insane, and so on. They are not bound by vows, as the members of nearly all "Sisterhoods" are, but are free to marry. When the training is over, such as become deaconesses have the charge of hospitals and schools given to them either at Kaiserswerth or elsewhere. Agnes went with an aunt to spend a week at this place, and what she saw aroused in her a stormy desire to go through the training which was given there. But her duty, for the present, was at home, and this desire was set aside.

Soon afterwards she and her mother went to live among the Irish mountains, at a place which they already loved because it had been their home for a while during the lifetime of Agnes's father; and here a busy life began for her. She spent her days among the poor, caring for them in sickness, comforting them in sorrow, and (what she herself considered the most important thing of all) reading the Bible to them. To her the Bible was the word of God Himself, unmingled with any human error, and she lived consistently with her belief. She seemed never weary of studying it herself, or teaching it to others, and in all cases of difficulty turned to its pages for guidance.

Before long her sister, who had been left a widow after a short married life, came back again to her mother and Agnes (as

Faban, and Agnes strove to interest her, too, in the work she was engaged in.

After four years of this sort of life, her mother proposed that she should spend a few weeks at Kaiserswerth, thinking that the change would do her good, since she had overtaxed her voice with too much reading. She went fully intending to come back in a month or six weeks, finding even this separation from her mother and sister painful to look forward to, and little thinking that her happy Irish home would see her no more except for short visits. She soon found that six weeks would not be long enough for the training she desired. Her sister appeared to be filling her place successfully at home. The more she saw of suffering, the more she longed to give up her life entirely to the service of the sick and sorrowing. The head of the Kaiserswerth establishment told her that he considered that she would be able, after proper training, to fill an important nursing post for which he had had applications, and so she stayed on from September to May. When she left it was to help a friend in London who was overdone with the pressure of mission-work, and six months of hard labor followed. She had the direction of Bible classes, mothers' meetings, &c., and learned not only how to obey, (that was the great lesson of Kaiserswerth,) but how to govern. It was too much for her strength, and when she was suddenly called to Rome to nurse her sister through a fever, the doctor told her that it was well for her own health that she was forced to break off all connection with her work. When her sister's recovery had set her once more at liberty, she entered a large hospital in London for a year's training in the art of nursing, thus completing her preparation for the great work of her life. She did not think (as too many women do) that she could do good work without learning how to do it. She had been busy preparing herself for the greater part of her life, yet, notwithstanding this, it was with many misgivings that, after a much-needed rest at home, she went to Liverpool. Here the workhouse infirmary was put under her management, with twelve nurses under her who had been trained with her in London.

Well might her heart sink at what she had undertaken! Six hundred patients of the lowest class to begin with. (The number was more than doubled a few months later.) They were so unruly that when she first went there, a Policeman was in the habit of patrolling the wards at night to keep order. Miss Nightingale, who nursed the wounded soldiers in the war between England and Russia, and who watched Agnes Jones's career with the deepest sympathy and in-

terest, thus describes the class of people whom she had undertaken to nurse: "Part of the work in workhouses is to see that the dissolute and desperate old sinners do not corrupt the younger women, fallen, but not hopeless; to persuade the *delirium tremens* case, wandering about in his shirt, to go back quietly into his ward and his bed. Part of the work is to see that the mothers of the sick children do not quarrel, ay, and fight, and steal the food of one another's children. These are among the every-day incidents of workhouse life." The sight of so much pain and death would be sad enough, one might think, without all this wickedness! She mentions in a letter (as if it were no uncommon thing,) seven deaths between Sunday night and Tuesday morning.

What a charge for a young and refined woman to enter on! Yet she wrote during her first winter at the workhouse: "I think people overrate the self-denial I have to practice. Routine has great charms for me, and I can always be happy when busy, and, oh! if I could ever tell how my Heavenly Father daily, hourly remembers His child! Many said to me 'you are always happy.' But no words can tell how God helped me." And her sister writes of a visit which she and her mother paid to the hospital: "As we drove through the gloomy gates and up the narrow road between high walls which led to her apartments, the contrast to her sweet country home, with its lovely scenes and pure mountain breezes, and all that had been such a delight to her, struck us painfully; but when once in her rooms, where she greeted us with a face more radiant than ever, it was impossible to look at her and pity her. She was the picture of happiness, and evidently delighted in her work."

It was well that she could find pleasure in hard work, for her life was, indeed, a busy one. This is what Florence Nightingale says of her,—and she writes as one who knows what hard work means. "She had cultivated in herself to the utmost a power of getting through business in a short time without slurring it over, and without fid-fadding at it; real business—her Father's business. She was always filled with the thought that she must be about her Father's business. How can any undervalue business habits? as if anything could be done without them. She could do, and she did do, more of her Father's business in six hours than ordinary women do in six months, or than most of even the best women do in six days."

It is humbling to read how much work she got through in one day. She was up at 5-30, before the other nurses, and called them, then met them for prayers, saw that

the breakfasts were right in all the wards, and presided at the nurses' breakfast; then giving out stores, going round the wards, directing and teaching the nurses occupied her till evening prayers at 9-30. Even her meals were not a rest to her. She had them with the nurses, thinking that the moral influence of her presence among them was not the least important part of her duty. She wished to make herself entirely one with her nurses, and help them in all their many difficulties. After evening prayer the nurses went to bed, but she had to make another round of the wards. It was generally after eleven when her day's work was done. Often, too, she was up several times in the night, to see after some unusually anxious case.

A lady, who had worked with her at Kaiserswerth, says of her that she never shrank from any duty because of its repulsiveness. She had quite got over the idea that work is unladylike. Whatever there was to be done, she would try to do it. She added to the regular routine duties of her office by having a Bible-class for the nurses, and a prayer-meeting for the patients. The ward where this was held was crowded. Some of the men sat, packed close together on the beds; some stood. Those who came in late would take off their shoes lest their footsteps should disturb her.

She took an intense delight in all this work, but it was too much for her strength. Her bodily weariness caused her at times to be depressed in mind, and then she felt deeply the wickedness in the midst of which she lived. She wrote,—“You could not imagine such a set of women as the mothers of the sick babies. They have nothing to do but to nurse their children, and they will scarcely do that. To get them up, and their beds made, is a task in the morning; and, then, to get the beds kept tidy is no less difficult, as they get in and out all day. Then the noise, quarreling, dirt, &c. There is a little improvement already, however. They are so astonished at having nurses who do not swear at them.” But later we find her telling how they “are taming wonderfully, and I hope their fights, like the men's, will soon be matters of past history. A great many children die, and I can scarcely be sorry when I think of what might be; but it is often sad to see them dying.” Another time she says: “I wonder if there is a worse place on earth than Liverpool.”

But if there was sometimes sadness in her heart, she did not trouble those around her with it. “Every one tells me I am looking so well and happy,” she assured her home friends. Only now and then she would turn

to an intimate friend for sympathy. "These busy two years have been the happiest of my life. You must not think because I tell you my troubles that I am unhappy, for this is not the case; I am generally very happy, only I like to tell you these things,—I have no one else to speak to, and then, you know how to pray for us." Her quick sympathy made her suffer with the sufferings of others, but the same sensitiveness caused her the keenest pleasure too. She seemed to take every deed or word of kindness as if sent direct from the Father whom she loved.

In the last letter she ever wrote she says: "We have had a series of stirring and tragic events lately in our wards. . . . We have had the Policeman constantly in the next room. . . . It is in a place like this one learns what wickedness there is on earth. I woke this morning feeling as if all night I had been repeating—

And feel at heart that one above,
In perfect wisdom, perfect love,
Is working for the best."

When she wrote these words, she was already suffering from the beginnings of the illness which was her death. She had given up her own bedroom to one of the nurses who was ill, and had a bed made up for herself on the floor of her sitting-room. There the typhus fever began. Her mother and sister were far away, and the state of her mother's health made it impossible for them to come to her, but other relatives came to nurse her. In her wanderings she fancied she was watching by some other sufferer, and suggested means of easing her pain, as if she were the nurse and not the invalid. At last consciousness came back, but there was no hope that she could recover. A friend whispered to her "you will soon be with Jesus." She answered "Yes—I'll be better then," and these were almost her last words. She was buried near the home in Ireland which she had loved so well, all the village coming out to meet the coffin, and strewing the grave with flowers.

She was only thirty-five when she died, and had been at the Workhouse Hospital not quite three years, but that short time had made a wonderful change in the dreary place. Her spirit and example lived after her, and her nurses carried on the work she had begun.

Comment on such a life as this is almost needless. Few of us can do the same sort of things which she did,—God has not given the necessary gifts and opportunities to many. But the spirit of her life ought to be found in our lives too,—the spirit of earnest love to God, and unselfish, untiring industry in the service of His children.

Devotional.

Be like unto a consuming fire in my soul, O thou God of truth. Burn in the fulness of thy light and reality. Let me live in thee as in a blazing fire. May thy fire cleanse me from untruth, from sin, from selfishness, from death—moral and spiritual. When thou art present before mine eye like a living fire, what darkness can there be and what fear, I will follow thee to the end of the earth. When thou art and cold before me, am I not blind and deaf? Therefore, O my God, be a consuming fire to me, and shine before me always in the fulness of thy life and glory.

If what a man thinks that he is, why should I not think of thee without ceasing. Alas! during the livelong day how rarely do I think of thee! O Lord, let the sum of my being lie in my thoughts of thee. In all things may my contemplation of thy purposes and goodness guide me. In all my engagements let me think of thy will, and thy pleasure. Father, let me be earnest in thinking of thee always, and let my whole life be spent in thy contemplation.

CAUSE me to find out my calling, O God, and let me not neglect it, however humble it may be. Master, make me able to be faithful in the discharge of such duties as thou hast entrusted to me! let me do them well, and take pains to that effect. However humble a servant I may be, make me a true and faithful servant. Let me spare neither zeal nor energy in doing what I can for thee by serving thy children, and being useful in thy house.

MULTIPLE holy impulses within my soul by breathing thy Spirit into me, and let me follow these impulses as they arise. O Lord, speak thy special purposes to me that I may listen to them, and carry them out with all my heart.

LORD, I lift up my eyes to thee in humble prayer for the thousands of our countrymen and countrywomen in Southern India who are suffering and perishing for want of food. While we are here in the midst of plenty and comfort, behold, O God, thy children there are in the midst of the most dreadful misery, starving with their dear ones, and finding little help. Soften the hearts of those who can render them aid, and dispose us all to do what we can to relieve their agony. Soften and rightly dispose the hearts of those who govern and wield power in this land that they may feel and discharge their grave responsibility before thee at this crisis. Cause thy pity to descend upon the poor famine-stricken, so that their sufferings may end before long.

My Father, now give me leave to go away. Far, far on the other side of the sea of worldliness, into the land of the prayerful and poor in spirit, where passion and carnality are no more, and the contemplative and devout sit around thee and behold thy beautiful face for ever, I would go. I would go like a beg-

gar, like one who has renounced everything in thy name. And there, O Father, I trust I will meet with my friends and dear ones once more, no longer in worldly relation, but in the relation of holy and spiritual affection, and there I will speak to them of thee, and they will speak to me, as thy chosen and blessed speak. Lord, how long, yet how long shall I tarry in this land of shadows? Lead me by the right hand to the land of reality which is beyond the sea of the world and the flesh.

The Brahmo Somaj

OUR Missionary brethren ought to keep us always informed of their movements. We have received the following communication on the subject from Gya: "It is a very sad fact that the movements of the itinerant missionaries are not regularly announced in the *Sunday Mirror*. We poor Mofussil Brahmos are really in need of keeping communication with them, but, alas! we do not always know their whereabouts! Will you, Sir, turn a little more merciful to us in future, and record their movements regularly?"

We are glad to find that English theists are sincerely anxious to promote the objects of universal charity. Mr. Voysey exercises a reasonable pressure upon his congregation to contribute to the public charities of London.

A Notice read at Langham Hall by him on June 10th goes on thus:

"I would remind you that on Sunday next, the 17th June, a collection will be made for the Metropolitan Hospitals. The fact is significant and yet not easily explained, that the amounts collected amongst us year after year for this purpose have steadily decreased. In 1873 the sum raised by our congregation was £72; in 1874 it was £67; in 1875, £61; in 1876 it fell to £55 0s. 10d. All this while there has been no diminution in our congregation, nor any falling off in the sums collected for the support of these services. On the contrary these have steadily increased. It was but the other day we raised over £100 for the special offertory. A good friend has sent me half-a-dozen apparently strong reasons for a decay of interest in this most charitable object. I should feel truly obliged to those who refrain from giving, or from giving so largely as at first, to the Hospital Fund, if they would kindly write down, in brief, the grounds of their objection, that I may lay them before the Council of the Fund. If we do not maintain our original honored position in the list of contributors it is only just to ourselves to give the reason for our relinquishment of it."

Brahmos in the face of this ought certainly to contribute more to charitable purposes, and to the prosperity of their own cause.

THE Rev. Mr. Slater, of Madras, in his instructive report of his missionary operations among the educated, speaks of the Brahmo Somaj. The *Christian World* says:—"Mr. Slater is not hopeless as to the future of Christianity in India.

He does not expect that the Indian churches will reproduce 'English Christianity, or German Christianity, or American Christianity'; but such a Christianity as 'the Eastern mind with the pure Word of God and His Spirit must work out of itself.' The Brahmo Somaj movement, though fully alive to its defects, he considers a progress towards the truth. 'Their two cardinal doctrines,' he says—'the Fatherhood of God and the Brotherhood of Man—sum up Christianity; and while there are some of its revealed truths, such as those connected with the Incarnation, and the redeeming work of Christ and the future state, which they may not as yet have apprehended, hope may be entertained of their proceeding to more distinct views on this point. The most potent human instrumentality for the conversion of India he declares to be 'the bright and winning exhibition of Christian virtues in the public and private lives of professedly Christian people.'"

Correspondence.

OUR LATE BROTHER BHUBAN.

To the Editor of the *Indian Mirror*.

SIR,—I am extremely sorry to read the letter of your correspondent the "Bitter Truth" on the death of our poor Bhuban. Without entering into discussion as to whether or not the asceticism of our late brother was the immediate or mediate cause of his death, I simply think that your correspondent appears to have betrayed a bad taste and uncharitable disposition in holding out to the public what, *in his opinion*, was the weak side of our deceased brother who always tried to live well and to serve his Master with all his might;—the beauty of his life lies in his willingness and readiness to suffer any amount of inconvenience and to make any sacrifice to abide by his doctrines and faith. But your correspondent, instead of seeing the beauty of this spirit, lays indirectly the charge of suicide at his door!!! Let there be no criticism on the conduct of a man who is now no longer in the world to defend himself.

Yours &c.

R. M. B.

The 31st July, 1877.

Local.

THE Corinthian Theatre will in future be called the New Vanderville.

AN Australian Theatrical Company will perform at the Theatre Royal, Cheltenham.

DAVE CARSON is coming to Calcutta again with his company.

THE Seventh Criminal Sessions of 1877 of the High Court will be held to-morrow, Mr. Justice Markby presiding.

THE Calcutta and South-Eastern State Railway will be extended to Diamond Harbour via Jynggore.

On dit that Mr. Dobson, of British Burmah, will relieve Dr. Lynch, as Superintendent of the Alipore Jail.

MR. DICKENS, Additional Sessions Judge of the 24-Pergunnahs, has sentenced two prisoners, convicted of rape, to eight years' rigorous imprisonment each.

A GRAND Circus Company is expected in Calcutta in November next, in charge of Mr. Wilson.

THE last number of the *Indian Charivari* contains an album portrait of Major-General P. S. Lumsden, C. B., C. S. L., Adjutant-General in India. The Babu, as usual, comes in for a good deal of ribaldry. The Babu-hater will be the proper name for the *Charivari*. But where is Dr. Browne of the defunct *European*? Is he on the staff of the *Charivari*? The *Indian Daily News* gives the following reception to our contemporary:—"To make a picture of a man with a face such as to human being ever wore, to endure this monster with a cocked-hat and epaulettes, and to label the production "Guddha Prasad Ray," is neither funny nor in good taste. The last number of *Charivari* is disfigured by this and another like straining after snobbishness. We are sorry for it, because libels of this sort do a pitiable amount of mischief." So it is evident the *Charivari's* coarse attempts to be jokative are not much liked by the best portion of the European community. This ought to be a sufficient warning to the Editor.

IN our yesterday's issue relating to the editorial para: about Babu Krishna Behary Sen, the word "valuable" before the word "coadjutors" was omitted by the Printer.

WE are informed that the report about Mr. Justice Markby's immediate resignation of his office as a Judge of the High Court, is unfounded. The learned Judge has no intention at present of retiring.

THE Bishop of Calcutta has recommended November 30th, or some one of the 7 days immediately following, to be set apart as a day of intercession for Missions.

DOMESTIC OCCURRENCE.

BIRTH.

CHANDRA.—At Calcutta, on Friday, the 3rd August, 1877, (20th Shravana, 1284 B. S.) the wife of Babu Upendranath Chandra of a son (4th child).

REUTER'S TELEGRAMS.

POSITION OF THE RUSSIANS.

LONDON, AUGUST 3.

Russian reinforcements are being hurried across the Danube, and passenger traffic on the Railway has been stopped. Strenuous efforts are being made to retrieve the Russian disaster at Plevna. The Czar and the Grand Duke Nicholas are at Biela. Suleiman Pasha is actively pressing the Russians. Mehemed Pasha is operating against the Russians near Rasgrad.

THE WAR AND INDIA OFFICES.

In the Commons, last night, the Chancellor of the Exchequer, replying to a question, said that arrangements would be shortly completed

for a tribunal of arbitration between the War and India Offices to settle disputed accounts and the basis of Home charges on account of British troops serving in India:—Goodwood Cup, Hampton 1st; Skylark, 2nd; Charon, 3rd.

LONDON, AUGUST 4.

Advices from Armenia state that General Melikoff, having been reinforced by fourteen battalions and three batteries of artillery, has resumed the offensive.

There has been already two days' continuous fighting, the result of which is unknown.

DAILY WEATHER REPORTS.

Reports up to the 2nd August speak of no rain in Central India; but there was in some of the districts in the Central Provinces. In the North-Western Provinces slight rain is reported from Benares, Allahabad, Jhansi Mirut, Kumaon, Lucknow, Sitapur and Fyzabad. There was no rain in Hyderabad. In Bombay good rain fell in Satara and Dharwar, while there was only a slight fall in Tanna and Collaba. No rain is reported from Guzerat. In Mysore the weather is said to have been showery, but there was no continuous rain. In Madras good rain fell in Madras, Krishna and Godavery.

Latest News.

—TWENTY Stipendiary studentships have been established by the Superintendent of Government Farms, Madras, in connection with the School of Agriculture. Among the persons nominated for these studentships there are several Parsis, Prabhus and Marathas. Most of them come from Bombay, we think. There is none from Bengal.

—THE Madras Famine Relief Fund, opened at Madras, now amounts to Rs. 1,320 as donations, and Rs. 397 as monthly subscriptions.

—Born the Hindus and Mahomedans of Allyghur have been offering prayers for rain.

—It is said that a large factory has been established in America for the manufacture and exportation of preserved rats' meat for consumption in the Celestial Empire.

—There are 120 Chinese students in the New England colleges.

—MR. K. S. MACKINTOSH, Officiating Secretary to the Board of Revenue, N. W. Provinces, Mr. R. Smeaton, Officiating Junior Secretary to the Government, N. W. Provinces and Oudh, Mr. S. H. James, Officiating Under-Secretary to the Government, N. W. Provinces and Oudh, and Mr. E. Stack, Officiating 1st Assistant Secretary to the Government, N. W. Provinces and Oudh, are all confirmed in their respective appointments.

—ON Friday last a mother at Bangalore had an infant dead in her arms and was exhibiting it to all the passers by, and requesting charity.

—A CORRESPONDENT of the *Debats*, writing from Constantinople, says the misery in Montenegro is extreme. The Captain of an Austrian vessel, who recently arrived at Cattaro with a cargo of maize in ear, states that the women who came down from the Montenegrin hills devoured the grain without waiting to cook it.

—AN epidemic of suicide seems to prevail in Paris, and every day a regular series of these unhappy deaths is recorded. It is remarked that not only unfortunate or unsuccessful persons swell the list, but men of good position and even children, while the number of students and apprentices is great. This is considered a strange and unfavorable symptom.

—The *Bombay Gazette* learns from Alexandria that, according to information received there peace has not been concluded between Egypt and Abyssinia. King John refuses to treat, because his envoy was imprisoned, and because he mistrusts the promises of the Khedive.

—On Saturday last the whole of the Jewish community assembled in the Sassan Tabernacle, Puna, to invoke God for rain.

—His HIGHNESS Tukhth Singhji, the young Thakore of Bhownugger, accompanied by a large retinue, left Bhownugger for Rajkote last week, to be present at the exhibition which will, it is said, be opened by H. E. the Governor on the 15th instant.

—ARMED KHOULUSI EFFENDI, it seems, is the name of the envoy from Constantinople to Cabul. The Sultan intends to establish a permanent embassy in Afghanistan.

—The Madras Board of Revenue will call on the Collectors of all distressed districts to state whether they consider the allowance of 1½ Rs. a-month sufficient for *goshu* or *pardah* women. We do not wonder at the numerous reported deaths from starvation in the Southern Presidency.

—ONE of the oldest Native Officers living is Subadar Bahadur Ramabucius Mier, of the Nepal escort who joined the Corps in 1834, and is, therefore, now in his 53rd year of service. The old Subadar has seen every British Resident in Nepal from the Hon'ble Mr. Gardner down to the present day, and every Prime Minister from Bhimsen Thappa to Sir Jung Bahadur.

—THE Northern Bengal State Railway line passes through the districts of Julpigori, Rangpore, Dinajpore, Bogra, and Rajshahye. The line is completed, though not opened for traffic, as far as the Attrai river, about 40 miles from the terminal station on the Ganges.

—SIR RICHARD TEMPLE is making himself unpopular among the Natives in Bombay by reviving the shoe-question. The *Indu Prakash* says:—"Among other things Sir Richard seems to be very fond of keeping the notorious shoe-question constantly before his eyes. Some time ago a respectable Parsi gentleman was refused admission into His Excellency's reception room because he had a Native shoe on, and His Excellency had given strict orders not to admit any body with a Native shoe on. A few weeks ago Sir Richard visited the Elphinstone College and remarked, among other things such as the poor condition of the Library, that students wearing Native shoes were allowed to go into the matted rooms, and suggested that it should not be allowed."

—THE Envoy from the Sultan of Turkey to the Amir of Cabul did not arrive at Bombay by the P. & O. S. *Assam*, on Tuesday last, as was expected.

—A PARLIAMENTARY paper has been issued containing the official documents relating to the suspension in April 1876, of Mr. Weld, of the Madras Civil Service, Magistrate of Negapatam, in the Tanjore district, for "causing the exhumation of a body of a Sanyasi buried on the banks of a drinking-water reservoir."

Lord Salisbury approved the action of the Madras Government as to the suspension of Mr. Weld, and his despatch and all the other papers connected with the case are given in the Parliamentary paper now published. The Secretary of State's draft despatch was read at a meeting of the Council of India held on April 24, and, after a long discussion, approved by 7 to 5. The seven members of Council who voted in the majority, were Sir Henry Rawlinson, Mr. R. S. Ellis, Sir F. Halliday, Sir R. Montgomery, Sir O. Muir, Sir A. Wilde, and Sir Garnet Wolseley. The minority consisted of Sir B. Ellis, Sir Henry Maine, Mr. Cassels, General Strachey, and Colonel Yule. Dissents to the despatch, by Mr. A. Cassels, Sir Henry Maine, General Strachey, and Sir B. Ellis, are published in the paper, and minutes in support of it by Mr. R. S. Ellis and Lord Salisbury.

Literary and Scientific.

SPONTANEOUS GENERATION.—Professor Tyndall, in a Lecture at the Royal Institution, last month, said: "I hardly think it necessary," says the Professor, "to summarize what has been here brought before you. In fact, the whole discourse is but a summing up of eight months of incessant labor. From the beginning to the end of the inquiry there is not, as you have seen, a shadow of evidence in favor of the doctrine of spontaneous generation. There is, on the contrary, overwhelming evidence against it: but do not carry away with you the notion sometimes erroneously ascribed to me, that I deem spontaneous generation 'impossible,' or that I wish to limit the power of matter in relation to life. My views on this subject might be well known. But possibility is one thing and proof is another, and when in our day I seek for experimental evidence of the transformation of the non-living into the living, I am led inexorably to the conclusion that no such evidence exists, and that in the lowest, as in the highest of organized creatures, the method of nature is that life shall be the issue of antecedent life."

A NEW BOOK ON ETHICS.—Messrs. Macmillan and Co. have in the press, and will publish before the end of the year, a new and thoroughly revised edition of Mr. Henry Sidgwick's "Methods of Ethics."

THE EDITORSHIP OF THE "ECONOMIST."—The editorship of the *Economist*, which has not been filled up since the death of Mr. Walter Bagehot, has now been jointly undertaken by Mr. Lathbury and Mr. Inglis Palgrave.

REMINISCENCES OF LEVI COFFIN, THE QUAKER.—(Sampson Low and Co.)—Levi Coffin was the principal manager of the "Underground Railway," which name the Southerners gave to the organisation by means of which fugitives from the Slave-States were assisted in their passage to Canada. He was a native of North Carolina, to which State his family had removed from the island of Nantucket, where it had long been

settled, having originally emigrated to New England in 1642. His family were members of the Society of Friends, and in accordance with the principles of that Society did not own slaves. From his earliest years, Levi Coffin was possessed with an abhorrence of slavery, and even when very young assisted many slaves to escape from bondage. When he settled in Newport, Indiana, his efforts developed into a regular system, and his house became the goal for fugitive slaves, as a sure refuge, and as a starting-point for a safe journey to Canada. The stories of these poor fugitives, as told in this book, are, many of them, of thrilling interest. The character of the writer himself is a very instructive study. His almost uniform success in his difficult enterprises, his own immunity from violence, and generally from minor annoyances of any kind while he was engaged in thwarting violent men, are well worth trying to account for. One marked characteristic is his imperturbable calmness and freedom from all fussiness in circumstances of great difficulty and peril. He knew also how to get the best out of other men, believing always in the existence of something better than appeared. There are many indications of humour. For example, he tells how at the beginning of the civil war prayer-meetings were held in Cincinnati, at which confessions of national sins, Sabbath-breaking especially, were made to God, but the sin of slavery was forbidden to be mentioned.

GERMAN THEOLOGY.—The decline or increase of the number of publications issued in a country forms a tolerably correct index of the interest which its people take in the departments of knowledge to which the books belong. With respect to Germany, the decrease in theological works is a patent fact. Twenty years ago theology embraced a fourth part of German literature; at present only a tenth part belongs to it. There has been an increase in all branches, except two, *viz.*, theology, geography and history.

TOO MUCH SCIENCE IN AMERICA.—The *Church Journal* laments that "there is a growing tendency in our schools and colleges to give exclusive attention to scientific studies. In former times the classics were studied, to the neglect of the sciences. Both are needed, not only to fit our young men for the ordinary pursuits of life, but to supply them with the thorough mental discipline that is required to prepare them for the spiritual conflicts peculiar to our times. Exclusive attention to scientific or to classical studies gives a one-sided education."

THE *Athenum* says:—"The life of the late Dr. Wilson, of Bombay, will shortly be published. It is from the pen of Dr. Duff, who, with Dr. Wilson, was one of the oldest Scotch missionaries who have ever labored in India. A report from India states that Mr. Andrew Wilson, the well-known journalist, and author of 'The Abode of Snow,' will contribute to Dr. Duff's narrative."

PROPAGATION OF HEAT.—M. Olivier describes in the *Comptes Rendus* a strange phenomenon about the propagation of heat. A square bar of steel, about half an inch wide and two feet and a half long, is seized with the two hands—placed one at one end, the other in the middle of the bar. The other end is pressed against an emery grindstone, rotating rapidly. In a few minutes the rubbed end is considerably heated. The hand at the middle has no sensation of heat; but that at the extremity is strongly heated, so that it has to be taken from the bar. Thus in certain cases heat appears not to be propagated in metals from one part to that next it; but to exhibit polarity.

Incidents and Anecdotes

THE MINISTRY OF A FACE.

FOR some time it was my privilege to attend the little American chapel of a German city and I got to know the faces of many of its congregation. In one of the pews near the pulpit there sat, Sunday after Sunday, a quiet unassuming man, who always kept his eyes fixed on the minister and was always first in his place. His earnest face and attentive manner more than once rebuked me, when I was tempted to become restless and wandering in my thought. One Sabbath, the clergyman who had preached, asked me, after services: "Who was that man on my left?" describing him. "He helped me to preach; he seemed to be listening so attentively."

It is many a month since I sat in that chapel but that face still comes up before me in the crowded services of our metropolis, and I often think how we all might help our pastor by a quiet, attentive listening to his words. There is much in a look. There is a world of influence in a face; and a bright sunny countenance will bring cheer and sunshine into the most rainy day, and ease the pain of the sick-room.

There are faces that rest us to watch them; and there are honest, open faces we would trust anywhere. Then let us be careful of our frowns and fretful expressions; they will leave their mark if allowed often to visit our faces. Let us feel that bright looks and cheery words together are a powerful influence for good.

Standing near a coffin, a few days ago, as the mourning friends passed slowly by, taking their last look at a beloved form, I heard one say: "How beautiful she was!" I looked at the pale face of the dead woman and thought—what made her beautiful? The features were not all regular, and no artist would have chosen her for a model beauty. It was the love for God and man that had beamed from her eyes; their sunshine lighting up her whole life, and making her a comfort to all who knew her and the light of a home. God has given us faces to aid our hands in doing His work, and we should remember that they have their ministry.

"Beautiful faces are those that wear
The charm of a happy spirit there;
It matters nothing if dark or fair."

H. E. Ledoux.

THE CHRISTIAN'S END.

A FEW years ago there was a terrible storm one winter night on the coast of Fife in Scotland. All the boats had got in from the herring fishing but one, which struck on a rock just as she was entering the harbour, and upset. As the six men who manned her, hung clinging to the keel, amid the roar of the wind and the wild dashing of the waves that threatened every moment to sweep them to the bottom, the Captain (he was a Christian young man) cried, "Now is the time to sing praise to God," and his voice rose above the howling storm—

"My God, I am Thine!
What a comfort divine,
What a blessing to know
That the Saviour is mine."

And then came a great wave and dashed him away from the boat, straight home. And then another young man, a Christian too, spoke up, "Mates, our skipper's fishing the hymn in Heaven; let us finish it here," and he went on—

"And this I shall prove
Till I find it above,
In the heaven of heaven,
In Jesus' own love."

And then another great wave swept them, and he too fell from the boat, and went to join his captain on Kanaan's happy shore.

Miscellaneous.

SUFFER LITTLE CHILDREN TO COME UNTO ME.—A child who, it appears, had not been baptised, having recently died at Whitstone from the result of an accident, the following notice was sent to the father by the rector, the Rev. Wilse Browne:—"To William Miller, Whitstone,—I hereby give you notice that I will not allow any service over your dead child. I recommend you to take the body to one of the cemeteries in or near Exeter, where any Dissenting minister you like can perform such services as he thinks fit.—Wilse Browne, Rector." Mr. William Shepherd, of Longbrook-street, Exeter, a Baptist minister, attended at the request of the father, and a devout and orderly service, consolatory to the feelings of the parents, was conducted in the road, and the remains were then silently interred in the churchyard. Such proceedings are not likely to prolong the rights of the clergy to our English churchyards.

MISS CARPENTER ON THE INFLUENCE OF CHRISTIANITY IN INDIA.—We have heard Miss Carpenter declare that the effects of Christianity were visible, not only in the habits of some of the Indian tribes, but in their very faces. A writer in the *Times* makes some remarks on some photographs on the races of India published by the Government:—"A few plates at the end of the volume are devoted to Malays, Burmese, and Karens. Of the last there is one group, a family of Karens, who have become converts to Christianity, who, in their intelligent faces, neat dress, and generally orderly appearance, present a marked contrast to those of their kinsfolk who are still either Buddhists or Pagans. Were it not that photographs are necessarily faithful, the change would seem almost too great to be entirely credited."

HORTICULTURAL LIBEL.—A curious case of libel is now before the Courts. We have seen the influence of mustard upon the human countenance; but, probably, this is the first time in the history of mustard and cress in which it has had a most unpleasant effect. The case is this: The Rev. J. J. Vernon, vicar of Sydding, has been committed for trial for libelling the Rev. G. Whitehead, curate of Atherington. Amongst other things the vicar had caused "the works, "Whitehead is a scamp," to be sown in mustard and cress in his garden.

DRUIDISM IN BRITANNY.—It is discovered that in Brittany the old Druidical superstitions are not yet extinct, and that the priests are anxious to destroy menhirs and other relics of the pagan worship. The Government is likely to put a stop to this iconoclastic zeal.

THE CHAMPION PLANET.—*Instructor* in astronomy: "And now, young gentlemen, which of you can tell me the name of the greatest of planets—the champion planet, so to speak—of our solar system?" *Student*: "I can, Sir. It is Saturn." *Instructor*, hesitatingly: "And how's that prey?" *Student*: "Why, because he carries the belt." *Instructor* dismisses the class without further comment.

BEHOLD THE LILIES.—The striking resemblance between the biblical lily and the girl of the period is in the matter of toiling and spinning.

Selections.

AN EX-UNITARIAN.

A SCENE AT A SECULARIST HALL.
(*Christian Life.*)

LAST Sunday Mr. Touzeau Parris appeared as the lecturer of the evening at the principal Secularist hall in London. Remembering him as the "advanced" Unitarian minister of Tavistock and of Halstead, I determined to be present. The subject announced for his lecture was, "Why I am not a Christian." On this topic Mr. Parris delivered a manly and straightforward address; weak, it seemed to me, in the logical part, but embodying an interesting autobiographical sketch, and marked almost uninterruptedly by good taste and feeling. He told us how his early life had been spent amongst the Plymouth Brethren. Then at the age of sixteen he was led to devote himself to religious activities, in consequence of the impression made on his mind by an execution for murder taking place in the district where he lived. After laboring for some time amongst the Calvinistic sects, his doubts became strong on the subjects of eternal punishment and the influence of the Paraclete. He then passed over to the more heterodox societies, and found a home for some time among the Christadelphians or Christian brethren. When lecturing for them in Glasgow, Mr. Crosskey heard him and recommended him to turn his attention to the Unitarian pulpit. He demurred at first; but after receiving a glowing account of the decay into which "old-fashioned" Unitarianism had fallen, he took the advice, and got settled in the Tavistock pulpit. Devonshire was at that time the scene of the labors of the Revs. J. K. Applebee and T. Freckelton: "and Mr. Freckel-

ton, Mr. Applebee, and I were called 'the Trinity of the West.' Then came a further change of opinion. 'My views began to moderate upon the existence of God. People said I was not a Theist. I said I was not sure and did not wish to be sure. Mr. Courtauld came into Devonshire and heard me, and said he thought he and I could get on well together; so I went with him to his Essex congregation. But still I could not help 'the nature of the beast,' so, instead of remaining in the same opinions for five or six years, as one wise Unitarian minister recommended me, I found, in about twelve months, that my views had gradually changed on the question of the existence of Deity. I could not now say absolutely that I was a Spinozist or a Pantheist, so, after a little conversation with Mr. Courtauld, he told me he feared I was going too far. He treated me with the utmost kindness." Mr. Parris added that, during his ministry in Essex his opinions won for himself the name of "The Devil's Parson."

Having thus brought down his history from Calvinism to Secularism, Mr. Parris proceeded to give his arguments in favor of the latter faith. They did not strike me as particularly forcible, the lecturer's *forte* evidently lying rather in emotion than in reasoning. After a lecture of about one hour's duration he sat down, and the chairman invited opposition or discussion. Then ensued a scene which baffled description. A gentleman was seen to rise among the audience and make his way to the platform, and this audacious appearance of an opponent was the signal for a storm of hisses and taunts. The chairman made an appeal for silence, and allotted ten minutes to the daring challenger. No allowance of time was made, however, for interruptions; and at least five minutes of the ten were wasted by the outbreaks of the audience, who rendered all attempts to address them futile. The speaker, a gentlemanly and intellectual-looking man, kept his temper perfectly, and spoke clearly, courteously, and pointedly but in vain. The audience knew their opinions were the right ones, and so were not inclined to listen to a man who was such a fool as to hold wrong ones. Or, as a gentleman who sat near me said when asked to be silent, "No no; freedom of speech is all very well when the speaker is going to talk sense, but not when he isn't." Criticisms on the speaker's mental calibre and religious opinions were yelled at him, amidst the approving shouts and laughter of the audience. "You've got a mind, haven't you?" "You think you can talk, but you can't!" "Sit down, you fool!" But the climax of delight was reached when the speaker, urging that Christianity consisted simply of a spirit of love, said—"Don't believe what other people tell you, but look into the Bible for yourselves, and what will you find that Christianity really is?" A voice from the gallery promptly answered "Humbug, all of it." A tempest of applause and laughter followed and not even from the chair or the platform was any rebuke or apology offered. This successful hit was emulated by a rival Secularist, thirsting for equal glory, who hailed the speaker's next pause with a yell of "Rot;" and the audience rose once more into enthusiastic admiration. Thus the ten minutes were speedily brought to an end, and as we had not been able to catch much of what the speaker had said, Mr. Parris was relieved from any embarrassing obligation to be relevant in his reply.

As soon as that reply was concluded, a middle-aged gentleman (who did not give his name, but had the bearing and manner of an officer in the

army), made his way to the platform. His commanding voice kept the room silent whilst he spoke. He said that he agreed neither with Mr. Parris's atheism nor with the opposing speaker's orthodoxy; but took a middle view. He had risen now to tell us that this was his own third visit to that lecture-room, and that he was so disgusted at the rudeness and intolerance with which he found that Freethinkers, after expressly inviting debate, received any opponent who offered to debate before them, that he had come to the resolution, "no more Freethought for me."

THE PRIEST IN ABSOLUTION.

(*Christian World.*)

THE attempt of the purveyors of indecent literature to shelter themselves under the plea, that the books they sell are of the nature of "medical works," is an old trick, and has often been exploded in our courts of law and kicked out in summary fashion. The same plea, or one very much like it, is just now in high favor in Ritualistic circles. We have noticed it in half a dozen letters and reports of speeches by advocates of sacerdotalism already; it may be found in almost every number of a certain rampant High Church newspaper; and no doubt it will in due time be made to do duty as an argument in the House of Commons. The other day there appeared in the *Times* a letter from a "priest," who signed himself "G. M. C.," and to which the editor accorded the distinction of large type. With much self-complacency this individual trots out the usual line of observation and analogy. When he was a boy he was well flogged and sent to bed on being caught reading some medical books in his grandfather's library—proper enough for the medical profession, but not for a boy of twelve. Of course the lesson is obvious: "The Priest in Absolution is one of the most valuable books which we priests possess upon the study of the diseases of the soul, their varied forms, and their treatment; but it is written expressly for the edification and instruction of priests, not for the idle inquisitive gaze of a careless, worldly-minded laity." The atrocious impertinence and calm audacity of this assumption would be astonishing if they were not unfortunately so common. We are becoming unpleasantly familiar with these priestly airs, and upon the whole we rejoice that they are now finding such outspoken and intelligible expression. They will open the eyes of many who have been disposed to pooh-pooh the idea of making so much fuss about Ritualistic doings. We are glad to see in the *Pall Mall Gazette*, a journal which will not be suspected of vulgar Dissenting jealousies, the following wholesome rejoinder to "G. M. C."—"All this would be very plausible if we were prepared to concede the claim which tacitly underlies it, which claim is in effect this: that 'we priests'—that is to say, 'G. M. C.,' and his party in the Church—possess, in virtue of our priestly office, power over diseases of the soul similar in its effects to, but altogether higher and more certain in its mode of operation than, the power possessed by the physician over the diseases of the body.' And that is exactly the pretension which all but a weak-minded minority of G. M. C.'s countrymen regard as at once ridiculous and intolerable. For them the Rev. John Smith, after he has become a 'priest' remains John (or may be even 'Jack' or 'Johnny') Smith as much as before—a sensible and modest, or an empty-headed and prurient youth, as the case may be; and the notion that he is converted by his orders into 'Father Smith,' with a vested right to put indecent questions to married and

unmarried women and little boys and girls, is on which is not to be borne with for a moment." This touches the real gist of the matter. The analogy between the doctor and the priest breaks down utterly. "Priests" may be experts in theological knowledge; in fact, with their opportunities they ought to be ashamed of themselves if they are not. But their office is no guarantee that they are experts in practical godliness. The humblest layman may meet them in this sphere on equal terms. Their priestly office gives them no power to heal spiritual diseases, or to talk impure stuff to women and children. As Mr. Statham said in a sermon on the subject of the Confessional, at Harecourt Chapel, on Sunday evening: "No decits of ascetic countenance and holy mannerism shall make us forget that priests are but men, and that bad talk in Confessionals is as unholly, indecent, and injurious as if whispered in drawing-rooms."

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JAYNE'S EXPECTORANT, for Colds, Coughs, Asthma, Consumption, and all Pulmonary and Bronchial Affections. It promotes expectoration and allays inflammation.

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JAYNE'S SANATIVE PILLS, a valuable Purgative, and a certain cure for all Bilious Affections, Liver Complaints, Constiveness, Dyspepsia, and Sick Head-ache.

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GUARANTEED ALL COCOA.

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Anti-Dyspeptic Cocoa or Chocolate Powder.

This unique pure preparation of the finest Cocoa Beans.

Hermetically sealed tins, at Rs. 1-4 and 2-8.

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Tidman's Salicylic Soap.

REPORT BY CHARLES H. PIESSE, F. C. S.
Having submitted my sample of Salicylic Soap to a careful chemical examination, I am enabled to state that it contains a considerable proportion of Salicylic Acid. The prophylactic and antiseptic properties of Salicylic Acid have been long known and appreciated abroad, and among the medical world in this country; and it is only necessary for it to be known to be used by all classes. The skill with which the Salicylic Acid is combined with Soap, so that none of its effective properties are lost, and the excellent quality of the Soap, itself, deserve the highest praise.

(Signature)

CHARLES H. PIESSE, F. C. S.
Public Analyst for the Strand District.

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ERUPTIONS & IRRITATION OF THE SKIN
PREVENTED AND ALLAYED

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F. S. Cleaver's Patent Terbecne Soap.

Re. 1-8 per box of 3 tablets.

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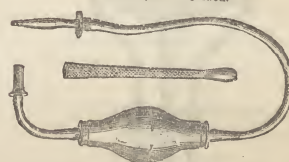
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For general household purposes. It will also be found most useful, as in addition to its very valuable disinfecting and purifying powers, it possesses most wonderfully cleansing properties, and emits a most refreshing odour.

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BEST OIL.

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Raw Linseed Oil ... Rs. 1 14

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Guarantee drying within 24 hours.

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We supply the EXHIBITION ENGLISH LEVER, with a Two years' Guarantee whenever required, for

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Up-country applicants are requested to kindly remit eight annas extra for packing.

The Exhibition English Lever WATCH has now been before the Public for several years, during which period large numbers have been sold, with the result, we believe, that almost unvarying satisfaction has been given.

Arrangements have been made to supply the watch in quantities sufficient to meet any contingency that may arise.

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FAR-FAMED
PEPSINE MIXTURE

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INDIGESTION.

Trade Mark "PEPSINE MIXTURE."

THE GREAT HEALER OF THE STOMACH is warranted to cure Dyspepsia, Indigestion, Heartburn, Wind, Acidity, Sickness, Head-Ache, Giddiness, Pain between the Shoulders, Loss of Appetite, Jaundice, Redness in the Face, Palpitation, Nervousness, Poorness of the Blood, Costiveness, and all Billious Affections &c. Its effects are magical, as it quickly removes Wind and all undigested food from the Stomach, and supplies the quantity of gastric fluid necessary for perfect digestion. It is the best Pick-me-up.

Sold in Bottles, Re. 1-4 Cash by all Chemists and Medicine Vendors or sent to any part on receipt of 45 Stamps by

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Crushed Food at Rs. 2-8 per md., exclusive of bags.

Chaff at Re. 1 per md., do.

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Bees to invite the attention of the public to several consignments of commercial and fancy stationery of all sorts, including account books of all sizes, made of handmade and machine-made paper, by steamers recently arrived, and which he is disposing of at moderate prices.

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WARRANTED to cleanse the blood from all impure matter from whatever cause arising. Price per bottle Rs. 2.

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Especially useful to public speakers, pleaders, preachers and vocalists. Price per bottle Rs. 2.

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Effectual remedy for Rheumatism, Lumbago, Weak joints, sprains, sciatica, contusions, &c. Price per bottle Rs. 3.

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Is used with great success for the cure of consumption and the different affections of the lungs. Price per bottle Rs. 2.

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Gives health, strength and energy. Purifies and cleanses the blood, clears the skin, &c. &c. Price Rs. 3-4.

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Effectually corrects acidity and heartburn without injuring the coats of the stomach. Prevents the food of infants from turning sour and in all cases acts as an agreeable aperient: peculiarly adapted for females.

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Cures the worst forms of ordinary bilious headache in a few minutes. Price per bottle Rs. 2.

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PERFUMED HAIR OIL

PREPARED FROM PURE COCOANUT OIL
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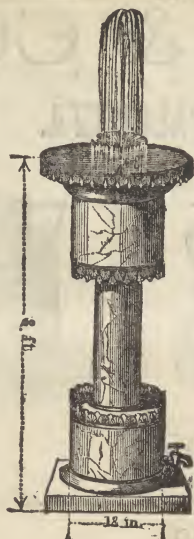
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Electric Light apparatus complete,
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Lime Cylinders for Oxy-Hydrogen
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Single Magic Lantern with 3 dozen
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PREPARED AT THE GOVERNMENT FACTORY
AS EFFICIENT AS QUININE IN ORDINARY FEVER.
In one pound tins Rs. 20, postage Re. 1
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The Latest Prevailing Fashion
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Plenty of Fancy and useful goods too, to
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Full show cases of Ribbons in all
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MESSRS. THOS. SMITH & CO.

WILL HOLD A

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Unreserved Auction Sale
ON

SATURDAY, the 11th AUGUST,
When will be brought forward and sold, for
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A BATCH OF

First-class large size Burmah Ponies,
Just arrived from Rangoon per S. S. "Oriental,"
COMPRISING
3 Very fine pairs of Greys and some others.

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Just arrived from Dinapore,

SIX SUPERIOR STUDB

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COUNTRY BRED HORSES.

The above well worthy of particular atten-
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N. B.—Parties having Ponies and Stud
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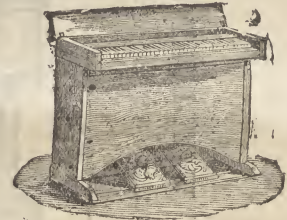
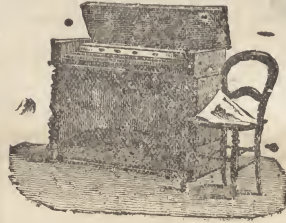
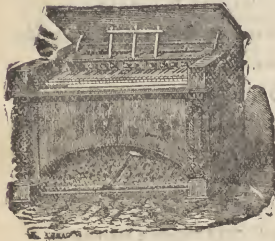
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NO. 1 COOPERS LANE, BENTINCK STREET.

Terms very Moderate.

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HARMONIUMS.

Harold and Co., call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description are always kept in Stock.

INDIAN TEAS WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEELING AND KANGRA VALLEY.

Flowery Orange Pekoe, per lb.	Rs. 3 0
Flowery Pekoe, per lb.	" 2 3
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Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
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Broker Souchong, per lb.	" 0 15
Special Quotations for boxes, from 10lbs. and upwards.	

TERMS—CASH WITH ORDER,
H. J. MEYERS & CO.
14 Government Place.

SEEDS--PLANTS--SEEDS.

THE Pikeparah Nursery has received per Steamer *Indiana* a large consignment of vegetable and flower seeds which will be ready for distribution to the subscribers, and sale to the public, from the 1st of August next, at the following prices for July only: 40 sorts of American Vegetable seeds with 9 kinds of Cabbages, Cauliflowers, beet root, Radish-Turnip Pens, Lettuce &c., &c., complete being ten kinds more than the last year, Rs. 5 per packet. 30 sorts of flower seeds, including German Asters. Heartsease, Dianthus, Dampier, Double Poppy Pinks, Larkspur, Hollyhock, Geranium, Balsam, Double Portulana, &c., &c., Rs. 4 per packet.

Cauliflower seed saved from the very best flowers, at Rs. 1 per tola.

The prices will be increased from the 1st of August next, namely, Rs. 5-8 and 4-8 respectively, as the demand for seeds this year is much greater than the last 2 or 3 years.

List of plants furnished on application to the undersigned with one anna postage stamps.

No charge is to be made for packing &c., of the seeds, if the prices received in July.

The following seeds, will also be sold at the same time with the others.

Sea Island or long Staple Cotton, at Rs. 7-8 per seer.

NITTO G. CHATTERJEE,
Proprietor, Pikeparah Nursery.

PIKEPARAH NURSERY,
CALCUTTA, June 1877.

N. B.—Of the cauliflowers, those produced in our country and seeds saved from the biggest flowers are said to be the best.

PROSSUNNA CHUNDA KOBIRAJE'S DISPENSARY.

For the sale of Native Medicines and Drugs.

SOBHABAZAR CALCUTTA,

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NONE but genuine Native Medicines under P. C. Kobiraje's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial.

Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

Packing and Postage Ans. 6.

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box.

Packing and Postage Ans. 6.

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial.

Packing &c., Ans. 8.

MUTTY LAUL GOOPTU,
Manager.

INFALLIBLE CHOLERA PILLS.

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as if by magic.

Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEA,

Missiripokhra, Leourea.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) W. R. LARMINE,
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) D. V. SAPRAY,
Bankipur.

I am requested by the Maharajah of Bardwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) T. B. MILL E. from,
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasms, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) BIPIN BEHARI DUTT,
Station Master, Doornaan.

Last month the Cholera Pills bought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,
Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Purneshwar Banerji,
Umbica Rajbatty, Klna.

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulve Sing Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.

Kumar Kristna Gopal Malia Rajhathi.

THE AMRITARASA.

A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amrita-rasa.

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gives strength to the system and changes all morbid secretions to a healthy state.

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Koylash Chunder Rormohasoy.

Zemindar and Hony. Magistrate:

Dehorda, Zillah Aaleshew.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,

Bahulram, Raingunge.

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Shusi Bhuvan Ha dar,

Deputy Magistrate of Mathabangra,

Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy

Zemindar of Bansdihia.

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Chowdhry Narain Chunder Roy Bahadour,

Chooramun in Malda.

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Roy Protap Chunder Barua Bahadour,

Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

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Rajendra Nath Datta,

Secy. of Rahn N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensable requisite.

Purno Chunder Banerji,

Member of Chinsurah Club.

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Dukhina Pado Roy Chowdhry,

Mohesrakha.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Basu.

Ghulia Bazar, Hughly,

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Ramanath P. nerji.

Haripur, Zillah Dinacapore.

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" Doo bree " Monday,	23rd	"
" Gowlparah " Wednesday,	25th	"
" Gowhaty " Thursday,	26th	"
" Tezpore " Saturday,	28th	"
" Dhunsiri " Monday,	30th	"
" Kokeela " Tuesday,	31st	"
" Desang " Wednesday,	1st	Aug.
" Debrooghur " Thursday,	2nd	"

DOWNWARDS.

Leave Debrooghur on Friday,	10th	"
Arrive at Desang " Monday,	11th	"
" Kokeela " Sunday,	12th	"
" Dhunsiri " Monday,	13th	"
" Tezpore " Tuesday,	14th	"
" Gowhaty " Thursday,	16th	"
" Gowlparah " Friday,	17th	"
" Doo bree " Saturday,	18th	"
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Editorial Notes.

His Honor the Lieutenant-Governor of Bengal will hold a Durbar at Belvedere in the afternoon of Tuesday next, the 14th instant, for the purpose of delivering the *sannads* of titles conferred by His Excellency the Viceroy on the 1st January 1877, on the following gentlemen:—Hon'ble Maharajah Jotindro Mohan Tagore; Hon'ble Maharajah Narendra Krishna; Rajah Comul Krishna; Rajah Digumber Mitter, C. S. I., Rajah Hurriah Chunder Chowdhry; Hon'ble Nawab Mir Mahomed Ally; Rajah Shama Sunker Ray; Hon'ble Rai Ram Shunker Sen Bahadur; Hon'ble Rai Kristo Doss Paul Bahadur; Rai Refendralala Mitra Bahadur; and Monvi Abdul Lutfi Khan Bahadur.

OUR Catholic contemporary gives a touching narrative of Empress Augusta:—"Empress Augusta has again given a proof of the interest she takes in Catholic institutions—regardless of what Bismarck may say to it. On the 13th of June, the Sister of Mercy, Stephanía Koch, of Bochum, celebrated the twenty-fifth anniversary of her entrance into religious life. A week after the event, Her Majesty, who is, indeed, the protectress of all charitable institutions in Prussia, sent the good sister a most beautiful crucifix 'in recognition of her long self-sacrificing services to suffering humanity.' In the eyes of Bismarck, nuns are criminals, but to the Empress, who is good herself, they appear in the right light—as angels of mercy."

WONDERS will never cease. Some Russians, the *Leader* tells us, have lately found in Siberia an elephant in a perfect state of preservation in the ice for the last thousand years or so. The elephant was nice to eat also, and the Russians cutsteaks out of it and ate them. To dine on a prehistoric elephant

is an achievement which none but scientific travellers, blessed with large imaginations and copious powers of description, can perform. And when we are informed that this particular elephant with his compatriots must have been washed away in a distant geological epoch from the tops of the Himalayas across the whole breadth of Asia into the everlasting Siberian snow, we get an incontestable evidence of the universal deluge, and science and theology meet. He that has lived to eat the flesh of such an elephant has surely not lived in vain!

THE sufferings of the famine-stricken in Madras make it imperative upon us here to do something towards the alleviation of their misery. A very painful indifference has characterized our conduct towards our fellow-countrymen. And this indifference is likely to continue unless our leaders awaken us to our sense of duty and responsibility on the occasion. Those who talk of patriotism, and the good of their country, ought now to be the first to throw in the whole weight of their influence and aid in affording relief to the distressed. All religious bodies, Hindus, Mahomedans, Christians, Brahmos, and others, ought now to do the work of charity enjoined by their respective religions. If every one did his duty in the right way, Bengal might honorably discharge the obligation that now lies upon her towards her sister presidency at the present time of distress. It is said that the Lieutenant-Governor has telegraphed to the Viceroy asking permission to convene a public meeting to invite subscriptions, which we hope will be liberally made.

ALL classes of the community assembled to express their sympathy with the objects of the meeting called on Friday last in honor of the late Maharajah Romanath Tagore. There was complete unanimity of opinion as to the genuine worth of the deceased noble man. Unfortunately all the speeches were not equally good. They were fluent and long, especially the speech of Dr. Rajendra Lala, which was fluent, lengthy, and learned besides. We have great admiration of the Doctor, and we have always

expressed it. We may, therefore, we think take the liberty of addressing to him a simple word of well-meant remonstrance. Can he not spare us the display of his learning when it is not wanted? Why should he always try to take us back to the age of the cumuli and catacombs, to that of the Cyruses and Ptolemies, when we want nothing more than to do honor to the memory of a plain honest citizen who tried to help us in our every-day life? Dr. Rajendra Lala is exceedingly able, and a man of great common sense also. We are the more sorry, therefore, to notice in him any lapse of good taste than in any one else. Last Friday's meeting was very successful, but there seemed to be but little heart in it.

THERE is a great outcry in Madras on account of a Government order by which sanction is accorded to the free admission of dancing girls into the Government Girls' Schools in the presidency. A strongly-worded memorial has been sent up to the Governor, and we hope it will be attended to. The memorialists argue with great force that "it is clear that the daily associations which must irresistibly be formed in the school-room and the play-ground, cannot fail to exercise an enduring influence on after-life; and what associations are likely to be formed by bringing together in their youth into the public schools the female children of families of social position and those of professional dancing girls and of women of ill fame, and what the result is likely to be on the moral tone and character of the former in after years, your memorialists do not wish even to conceive." We have very distinct recollection that at one time no boys of objectionable parentage were admitted into the old Hindu College. And if an exclusion like this was possible in the case of boys, it is quite reasonable in the case of girls. If the Madras Government is determined to educate the dancing girls of the presidency, who, the memorialists inform us, "seek education for immoral ends," let such education be carried on in separate institutions, and let the teachers be specially directed to aim at the moral reformation of the pupils. No country, we believe, will allow the

promiscuous herding together of girls of respectable and gentle parentage with girls who are born in and come from brothels. And in a country like India where the people are notoriously sensitive on the subject of feminine purity and honor, an attempt of this kind is simply subversive of all social order, and destructive to the cause of female education in Madras.

From the banks of the Krishna to Cape Comorin, comprising an area that extends through eight degrees of latitude, over six hundred miles of thickly populated country, the famine rages in fearful intensity. One crore and eighty lacs of human beings, the majority of whom are very poor and directly depend upon the produce of the soil, have been severely distressed for want of food, and are now nearly for a year wandering from district to district, leaving behind them their homes which are cheerless, and their fields which yield them not the means of subsistence. Their cattle have died in thousands; their goods and utensils are sold away; their huts are roofless; their villages are deserted and lonely. Thousands have sunk under the exhaustion of hunger; tens of thousands have fallen victims to cholera, small-pox, and fever; their dead bodies unburnt, and unburied, are strewn on the way, making the roads difficult and destructive to pass. Human nature has been degraded, brutalized, and made unnatural. Mothers have thrown their infants into wells, or left them on the roads to die; husbands have forsaken their wives and families, and men and women have scrambled and quarrelled over food as if they were wolves and dogs. The Government of India has displayed great heartlessness in dealing with the sufferers, and its delegates have proved themselves disgracefully unfit to understand and grapple with the crisis. Doling out what is called "subsistence allowance," thousands of the half-famished have been starved to death, and from the relief-centres thousands of them have been driven away to die like dogs on the roadsides. The Madras Government has tried to do its duty though somewhat feebly, and there is now a cry of despair on all sides. Under the present state of things the Viceroy proposes to visit the scene of suffering personally. Very great condescension no doubt, but it ought to have been made at least three months earlier, and more efficient measures adopted to check the progress of this frightful evil.

We are glad to learn that the Maharajah of Travancore has subscribed Rs. 300 to the Albert Hall.

RELIGION AND MORALITY.

MORAL purity is in inverse ratio to religious zeal and devotional fervor. Is this starting proposition true? We would fain

say—No. But facts compel us to pause and ponder before returning a decided reply. Look at Hinduism, Christianity and Mahomedanism, study the history of the most devout, the most enthusiastic and the most self-mortifying sects in each denomination, peep into the secret life and character of ascetics, devotees, friars, mendicants, *yogis* and *vairagis*, and you will find ample data to convince you that after all devotion and moral purity do not always go together. It would be foolish to urge that religion is adverse to, or incompatible with, morality. Both have their root in Divinity. Both belong to God and spring from His holy nature. Religion is as much God's truth as morality. In fact, they are the same thing viewed under different aspects and in different relations. Essentially they are identified with each other. The religious man must be moral. The moral man must be religious. Of course, we speak of true religion and morality. He who is godly is as religious as he is moral. But in the world we do not perceive this identity. Instead of identity or even harmony we see, in many cases, positive discord and hostility. He whose heart is apparently immersed in devotion, whose lips always breathe prayer, whose eyes delight in the beauty of heaven, seems ready to violate the laws of veracity and honesty. He who prays most, for hours and days together if need be, is not diligent or attentive in the simpler matters of domestic duty. He who loves the Divine Father, does not, perhaps, love his earthly father. He who seeks heaven with too much devotion, often neglects his business on earth. He who is in eternity, is not quite punctual in time. He who lives, or thinks he lives, only in God, is not quite faithful to man and woman. These are facts, and need no proof. We have all come in contact with such cases in the course of our daily observation. Nay, even in our own lives we often meet with such instances. Of this we are all aware, having experienced it often and often, that in spite of our best prayers we retain impurity and unrighteousness in actual life, that in society and at home we are different from what we are during prayer. The fact is that the habit of dealing constantly with the higher and more sacred realities of heaven begets a contempt of worldly things and worldly duties. Morality seems small to many religious minds. Veracity, justice, honesty in money matters, the duty of providing for family and children, kindness to the poor, punctuality, fulfilment of promise, all these seem little things to the devout, and they feel that these will take care of themselves if they set their hearts on higher

things. They soon find out their mistake. The neglect of morality breeds laxity in morals, and subsequently positive immorality. Religion must be accompanied by severe moral discipline. The most devout and prayerful need constant watchfulness and hourly struggle to keep their lives in harmony with their prayers.

THE ORIGIN OF PERSECUTION.

In none so much as in the religious man does the sense of the agreeable and disagreeable show itself so plainly. What he likes he likes with all the warmth that comes from feeling that the thing is approved of from above—what he dislikes he hates with his whole heart as something which is accursed of God. If the religious man's liking and disliking were exactly conformable to what is good and bad in the nature of things, there would not be much harm in all this. But it is not so. What is disagreeable to him is not necessarily bad, and what he likes is not for that reason good; nay, often just the contrary is the fact. Yet he has not the power of perceiving that anything can be right beyond his comprehension or sense of the agreeable. Therefore that which he cannot understand, cannot feel for, and cannot think as agreeable, he must put down. Every personality that is formed apart from his personality, every proceeding that is independent, or has a show of independence in it, is an eye-sore to him. It must be checked, conquered, crushed, or there is no salvation for the world. This is the origin of persecution. A man whose faith is narrow and exclusive, who cannot discern diversities of character, the dissimilarities of development, and the many-sidedness of truth, is an incipient persecutor. He may be a strictly religious man, and thus deserving of respect; but he is nevertheless a tyrant at heart. He would reduce others to his own level if he could. But he cannot. Human nature rebels against every form of persecution; and the tyranny of the tyrant recoils in the end on his own head with fourfold force.

Must we, therefore, repress every kind of strictness and mutual government in religious bodies? Far from it. There is a healthy persecution of love and spiritual interest to which every one must submit. True brotherhood is exceedingly exacting and particular. It would not brook the least thing that is hurtful or un conducive to the highest and holiest progress of the body to which it is pledged. But true brotherhood though so scrupulous is full of love and good will. Where there is no love, there can be no exactness. Love and good will comprehend conflicting natures so far, see the good

points and deficiencies so well and vividly, can exercise the grace of justice and of charity so harmoniously and equably, that intolerance adds dignity to affection, and while we cannot but love in return, we cannot but reverence also, and are raised and purified by the mingled relationship. Prophetic love is always despotic. Peternal affection is discriminating, jealous, and strict. Loveless strictness is persecution, and dishonoring to man and God. Unprincipled affection demoralizes. Strictness and love combined, mutual government and mutual charity constitute the true dignity of relationship among religious men.

ELIZABETH FRY.

Mrs. Fry, whose name is so well-known in connection with Prison Reform, was born in 1780. Her father, Mr. Gurney, was a man of some property in Norfolk, where she was born and brought up. He belonged to the Society of Friends, or "Quakers," a religious sect which adhered very strictly to certain rules regarding religious observances and various social customs; but his children, (who lost their mother early,) seem to have been left to form their religious opinions very much as they pleased, without any restraint being put upon them.

Elizabeth Gurney was lively and attractive, and apparently not very seriously inclined, till she was 17 or 18; but then, owing partly to the striking preaching of William Savery, the American Quaker, she determined "to decide between religion and the world," and after much thought on the subject, she joined the Society of Friends. It was, however, many years before she became what they call a minister among them; that is, felt herself called upon to preach and pray in the meetings, and at first she found this exceedingly distasteful and trying. "A memoir of the life of Elizabeth Fry," edited by two of her daughters, gives long extracts from her journal, which she evidently intended her own family to read after her death, and which tells us much that we could not otherwise know of her life and character.

When she was 20 years old, she married Joseph Fry, a man whom she evidently liked and respected, but of whom we hear almost nothing. To judge from the short account given of the affair in the book just referred to. She married him more because she saw no particular reason against it, than from any other motive. So little is said of him afterwards either in his wife's journal and letters, or in her daughters' accounts of her doings, that we can only suppose that he took no part in his wife's public work, and, therefore, probably, cannot have had much sympathy

with it. However, no mention is made of any clashing of opinions or tastes.

Mrs. Fry's first visit to Newgate Prison was made in 1813, with another lady, at the instigation of four Quaker gentlemen, who had seen something of the bad state of the Prison, and who thought these ladies might do something to improve it. The lawlessness of the place was at that time such, that the Governor advised the ladies (but in vain) to leave their watches in his house before entering the Prison, lest they should be stolen after this visit, which made a great impression on her. Mrs. Fry sent some clothes for the most destitute of the prisoners, but did nothing more for them for some years, being fully occupied with domestic troubles and cares. She had a long and painful illness; and she lost a child, a brother, and a dear friend whose deaths she felt keenly.

In 1817, when she was again able to visit Newgate, Mrs. Fry and some other ladies formed a school for the children who had accompanied their mothers to prison, and for the young women under 25 years of age. The prisoners were very much pleased to have their children taught, and a school mistress was chosen by themselves, from among their number.

Newgate was at that time in a most disorderly state. One part of the building was, it is true, set aside for the female prisoners, but there was no classification of any sort, and nothing for them to do. Tried and untried were kept all together, so that those who were quite innocent, and the comparatively so, were thrown into contact with the most hardened criminals. The only exception to this rule was in the case of those condemned to death, who were kept in a separate cell till their execution. Mrs. Fry was in the habit of visiting the condemned women, (many of whom were hung for very trivial offences,) and of reading and praying with them.

In 1817, twelve ladies (eleven of whom were Quakers) formed themselves into a Society for improving the condition of the female prisoners in Newgate. The objects they had in view were to provide for the clothing, instruction and employment of the women, and to introduce order, industry, and daily reading of the Bible into the Prison. To accomplish their object, the ladies, with the sheriffs and prison officers, met the assembled women on a certain day, and asked them whether they were willing to submit to the rules which must be made if their plans were to succeed. To this the prisoners gladly and unanimously agreed, and the ladies lost no time in putting in practice their various plans. A matron was provided; (paid chiefly by the ladies, partly by

Government) and the prisoners were divided into classes, according to the nature of their crime; each class was under a monitor, chosen from among themselves, who gave out work to them, received it back when done, and reported on their general conduct to the matron. Mrs. Fry was convinced that there could be no reformation without employment, and the women were accordingly all supplied with needle work, knitting, &c.

To encourage the prisoners, a system of marks was established. They also received their earnings, and sometimes presents of clothing, or Bibles, as a reward for good conduct. It must not be supposed that while Mrs. Fry was thus busying herself with the Newgate prisoners, she was neglecting her family duties. From entries in her journal, and letters to her children, it is evident that she was very careful not to do so. She was a most affectionate mother, and her natural inclinations would have led her to stay quietly at home with her family. At this time she had nine children (a tenth had died); and five years later, her youngest child and her eldest grand-child were born on the same day. Her daughter's marriage with a gentleman who was not a Quaker, had obliged her, by the rules of the Society, to give up being a member of the Society of Friends, on which account, her mother could not altogether rejoice in her marriage.

The next reform Mrs. Fry took up was that of the convict ships. The female convicts were sent out to New South Wales without any matron to take charge of them on the way, and with no classification and no employment; so it may be supposed that the voyage did not tend to reform them. Moreover, when they arrived at their destination, no shelter was provided for them, so that, till they could find employment, there was no alternative for them but crime or starvation. Mrs. Fry and a certain Mrs. Pryor visited these ships before they sailed, and arranged that a matron should go with every ship, and that the women should be provided with work, such as patchwork and knitting, on the voyage. The things they made were to be their own, so that on their arrival in Australia, they could sell them, and thus get a little ready money. About this time Mrs. Fry made a tour in Scotland and visited many of the prisons there. Some of them were in a very disgraceful state; the prisoners were confined, tried and untried together, in damp dirty cells with straw thrown in one corner for their bed; and in these cells they were kept day and night, with no change of air or exercise, and with nothing to do. If they attempted to escape, they were put in irons. The debtors

were in an especially miserable condition, for if they escaped, the keepers were held responsible for their debts; consequently they were kept in the closest confinement. To add to the horror of the prisons, there were no lunatic asylums at that time; and lunatics, who were too dangerous to go at large, were often confined in these wretched prison cells.

Meantime Mrs. Fry's fame had spread abroad, and she received letters from several places on the Continent, asking advice on the subject of lunatic asylums and prisons. In Turin, Amsterdam, and St. Petersburg, societies for improving the prisons were already being formed.

In England, some ladies had set on foot refuges for the women when they were discharged from prison, which was what Mrs. Fry had always wished for, ever since she began her prison work; without such institutions as these, all the good that was done to the prisoners while in prison seemed to be lost as soon as they came out.

In 1828, Mr. Fry met with many misfortunes, which obliged him and his family to leave Plashet House, in Essex, which had been their home for nearly twenty years, and to move to Upton Lane, a smaller, but comfortable house, close to Mr. Samuel Gurney's residence.

These misfortunes were felt by Mrs. Fry more keenly than we should have expected, seeing that the family was not reduced to poverty, but, as far as we can judge by their after proceedings, still had every comfort they could wish for. Mrs. Fry, however, seems to have been obliged to withdraw her subscriptions from several charitable institutions, which troubled her a good deal. But while others gave money, Mrs. Fry gave her time. For the rest of her life till close upon her last illness, she was constantly taking journeys, sometimes to attend Annual or Quarterly Meetings of Friends, but more often to report upon prisons, etc., in many different parts of Europe, to form ladies' committees and visiting societies, and to do her best to set right whatever evils she came across.

(To be continued.)

Devotional.

DELIVER us from the bondage of death, O Lord; and let no decay enter into thy household. What power hath sin over thy children, and why should despair ever threaten them? Ever inspired with hope and holiness, ever alive and strong in thy life and power let them conquer death, and repose in thy immortality. Come in our midst as the conqueror of death and abide with us, O Immortal Spirit, in time and eternity.

GRIEVED for my sins in the morning, I am
eccles and self-indulgent again in the evening.

Aspiring to be religious to-day I am thoroughly worldly-minded and unbelieving, on the morrow. My soul has no sustained life in thee, O my God, and my determination to purify myself is most unsteady. Send down upon my soul gravity and constancy, and make me always equally anxious for self-reformation.

A FORM OF CONFESSION OF SINS

AND REPENTANCE.

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences; for I will confess my wickedness and be sorry for my sin. O my dearest Lord, I am not worthy to be counted amongst the meanest of thy servants, not worthy to be sustained by the least fragments of thy mercy, but to be shut out from thy presence for ever with dogs and unbelievers. But for thy name's sake, O Lord, be merciful unto my sin, for it is great. I am the vilest of sinners, and the worst of men; proud and vain-glorious, impatient of scorn or of just reproof; not enduring to be slighted and yet extremely deserving it, I have been cozened by the colors of humility; and when I have truly called myself vicious, I could not endure any man else should say so or think so. I have been disobedient to my superiors, churlish and ungentle in my behaviour, unchristian and unmanly. But for thy name's sake, O Lord, be merciful unto my sin, for it is great.

O just and dear God, how can I expect pity or pardon, who am so angry and peevish, with and without cause, envious at good, rejoicing in the evil of my neighbours, negligent of my charge, idle and useless, timorous and base, jealous and imprudent, ambitious and hard-hearted, soft, unmortified and effeminate in my life, undevout in my prayers, without fancy or affection, without attendance to them or perseverance in them; but passionate and curious in pleasing my appetite of meat, and drink, and pleasures, making matter both for sin and sickness; and I have reaped the cursed fruits of such providence, entertaining indecent and impure thoughts, and I have brought them forth in indecent and impure actions, and the spirit of uncleanness hath entered in and unhallowed the temple which thou didst consecrate for the habitation of thy Spirit of love and holiness. But for thy name's sake, O Lord, be merciful unto my sin, for it is great. Thou hast given me a whole life to serve thee in, and to advance my hopes of heaven, and this precious time I have thrown away upon my sins and vanities, being improvident of my time, and of my talent, and of thy grace and my own advantages, resisting thy Spirit and quenching Him. I have been a great lover of myself, and yet used many ways to destroy myself. I have pursued my temporal ends with greediness and indirect means. I am revengeful and unthankful, forgetting benefits, but not so soon forgetting injuries, curious and murmuring, a great breaker of promises, I have not loved my neighbour's good, nor advanced it in all things where I could. I have been unlike thee in all things. I am unmerciful and unjust; a sottish and irascible of things below, and careless of heaven and

the ways that lead thither. But for thy name's sake, O Lord, be merciful unto my sin, for it is great. All my senses have been windows to let sin in, and death by sin. Mine eyes have been adulterous and covetous; mine ears open to slander and detraction; my tongue and palate loose and wanton, intemperate, and of foul language, talkative and lying, rash and malicious false and flattering, irreligious and irreverent, detracting and censorious; my desires impatient and unreasonable all; my members and all my faculties have been servants of sin; and my very best actions have more matter of pity than of confidence, being imperfect in my best and intolerable in most. But for thy name's sake, O Lord, be merciful unto my sin for it is great. Unto this and a far bigger heap of sin, I have added also the faults of others to my own score, by neglecting to hinder them to sin in all that I could and ought; but I also have encouraged them in sin, have taken off their fears, and hardened their consciences, and tempted them directly, and prevailed in it to my own ruin and theirs, unless thy glorious and unspeakable mercy hath prevented so intolerable a calamity.

Lord, I have abused thy mercy, despised thy judgments, turned thy grace into wantonness. I have been unthankful for thy infinite loving kindness. I have sinned and repented, and then sinned again, and resolved against it, and presently broke it; and then I tied myself up with vows, and then was tempted, and then I yielded by little and little, till I was willingly lost again, and my vows fell off like cords of vanity.

Miserable man that I am! who shall deliver me from this body of sin?

PRAYER.

Thou hast prepared for me a more healthful sorrow; O deny not thy servant when he begs sorrow of thee. Give me a deep contrition for my sins, a hearty detestation and loathing of them, hating them worse than death with torments. Give me grace entirely presently and for ever, to forsake them; to walk with care and prudence, with fear and watchfulness, all my days; to do all my duty with diligence and charity, with zeal and a never-fainting spirit; to redeem the time to trust upon thy mercies, to make use of all the instruments of grace to work out my salvation with fear and trembling, that thou mayest have the glory of pardoning all my sins, and I may reap the fruit of all thy mercies and all thy graces.—*Holy Living and Holy Dying.*

The Brahma Somaj

THE Bombay Parthana Somaj have invited Babu Keshub Chunder Sen to visit Bombay.

THE seventh anniversary of the establishment of the Brahma Mandir is to be celebrated on Sunday next. There will be a whole day service. This festival is called the *Dharmotsav*.

AN earnest sympathizer of the Parthana Somaj, in Bombay, writes to the *Indu Prakash*, suggesting improvements in the weekly service—

"I take up my pen to jot down a few humble suggestions for the consideration of my friend

of the Somaj. I trust they would be received in the same friendly spirit in which I offer them, and acted up to, if deemed reasonable and practicable.

"I may say at the outset, that I am not a member of that body, but yet they may rest assured that I am not a scoffer like some. I am in the habit of attending now and then their weekly prayer meetings, in the course of which some thoughts have occurred to me, and which I intend, through the medium of your columns, to invite their attention to. I note them down as they suggest themselves to me just now :—

'1st. The prayers and sermons should be sufficiently loud in tone, so as to be audible to the whole congregation, and not only to the few who occupy seats round about the pulpit.

"2nd. The sermons should never be so tediously long, as sometimes they are. They produce a very disquieting sensation among the hearers, and detract greatly from their otherwise attractive character.

"I think that the subjects of the addresses should have, for their basis, passages occurring in our various old authors, and these passages should now and then be dilated upon for the exemplification of doctrines. Such quotations have a charming effect on the audience, as the opinions grounded on them are regarded—I may say naturally regarded—as carrying a good deal of weight with them.

"The end and aim of the preacher should be not to lay before the audience a production of the highest literary finish, but a few simple words that would reach the inmost recesses of the heart.

"3rd. The chanting of verses should be restrained to such of them only as from their easy and flowing cadences, may be suitable for congregational prayers. Those of them in the repetition of which much straining and effort are necessarily called into play, should be eschewed from the proceeding of the ordinary prayer meetings, where a large concourse of people attend and attempt to take part in the singing, but oftentimes have to give up the attempt for want of the professional instruction indispensably necessary to follow the adepts in that art.

"Moreover, I have invariably marked that the recital of easy-going pieces, such as Abhangas, Shlokas and some Padas, produces a most imposing spectacle and heightens the solemnity of the occasion.

"Poems, such as I advocate the recital of, should be specially marked out for the guidance of the preachers.

"I shall feel obliged if you will kindly give insertion to this communication in a corner of your next issue."

Correspondence.

HINDUISM AND THE BRAHMO SOMAJ.

To the Editor of the *Indian Mirror*.

SIR,—Is the Brahmo Somaj destined to be incorporated into the all-absorbing Hindu religion? Except Buddhism, all forms of religion have made compromise with Hinduism, and at

the present day merged into it completely. Chaitanya founded his religion with an emphatic protest against the prevailing vices of Hinduism and the pernicious system of the inequalities of caste. Centuries rolled on, and Hinduism has taken Vaishnavism to be its own. Thus Chaitanyanism, Saktism, Sikhism, and all other isms are now the only different phases of Hinduism. The special mission of each has totally failed. It behoves us, Brahmos, to investigate into the causes of their failure. They all chose their gods from the Hindu Mythology; in later times the zeal and earnestness of their followers slackened, and protests against Hinduism were withdrawn; the followers went deeper and deeper into the contemplative pleasures of their respective religions, losing their original ground and aim; and thus when outward enmity to Hinduism was no more, Hinduism with its characteristic elasticity opened its arms to receive its former enemy, and subdued entirely its once bitter foe. Buddhism, on the other hand, did not choose its deity from the Hindu Mythology, and protested all along with great vehemence against all the prevailing vices of Hindu religion; its Missionaries traversed not the length and breadth of India alone, but also of adjacent foreign countries, and converted one entire country after another, and thus made Buddhism stand upon its own basis. The God of the Brahmo Somaj is the God of the ancient sages of India. Though one God is not worshipped by any sect of Hinduism, none denies the Supreme Being. Hindus are ever ready to embrace the Brahmos, the worshippers of only one God, if they will withdraw their protest against the inequalities of caste, their thirty-three millions of gods and goddesses, and their never ending rites and ceremonies. But Brahmoism proclaims the fatherhood of God and the brotherhood of man which is against the tenet of Hinduism, and as long as it is true to its principle, so long there cannot be any fear of the independent existence of the Brahmo Somaj.

We are constrained to say that the Brahmo Somaj is not wholly true to its principle. Our religion is becoming more and more spiritual and contemplative. These are healthy signs in one direction. We are not mere secular reformers. But are we still emphatic in our protest against idol worship, and Hindu rites and ceremonies? Do we now denounce the caste system and immoralities in every shade? No; most of the members of our Mandir though not exactly idol worshippers, feel no shame in our courting Hindu rites and ceremonies, and though not advocates of caste distinction, they preserve it in all its integrity. In the face of these things it is strange that our missionaries and leaders do not raise their voice against these pernicious evils. Perhaps they are of opinion that with spiritual progress the Brahmos will extricate themselves from these superstitions; but if our experience be of any value, then we can assure them that mere spiritual improvement is not the specific against the disease. A separate form of procedure is necessary.

Fundit Bijoy Krishna, in the first stage of his most brilliant apostolic career, boldly questioned

the tenets of Hinduism, and the propriety of observing the inequalities of castes. The glorious result of his exertion is the band of zealous, social, and religious reformers of Eastern Bengal. In Eastern Bengal most of the Brahmos have done away with caste distinctions and Hindu rites and ceremonies. They are Brahmos in the true sense of the word, and they have suffered much persecution which is quite unknown in this whitewashed metropolis. The Brahmos of the Mofussil are excommunicated as soon as they join the Brahmo Somaj. But here, in Calcutta, the Brahmos worship in the Mandir every Sunday evening and live the life of Hindus at home. If this state of things be allowed to go on, the day is not distant when the Brahmo Somaj will be incorporated bodily into the Hindu Somaj. I, therefore, beseech our leaders to take precautionary measures, and to denounce the evils which are now creeping into the Brahmo Somaj. When corruption is rank, it behoves our worthy preachers once more to wage war with it.

Yours &c.,
A BRAHMO.

Local.

The question of enlarging the Medical College Hospital, so as to provide separate accommodation for surgical and obstetric cases, has long engaged the attention of the Bengal Government, and the work is likely to be begun during the current year.

The attention of the Commissioner of Police, Calcutta, is directed to Dr. Woodford's observations upon the state of debility to which many of the up-country constables reduce themselves by their parsimonious habits.

SIR RICHARD TEMPLE has had the satisfaction, of receiving at least one farewell address from Bengal, *viz.*, from the Burra Bazar Family Literary Club. In reply to this address Sir Richard Temple has sent the following letter :—" Gentlemen,—I have to thank you very cordially for the address you have been so good as to present to me on the occasion of my assuming the Government of the Presidency of Bombay. I shall value it as highly as any of the many testimonies of the friendship and good-feeling of your fellow-countrymen that are preserved in my archives. You are quite correct in believing that I took a warm interest in your Society's welfare. In this country there are, and I fear there long will be, difficulties and obstacles to the free social intercourse of Europeans and Natives. Time and education will tend more and more, to bring the two races together; but, inasmuch as one example is better than many precepts, it has been my duty, my pleasure, and my privilege to be able to attend your meetings and share your social and intellectual aspirations. Gentlemen, the force of circumstances called me suddenly away from Bengal, and it was not permitted to me to pay your capital even a short visit before my official connection with your province was severed. I can assure

you that it was a disappointment to have no opportunity of bidding farewell to my many friends in Bengal; and, among the reminiscences of the years spent with you, there are few more vivid in my memory, few more agreeable to dwell upon, than my recollections of the evenings with the Barra Bazar Family Literary Club. Again, in offering you my grateful acknowledgments of the sentiments expressed in your address, &c., &c."

MR. MUIR WHITE, the artist, is still engaged in the portrait of the Maharajah of Hutwah.

MESSRS. TOULMIN & Co. state in their circular memorandum that there are but only ten days' supply of rice now in Calcutta. The memorandum further says:—

"The demand for exports to Madras (rice) is less active, there being fewer buyers. But as supplies are falling off, prices are steady at the following quotations:—

Ballam ... Rs. 3.10 0 to Rs. 4.00

Export kinds ... " 2.11 0 to " 3.90

"Government estimate actual stock of rice in Calcutta at 50 lacs of maunds: we cannot make the stock more than 10 lacs."

It is estimated that the daily supplies arriving in Calcutta are 70,000 maunds, and the daily sales for export and local consumption, are 100,000 maunds.

DURING the week ending the 4th of August there were 229 deaths in Calcutta, as against 219, during the previous week.

In yesterday's *Gazette of India* are published the new rules, framed by the High Court pursuant to Section 51 of "the Specific Relief Act, 1877."

We are requested to announce that there will be special service in the Brahma Mandir tomorrow Monday, when there will be a collection in aid of the famine-stricken in Madras. Service commences at 7 P. M.

REUTER'S TELEGRAMS.

ENGLAND STILL ADHERES TO NON-INTERVENTION POLICY.

LONDON, AUGUST 10.

Both Houses of Parliament have withdrawn the motions on the Eastern question, Government declaring the discussion would be injurious to the public interests. Lord Beaconsfield in the House of Lords has added that the policy of Government continues to be one of non-intervention so long as English interests in the East remained unaffected.

INDIAN FINANCE.

The Lords have passed the second reading of the East India Loan Bill. Lord Salisbury has refuted the fears entertained respecting Indian Finance.

THE INDIAN FRONTIER POLICY.

In yesterday's sitting of the Commons there was a debate on Mr. Grant Duff asking for an explanation as to the occupation of Quetta, the negotiations at the Peshawar Conference, and the changes in the frontier districts. Lord George Hamilton, in replying, said that the apparent change in policy was a change of method, and not of principle, and that it was the endeavour of Government to maintain cordial relations with the Frontier potentates. An invasion of India, he said, was improbable for many years, and any such enterprise would be hopeless in the meantime. Sir Stafford Northcote said that the policy of Government was to husband its resources, to complete the internal lines of communication, and conciliate the population by good Government.

RUSSO-TURKISH WAR.

LONDON, AUGUST 10.

Suleiman Pasha has received reinforcements, and will endeavour to force the mountain passes, and co-operate with the Commander-in-Chief and Osman Pasha. There has been strong resistance from the Russians, and severe fighting is expected. The Turkish Commander-in-Chief is near Raschgrad, where he awaits the result of Suleiman Pasha's operations before moving forward. The Russian headquarters have been transferred to Bulgreni. The Russian Government has tried to obtain the sanction of the Austro-Hungarian Government for the passage of the Russian troops through the Servian territory. It is generally reported that the Austro-Hungarian Government has refused.

DAILY WEATHER REPORTS.

From reports up to the 10th August we learn that in Bombay there has been no rain. In Guzerat good rain fell in Belgaum and Dharwar. There were showers in Satara, Kaladgi, Sholapur and Khandeish. In Hyderabad there were light showers. In the North-Western Provinces slight rain fell in Benares. No rain elsewhere. Very little *kharif* has been sown in Agra. From Rajputana no rain is reported, and prices are rising there steadily. In Central Provinces rain has been general. In Madras rain fell at Arcotun and Polachi in Coimbatore. In Mysore we hear of light, insufficient showers. In Central India the weather was cloudy and cool, but no rain.

POSTAL NOTICES.

Mails for Persian Gulf for transmission per Steamer from Bombay will be closed at the General Post Office on Sunday, the 12th instant, at 7 P. M.

Mails for Ceylon and Australian Colonies for transmission per Steamer from Bombay will be closed at the General Post Office on Wednesday, the 15th instant, at 7 P. M.

Mails for Ceylon, Straits, Hong-Kong, and the United States of America, (letters, &c., for the latter Colony must be specially superscribed), for transmission per steamer from Bombay, will be closed at the General Post Office on Friday, the 17th instant, at 7 P. M.

Latest News.

—THE Turkish Envoy to Cabul, now at Bombay, has declined receiving the address from the Mussulmans of that city until his return from Afghanistan.

—MR. SHAW, the Kashgar Agent, has arrived at Bombay, on his return from England.

—THERE is a strong desire at Bombay to hold a famine-relief meeting whilst Sir Richard Temple is there.

—THERE has been an increase in the number of relief-laborers in the city of Bombay.

—SIR NEVILLE CHAMBERLAIN, Commander-in-Chief of the Madras Army, has assented to the proposal made by the Local Government that Commissariat cattle should be employed in transporting grain from the railway stations to the interior, owing to the difficulty of procuring forage in Bellary.

—THE Mahomedans of Madras are about to forward half a lac of rupees to Turkey, and have said a strong appeal to their co-religionists for further funds.

—SOME Mahomedans have left Bangalore for Turkey as recruits.

—THE *Pioneer* says that, so far as is yet known, the incentive of the murderer of the late Mr. Moore, Deputy Commissioner of Robtuck, was discontent at a decision recently given by the latter in a land case connected with the miscreant's village.

—A RAILWAY Officer of the D. P. W. will accompany the Viceroy on his visit to Bombay and Madras—possibly Mr. Furnivall, who is near Bombay already.

—BOTH the Hindus and Mahomedans of Baroda have been offering prayers for rain.

—WE stated sometime ago that the Governor of Madras was present at the wedding of the daughter of the Hon'ble V. Ramiesgar at Madras. A correspondent of the *Lucknow Witness* writes:—"Refreshments were sumptuously served out in a supper table, to which the Governor conducted the girl-bride where he proposed the health of the married pair! She is about 11 years of age, and the bridegroom, who is a lad in the Government College at Conabacowm, is 13."

—IT appears that the Bombay glass manufactory has so far succeeded that there has been a great decrease in the importation of glass from foreign countries. There is no doubt but that all the glass required in India could be easily made in the country, if enterprising persons were to take the matter in hand. There would thus be kept in the country the annual sum of twenty lacs of rupees, which are now expended in the importation of glass.

—THE *Bombay Gazette* says that a Russian spy has been discovered on the Frontier. Talking of spies, it is said in Calcutta that a very celebrated lady, who has been much admired in many circles in India, is in communication with the Russian Headquarters!

—THE Amir of Cabul, according to the Lahore paper, is reported to be in bad health. Nevertheless he has not abandoned his warlike designs; he is said to have recently ordered a great levy, of one out of every score of men, throughout his dominions.

—THE *Civil and Military Gazette* learns that the thoughtless conduct of certain young officers, belonging to a distinguished cavalry regiment, is likely to get them into some trouble. These officers, about the time of the Sarogi procession at Umballa, it is stated, insisted upon intruding upon a portion of the camp of the Sarogis, to which the public were not admitted, and assaulted the policemen on duty when they endeavoured to prevent their carrying out their purpose.

—THIS other evening a paper was read at a meeting of the Law Amendment Society, London, by Mr. J. B. Phear, "On Codification of Law in connection with the Administration of Justice in India."

—MR. SCHUYLER, the American Consul-General at Constantinople, shows, in a report just published, that in 1876 arms were imported into Turkey from the United States to the value of £308,400, and ammunition to the value of £18,440. The importations of rifles and cartridges have been very large since the beginning of the present year.

—THE Amir of Cabul intends to send an ambassador to Constantinople, and to invite the Akhund of Swat to his territory to discuss the steps to be taken under the present emergency.

—A CASE came on before the Railway Magistrate, at Puna, in which an educated young Hindu woman was charged with using a defaced stamp. The evidence showed that she was guilty, and His Worship fined her ten rupees, which sum was at once paid.

—16,619 tons of grain have been imported into the Port of Madras from 23rd July to 3rd August, 1877, inclusive.

—DAUD KHAN, Ressalder, the reporter of news at Candahar, was warned by the Cabul Government against carrying on more correspondence with the British Government; of late one of his letters to the Foreign Department was intercepted; he is now sieged and is on his way to Cabul, where he will have to explain his conduct and await punishment.

—THE Khyberis have come forward and laid claim to the Jamrud fort as their own, it being situated on their land. This fort was formerly built by the Sikhs for the accommodation of their troops; it is now in possession of Nawab Futeh Mohamed Khan, an ally of the British Government.

—A NEW fort is being built by the Amir of Cabul's men near Ali Masjid, with an ulterior object in view. People say that in course of digging for its foundation a large treasure of 30 lacs of rupees has been found. If it turns out true, the Amir will be a lucky man.

—A LOCKSMITH in Umballa manufactures muskets and sells them clandestinely to the Pathans of the bordering hills.

—THIRTY thousand rupees have been sent by the Punjab Mussulmans to Constantinople in aid of the Turkish wounded.

—THE Jodhpore correspondent of the *Delhi Gazette* says:—"Major Walter and the Agent to the Governor-General for Rajputana are expected at Jodhpore within a week or so. It is said they are coming with the object of making arrangements for the still better management of this State." The same correspondent adds:—"Rao Rajah Moti Sing, Sahib Bahadur, has an immoderate desire to anglicise everything Native. He has lately opened a hotel at Raikabaug—the newly built place of the present Maharajah—under the management of a Babu."

—A SPECIAL meeting of the Bombay Legislative Council was held at Puna on Wednesday last for the purpose of passing a short Act to legalise the exis-

tence of the present Municipal Corporation and Town Council of Bombay until the amended Municipal Act can be brought into force, which will probably not be till the next year. The Bombay Government has had to obtain the consent of the Government of India for this purpose.

—THE kin and friends of the late Nowroz Khan suspect the Amir of Cabul of being the cause of their Sirdar's death by means of poison, and in order to revenge his death have collected a formidable army.

—RESPONDENCE at the death of his dear uncle Nowroz Khan, is constantly preying on the heart of Yakub Khan, son of the Amir of Cabul. He despairs of all active assistance in promoting his prosperity; and views everything involved with gloominess; in short, his heart is being devoured by melancholy.

—ALI HASAN, a Merchant of Peshawar, had lately occasion to visit Cabul on business; some one informed the Amir of his being an English emissary; he was forthwith seized and produced before the Court. The terrified man fell down on his knees and deprecated the accusation; some of his rich friends interceded in his behalf and procured his release.

—IN a Durbar, held on the 24th ultimo, the Amir of Cabul, according to the *Delhi Gazette*, stated that another Ambassador from Roum had arrived at Cabul, although he had plainly told the first that he should not expect any assistance from Cabul, as it is itself in need of aid from friends and allies. Roum would not listen to it. She calls earnestly upon the followers of Mahomed to promote and maintain their religion, which is seriously threatened by the Russians. "The learned Imams of Mecca exhort me in their address to lay aside all worldly feelings and help their co-religionists shedding profusely their blood for their religion. Under the present emergency I cannot but forget the disasters which my ancestors endured in consequence of the marked apathy of Roum, and think of responding to her call in distress. She has always been the queen of the western world, and may yet continue so to the last. I would not shrink from my duty."

—ON the 15th of February, 1879, and for six months afterwards, the Government of India will have the power of giving notice to the E. I. Railway Company of its intention to purchase the Railway, such intention to take effect upon the expiration of six months from the first half yearly break after the notice has been given. Therefore the Government will, if they give notice to purchase, come into possession in January 1880. The Government will have to pay the average market value of the stock of the Company for three years preceding the date on which the notice was given. If the notice be given on the 15th of February, 1879, the three years' average of calculation will have begun on the 15th February, 1876. The Government shall have to pay the money, if in cash, on one day. So said Mr. Crawford at the last annual meeting of the shareholders of the Company.

—THE following speech was made by Dr. Cornish at the famous meeting in Madras:—here said that he was asked to say a few words in support of the resolution. His Grace the Duke of Buckingham had so fully gone into the actual condition of the districts that he felt that he would have little to add. The famine, Dr. Cornish said, affected a population of from 15 to 18 millions and the severest distress was felt by six or seven millions or more. With the exception of the West Coast districts and Ganjam, Yizagapatam and the

Godavery districts, the entire presidency was suffering from famine. According to returns latest to hand, there were 14 millions of people dependent upon Government support, 900,000 were on works, and 60,000 gratuitously fed. In some districts 10 per cent of the population depended upon State support; in others 27 per cent. In Cuddapah and Chingleput it was 16 per cent. During his late trips to Bellary, Karnul, North Arcot, Chingleput and Cuddapah he found that the condition of the people was growing worse; there was ample evidence that things were getting very bad. The demand for grain would be more vigorous if money was to be had. But in its absence a large quantity of roots, herbs, the fruit of the prickly-pea were freely eaten, and it was surprising how the poor people existed on them. With respect to the stocks of grain he was pretty sure that they had all been exhausted, and what was still remaining was little, and that little was in the hands of the better classes of ryots for their own support and the support of their families. Very few people were living on the full measure of grain; many lived on one meal, and even that not of any quality that could sustain health. The consequence was that the death rate was high. Between first January and 31st May, the total of deaths registered in the districts was 519,201 which was more than double the average (215,177) of the past five years. If the Mysore province were included it was pretty near the mark to say that more than half a million of people had died from the effects of famine. The gravity of the situation was extreme, and it was very necessary to afford the people all possible help. He had one remark to make. The families would leave on the hands of the Government thousands of orphan children. They must be fed and educated, and employment in some shape must be found them. He would also appeal to the public for sympathy and support in the great work before the officers of Government. The greatest assistance was now needed.

Literary and Scientific.

THE Foreign Office has, for once, put a scholar in the right place, having appointed Col. Prieux, formerly Resident at Aden, and Consul-General at Zanzibar, to be Consul-General at Baghdad. Learned in the languages of Africa and Arabia, he is known for his researches in Arabic, Sabean or Himyaritic, and Mahri.

A BULKY volume, of over 1,100 pages, has recently been printed in America, at the expense of the Government, giving a full account of all the public libraries in the United States. In 1776 there were only 29 public libraries, with 45,623 volumes; in 1876 there are 3,682 public libraries, containing 12,276,964 volumes and 1,500,000 pamphlets. Of these libraries, nearly 3,000 have been organized since 1850.

MR. SWINBURNE has in the press a study of Charlotte and Emily Bronte and their writings, in which their positions as poets is discussed.

In his autobiography, just published, Bryan Waller Procter (Barry Cornwall) makes some exceptions to the generally kindly tone in which he generally speaks of his contemporaries. To De Quincey he attributes "pedantry, pretension

and impertinence." Mr. Procter "never heard Rogers volunteer an opinion about Campbell except after his death, when he had been to see the poet's statue. 'It is the first time,' said he, 'that I have seen him stand straight for many years.'" In Scott Procter found a writer whom on one "envied more than one envies kings. He was placed high beyond competition. Scott seems to have had no vanity." Of Edward Irving it is written: "His memory could not apparently, retain anything that was mean."

THE hispid glandular hairs of plants, according to Mr. Darwin's "Insectivorous Plants," seem to be "especially designed" for absorbing ammonia—in a small degree of a similar character to the glands which act as digesting organs in the more perfect insectivorous leaves and flowers. But we have scarcely got used to this explanation before Sir John Lubbock tells us that they are special adaptations to keep ants from visiting flowers. Flowers, he thinks, are arranged mostly for cross-fertilization. But the ant would be more likely, in creeping about the blossom, to carry the flower's own pollen to the stigma, which would bring about self-fertilization—a very undesirable thing; and, therefore, it is the plant's interest to keep out the ant, which would simply rob the flower of the honey intended to entice the winged insect. It is possible the hairs and viscid glands may have been planned for both the purposes suggested by these two observers, for the same organ often serves several purposes. Our fingers help us to write or to "scratch out" what we have written; our teeth, to bite or to help us to talk; and so on of everything in Nature. And it becomes very difficult to say exactly what the hairs, glands, or any other specialized structures are *specialty* for. Sir John Lubbock and Mr. Darwin may be both right; but it is not probable that either or both of them have got wholly to the bottom, and there is yet encouragement for students to go on with researches in the same direction.

For a thoroughly helpful book for a young Christian we know of none more worthy of recommendation for its practicability and common sense than Washington Gladden's *the Christian Way*. It is a sequel to "How to be a Christian." Its keynote is in its first sentence: "The first thing for the young Christian to determine is what he is aiming at. Christ tells us to be perfect, even as our Father which is in Heaven is perfect. . . . That, then, is what we ought to be aiming at." In successive chapters the young believer is instructed as to his duty at home, his duty in the Church, his duty in business, his duty in society, with an admirable concluding chapter on "The Christian's Quiet Life," from which we abstract the six rules for secret prayer, omitting the development of them: "1. Be simple and direct in your secret prayer." "2. Pray audibly." "3. Be honest in your secret prayer." "4. Pray earnestly." "5. Do not mock God in your prayer." "6. Pray always with special reference to the needs of the day and the hour."

Though the Society of the Holy Cross has now formally "withdrawn" that infamous work, the "Priest in Absolution," from sale, large numbers of it, or pirated copies of it, are being sold in London at the present time. A London correspondent fears this fact says but little for the state of public morals in the great English metropolis.

MR. GLADSTONE contributes to the current number of the *Contemporary Review* an article on Rajah Brooke and Borneo.

Miscellaneous.

A MARRIED PRIESTS EXPERIENCE.—One black sheep in a flock of many thousands is not out of the way. France has an army of full fifty thousand Catholic priests, and of these barely more than a dozen have been found to adopt that German invention called Old Catholicism. One of these is an unfortunate man of the name of Junqua, and his motive in turning away from the path of duty was, the same as in other similar cases, of a matrimonial character. Following in the path of poor Loyson, he took unto him a wife, but the unholy alliance seemed accursed from the beginning, and after a few months a judicial separation put a stop to the cat-and-dog life of the foolish couple. A few days ago the two met again by chance in the Boulevard de la Regence, at Brussels, and on describing one another they gave vent to their feelings first in words, then in blows, which she applied to his face with her parasol and he with his stick to her chignon. This poor appendage having come to grief in the *males*, the Police interfered and enforced the separation which the Belgian courts had decreed years ago. It may be imagined that such like scenes will not benefit the cause of sectarianism very much.

Selections.

MR. VOSEY ON THE TEACHINGS OF PHILOSOPHY.

TIME forbids my saying more than one word of caution. In the present state of metaphysical science I see no chance of finding God at all through its aid. The mere intellect of man is not the organ of faith and religious emotion; and if it were, metaphysics throws little or no light on the Being of God, nay, rather makes more difficulties than it solves, and deepens our perplexity. Neither in natural science in its latest state is there any token of God such as the heart craves. Lovers of beauty are filled with ecstasy of pleasure in gazing on the loveliness of many of Nature's products. Men of large minds do not shrink from admitting a very great amount of benevolence manifested in the arrangements of Nature. Some scientists are not yet weaned from the old argument of design, and gladly exult over every fresh discovery which, in their view, establishes it. But in all this wisdom, benevolence and beauty there is nothing yet discovered which can satisfy the cravings of the

soul which is a thirst for God. What science may yet discover in the far off future, none can predict; but we must patiently own that as yet it gives no positive evidence of a God. I do not wonder; it is not its province. When it has got down as low as protoplasm, it meets with a depth lower still which it cannot fathom. A tremendous gulf divides the explorer from the secret of its birth and the force or forces which could develop it into human intellect, conscience, affection and faith.

"We grope in our blindness,
The darkness enfolds Him;
O, Fetherly kindness!
That he who beholds Him
May see with the soul!"

ON FORGIVENESS.

ALTHOUGH we have relinquished the idea of God's wrath against sinners, we yet retain a firm belief in the alienation of the soul from God by wilful sin. A sense of having done wrong gravely affects our communion with God, numbs the soul, chokes our aspiration, stifles our praise. The poet has well expressed this fact of our inner consciousness in the following lines:—

"O Wherefore, Lord, doth Thy dear praise
But tremble on my tongue?
Why lack my lips the skill to raise
A full, triumphant song?"

How can this heart divinely glow,
So ready to transgress?
Thy broken law doth dull me so
My sins Thy praise oppress.

O make me, Lord, Thy statutes learn,
Keep in Thy ways my feet,
Then shall my lips divinely burn,
Then shall my songs be sweet.

Each sin I cast away shall make
My soul more strong to soar
Each work I do for Thee shall wake
A strain divine the more.
My voice shall more delight Thine ear
The more I wait on Thee.
Thy service bring my song more near
Th' angelic harmony.

Oh when shall perfect holiness
Make this poor voice divine,
And all harmonious heaven confess
No sweeter song than mine."

And as this peace of mind and power of true worship are broken by wilful transgression, so only can they be renewed by earnest grief and true repentance. The confession of a sorrowful heart is a cleansing stream which washes away the impurity it has contracted. Real regret and honest shame bring back the soul's integrity and re-establish its peaceful relations with God. In all religious experience, nothing is more sure or better proved by accumulated testimony than this real outpouring of confession before God and God's merciful forgiveness. Of course those who cannot understand communion with God are entire strangers to all these emotions; but they are none the less real because some people have never felt them.

ACTS OF MODESTY.

In your prayers, in churches and places of religion, use reverent postures, great attention, grave ceremony, the lowest gestures of humility, remembering that we speak to God, in our reverence to whom we cannot possibly exceed; but that the expression of this reverence be according to law

or custom, and the example of the most prudent and pious persons; that is, let it be the best in its kind to the best of beings.

2. In public meetings, private addresses, in discourses, in journeys, use those forms of salutations, reverence and decency which custom prescribes, and which is usual amongst the most sober persons, giving honor to whom honor belongeth, taking place of none of thy betters, and in all cases of question concerning civil precedence, giving it to any one that will take it, if it be only thy own right that is in question.

3. Observe the proportion of affections in all meetings and to all persons; be not merry at a funeral, nor sad upon a festival; but rejoice with them that rejoice, and weep with them that weep.

4. Abstain from wanton and dissolute laughter, petulant and uncomely jests, loud talking, jeering, and all such actions, which in civil account are called indecencies and incivilities.

5. Towards your parents use all modesty of duty and humble carriage; towards them and all your kindred, be severe in the modesties of chastity; ever fearing lest the freedoms of natural kindness should enlarge into any neighbourhood of unhand-someness. For all incestuous mixtures, and all circumstances and degrees towards it, are the highest violations of modesty in the world: for therefore incest is grown to be so high a crime, especially in the last periods of the world, because it breaks that reverence which the consent of all nations and the severity of human laws hath enjoined towards our parents and nearest kindred, in imitation of that law which God gave to the Jews in prosecution of modesty in this instance.

6. Be a careful observer of all those things which are of good report and are parts of public honesty. For public fame and the sentence of prudent and public persons is the measure of good and evil in things indifferent; and charity requires us to comply with those fancies and affections which are agreeable to nature, or the analogy of virtue, or public laws, or old customs. It is against modesty for a woman to marry a second husband as long as she bears a burden by the first, or to admit a second love while her funeral tears are not wiped from her cheeks. It is against public honesty to do some lawful actions of privacy in public places, and, therefore, in such cases retirement is a duty of modesty.

7. Be grave, decent, and modest in thy clothing and ornament: never let it be above thy condition, not always equal to it; never light or amorous; never discovering a nakedness through a thin veil, which thou pretendest to hide; never to lay a snare for a soul: but remember what becomes a Christian professing holiness, chastity, and the discipline of the holy Jesus; and the first effects of this let your servants feel by your gentleness and aptness to be with their usual diligence and ordinary conduct. For the man or woman that is dressed with anger and impudency wears pride under their robes, and immodesty above.

8. Hither, also, is to be reduced singular and affected walking: proud, nice and ridiculous gestures of body, paintings and lascivious dressings, all which together God reproves by the prophet: "The Lord saith, because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore, the Lord will smite with a scab the crown of the head, and will take away the bravery of their tinkling ornaments." And this duty of modesty, in this

instance, is expressly enjoined to all Christian women by St. Paul: "That women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broidered hair, or gold, or pearl, or costly array, but (which becometh women professing godliness) with good works."

9. As those meats are to be avoided which tempt our stomachs beyond our hunger, so, also, should prudent persons decline all those spectacles, relations, theatres, loud noises and out cries, which concern us not, and are beside our natural or moral interest. Our senses should not, like petulant and wanton girls, wander into markets and public places without just employment; but when they are sent abroad by reason, return quickly with their errand, and remain modestly at home under their guide till they be sent again.

10. Let all persons be careful in observing modesty towards themselves, in the handsome treatment at their own body; and such as are in their power, whether living or dead. Against this rule they offend who expose to others their own, or pry into other's nakedness beyond the limits of necessity, or where a leave is not made holy by a permission from God. In all these cases and particulars, although they seem little, yet our duty and concernment is not little. Concerning which I use the words of the son of the Sirach: "He that despiseth little things shall perish by little and little."

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thought	...	0 1
Salvation what it is, &c.	...	0 1
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DUNN AND CO.,

Cabinet-makers, Upholsterers,

AND

BILLIARD TABLE MANUFACTURERS,

BY APPOINTMENT TO

HIS EXCELLENCY THE VICEROY AND GOVERNOR-GENERAL OF INDIA

Nos. 46 & 47 Bentinck Street,

CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

Estimates supplied on application.

STANDARD HOUSEHOLD

REMEDIES.

DR. D. JAYNE'S,

FAMILY MEDICINES

ARE prepared with great care, expressly for family Use, and are so admirably calculated to preserve health and remove disease, that a Family should be without them. They consist of

JAYNE'S EXPECTORANT, for Colds, Coughs, Asthma, Consumption, and all Pulmonary and Bronchial Affections. It promotes expectoration and allays inflammation.

2-8 per bottle, 24 per dozen.

JAYNE'S TONIC VERMIFUGE, for Worms, Dyspepsia, Piles, General Debility &c. An excellent Tonic for Children, and a beneficial remedy in many of the ailments of the young.

0-8 per bottle, 5-8 per dozen.

JAYNE'S CATHARTIC BALSAM, for Bowel and Summer Complaints, Colic, Cramps, Cholera &c. A certain cure for Diarrhoea, Cholera Morbus, and Inflammation of the Bowels.

1 per bottle, 11 per dozen.

JAYNE'S ALTERATIVE, of established efficacy in purifying the Blood, and for curing Scrofula, Gout, Dropsy, Salt Rheum, Eczema, Cancer, and Diseases of the Skin and Bones.

2-8 per bottle, 24 per dozen

JAYNE'S AGUE MIXTURE, for the cure of Fever and Ague, Intermittent and Remittent Fevers, &c. These distressing complaints are very generally eradicated by this remedy, when taken strictly as directed.

2-8 per bottle, 24 per dozen; 240 per gross.

JAYNE'S LINIMENT OR COUNTER-IRRITANT, for Sprains, Bruises, Soreness in the Bones or Muscles, Rheumatism, and useful in all cases where an external application is required.

0-8 per bottle, 5-8 per dozen.

JAYNE'S SANATIVE PILLS, a valuable Purgative, and a certain cure for all Bilious Affections, Liver Complaints, Costiveness, Dyspepsia, and Sick Head-ache.

1-8 per bottle, 5-8 per dozen; 20 per 4 dozen tin.

JAYNE'S HAIR TONIC, for the Preservation, Beauty, Growth and Restoration of the Hair. A pleasant dressing for the hair, and a useful toilet article.

2-8 per bottle, 24 per dozen; 240 per gross.

JAYNE'S LIQUID HAIR DYE, changes hair of any color to a beautiful black.

2-8 per bottle, 24 per dozen.

In settlements and Localities where the attendance of a Physician cannot be readily obtained. Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all, and in addition, Jayne's Medical Almanac and Guide to Health, to be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

All of Dr. D. Jayne & Son's Family Medicines are sold by

SYKES & CO.,

1, Grant's Lane Calcutta

"Damp Walls"

THE Patent Enamel Silicate Paint or the Petrefying liquid are effective remedies for these.

F. HARLEY & Co.

SMITH STANISTREET & CO.,

Pharmaceutical Chemists & Druggists

BY SPECIAL APPOINTMENT

TO HIS EXCELLENCY THE RIGHT HONBLE

LORD LYTTON, G.M.S.I.,

VICEROY AND GOVERNOR-GENERAL OF INDIA

&c., &c., &c.

Have received ex S. S. Mecca the following :-



GUARANTEED ALL COCOA.

Schweitzer's Cocountina.

Anti-Dyspeptic Cocoa or Chocolate Powder.

This unique pure preparation of the finest Cocoa Beans.

Hermetically-sealed tins, at R. 1-4 and 2-8.

Per Dozen Rs. 12 and 24.

Tidman's Salicylic Soap.

Report by CHARLES H. PIESSE, F. C. S. Having submitted your sample of Salicylic Soap to a careful chemical examination, I am enabled to state that it contains a considerable proportion of Salicylic Acid. The prophylactic and antiseptic properties of Salicylic Acid have been long known and appreciated abroad, and among the medical world in this country; and it is only necessary for it to be known to be used by all classes. The skill with which the Salicylic Acid is combined with Soap, so that none of its effective properties are lost, and the excellent quality of the Soap, itself, deserve the highest praise.

(Signature)

CHARLES H. PIESSE, F. C. S.

Public analyst for the Strand District.

Price. Re. 1 Tablet, Ra. 1-8 a bar.

ERUPTIONS & IRRITATION OF THE SKIN

PREVENTED AND ALLAYED

By the daily use of

F.S. Cleaver's Patent Terberec Soap

Ra. 1-8 per box of 3 tablets.

F.S. Cleaver's Terberec Tooth Powder

Re. 1 per pot.

F. S. Cleaver's Terberec Shaving

Cream.

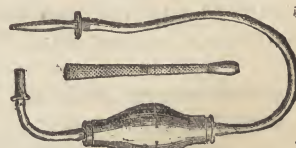
Re. 1 per tube.

Patent Household Terberec Soap.

For general household purposes. It will also be found most useful, as in addition to its very valuable disinfecting and purifying powers, it possesses most wonderfully cleansing properties, and emits a most refreshing odour.

In bars, As 8 each.

3½ bars, Re. 1-8 each.



Higginson's Enema, with bone Rectum Tube, Gum Elastic Vagina Pipe and Leather Shield, in side cedar box ls. 4-8.

9 AND 10, DALHOUSIE SQUARE,

And 47, Dhurumtollah Street.

HAMILTON & CO.,

WATCH AND CLOCK MANUFACTURERS,

CALCUTTA.

The Silver "Calendar Watch."

Showing the Day of Week, and Month, in addition to Time.

A CALENDAR WATCH is admirably suited for use in localities remote from Mofussil Stations, as the day of the week and month can be seen at a glance on reference to the Watch, the hands on the various Dials working steadily on day by day.

Each Watch supplied in a Morocco Case.

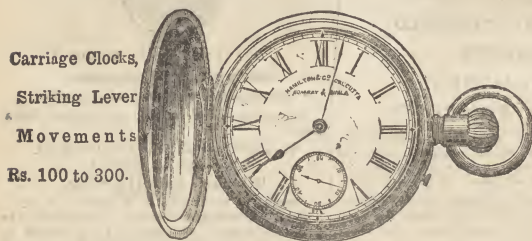
Silver Open Crystal Face ... } Rs. 66, cash.
" Hunting Case ... }
" Open Face and Keyless, Rs. 88, cash.

The "Double Dial and Train" Silver Hunting Watch.

For showing at the same moment the time of two different places

This is a very useful watch for all who travel much by Railway. One Dial shows the Railway (Madras) time, the other indicates local time. In fine Silver Engine-turned case, richly decorated Silver Dial, highly finished horizontal jewelled movement.

Delivered Tined, and in perfect order,
For Rupees Sixty cash.



Carriage Clocks,

Striking Lever

Movements

Rs. 100 to 300.

Carriage Time-

pieces, Horizon-

tal and Lever

Rs. 18 to Rs. 80

GUARANTEED FOR TWO YEARS.

GENTLEMEN'S GOLD ENGLISH LEVER WATCHES,

Of best English make, with highly finished Jewelled Lever Escapement, keyless or non-keyless movements, enamelled dial with small seconds, plain or compensated balance, stout Hunting, Half-Hunting, or Open crystal-face cases, plain, engine-turned, or richly engraved, &c., can be supplied at Prices ranging from Rs. 300 to 600

GENTLEMEN'S SILVER ENGLISH LEVER WATCHES.

Same quality in every way as above, the difference being merely in the case, from Rs. 90 to 175

Gold Guard, Albert and Safety Chains, in immense variety. Write for our Illustrated Catalogues.

HAMILTON & Co.,
CALCUTTA.

BY APPOINTMENT TO

H. R. H. THE PRINCE OF WALES,

To His Excellency the Right Hon'ble

Lord Lytton, G.M.S.I.,

VICEROY & GOVERNOR-GENERAL OF INDIA

ALSO TO THE GOVERNMENT HOUSES.

MADRAS & BOMBAY,

The Nizam, Rajahs of Mysore, Baroda,

Coodepore, and Rao of Kutch, &c., &c.

DESCHAMPS & Co.,

FURNITURE, BILLIARD, CARRIAGE

HARNESS & GENERAL MANU-

FACTURERS.

IMPORTERS OF PLANOS, PIER GLASSES,

Carpets, Wall Papers & Marbles, &c.

N. B.—Illustrated Catalogues sent on application by letter

MADRAS, CALCUTTA, AND BOMBAY.

Calcutta, 20, Ball Bazar Street, near Dalhousie Square.

LADIES'

PERFUMED HAIR OIL

PREPARED FROM PURE COCOANUT OIL

BY

SHAEN & CO.,

AND

Sold in big bottles of 16 Ounces

AT

One Rupee

BY

JOSEPH & SONS LD. 3, Esplanade-Road,
DAY & COUSIN, 9, Hastings' Street,
TAKOORDOSS SEN & RAJNARAIN DHUR,
10, Hare Street,
MOHALANOBIS & Co., 14, College Square,
MITTER & Co., 1, Mirzapore Street,
AND SEVERAL OTHER
Druggists, Stationers and Perfumers.

The above preparation is highly approved of by many.

A fair trial from respectable Native Ladies and Gentlemen is earnestly solicited by

SHAEN & Co.

ESTABLISHED 1846.

DRUGGISTS' HALL.

35-36, COLLEGE-STREET, CALCUTTA.
Fresh Consignments to hand ex S. S. "Mercara."
Cash Rates.

CLARK'S BLOOD MIXTURE

WARRANTED to cleanse the blood from all impure matter from whatever cause arising. Price per bottle Rs. 2.

SAVORY AND MOORE'S PANCREATIC EMULSION.

Price per bottle Rs. 2.

BRONCHIO—THORACIC LOZENGES.

Especially useful to public speakers, preachers, and vocalists. Price per bottle Rs. 2.

WHITMORE'S COMPOUND LINIMENT OF ARNICA.

Effectual remedy for Rheumatism, Lumbago, Weak joints, sprains, sciatica, contusions, &c. Price per bottle Rs. 3.

GRIMAULT'S SYRUP HYPOSPHITE OF LIME.

Is used with great success for the cure of consumption and the different affections of the lungs. Price per bottle Rs. 2

DR. LALOR'S PHOSPHODYNE OR VITAL ELIXIR.

Gives health, strength and energy. Purifies and cleanses the blood, clears the skin, &c. &c. Price Rs. 5-4.

DINNEFORD'S FLUID MAGNESIA.

It effectually corrects acidity and heartburn without injuring the coats of the stomach. Prevents the food of infants from turning sour and in all cases acts as an agreeable aperient peculiarly adapted for females.

Price per ½ pint bottle Rs. 1.

LAMPLOUGH'S PYRETIC SALINE.

Cures the worst forms of ordinary bilious headache in a few minutes. Price per bottle Rs. 2.

DR. LOCOCK'S PULMONIC WAFERS.

For all disorders of the breath and Lungs. Price Rs. 1-4.

The Proprietors are happy to announce that their "Hall" has been placed under the general supervision of—

DR. U. C. MUKERJEE M.B., C.M.

(Bachelor of Medicine and Master of Surgery Glasgow University)

Late Assistant Physician, Barony, Parish Dispensary, Glasgow, and Resident Medical Officer, Medical Mission Hospital and Dispensary, Canongate, Edinburgh, who is advising patients gratis, from 7 to 9 A. M. daily, and is always available at this "Hall."

D. MARSH,
Superintendent.

IMPERIAL

DRUGGISTS' HALL.

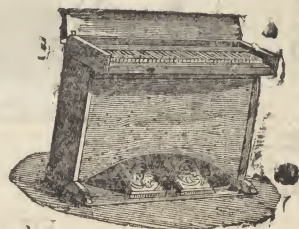
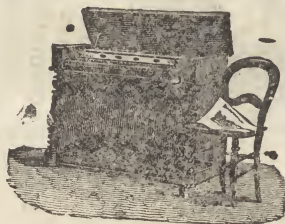
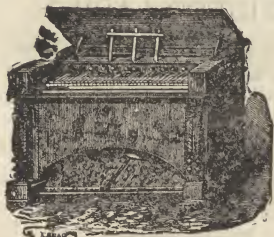
THE undersigned beg to notify to the public that they have this day established as Wholesale and Retail Druggists under the style and firm of the "Imperial Druggists Hall" at No. 32 & 33 College Street. They have just received a supply of all sorts of medicines, surgical instruments &c., ex S. S. Markara from the well known firm of Herrings & Co., and others of equal respectability. An efficient establishment has been entertained, and prescriptions will be most carefully made up at moderate charges. The patronage of the public is respectfully solicited. Medical advice gratis from 2 to 4 P. M.

CHUCKERBUTTY, SAIN & Co.

The 12th of July 1877.

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HARMONIUMS.

Harold and Co. call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description are always kept in Stock.

INDIAN TEAS

WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEELING AND KANGRA VALLEY.

Flowery Orange Pekoe, per lb.	Rs. 3 0
Flowery Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 13
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souehong, per lb.	" 1 5
Souehong, per lb.	" 1 3
Broken Souehong, per lb.	" 0 15
Special Quotations for boxes, from 10lbs. and upwards.	

TERMS—CASH WITH ORDER,

H. J. MEYERS & Co.

14 Government Place.

PROSSUNNA CHUNDR KOBIRAJE'S DISPENSARY.

For the sale of Native Medicines and Drugs.
SOBHABAZAR CALCUTTA,

133, UPPER CHITPORE ROAD.

NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial
Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans 8 per box.
Packing and Postage Ans. 6

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box
Packing and Postage Ans. 6

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial

Packing &c., Ans. 8

MUTTY LAUL GOOPU,

Manager.

SEEDS--PLANTS--SEEDS.

THE Pikeparah Nursery has received per Steamer *Indiana* a large consignment of vegetable and flower seeds which will be ready for distribution to the subscribers, and sale to the public, from the 1st of August next, at the following prices for July only: 40 sorts of American Vegetable seeds with 9 kinds of Cabbages, Cauli-flowers, beet root, Radish-Turnip, Peas, Lettuce &c., &c., complete being ten kinds more than the last year, Rs. 5 per packet. 30 sorts of flower seeds, including German Asters, Heartsease, Cilanthus, Damperü, Double Poppy Pinks, Larkspur, Hollyhock, Geranium, Balsam, Double Portulana, &c., &c., Rs. 4 per packet.

Cauliflower seed saved from the very best flowers, at Re. 1 per tola.

The prices will be increased from the 1st of August next, namely, Rs. 5-8 and 4-8 respectively, as the demand for seeds this year is much greater than the last 2 or 3 years.

List of plants furnished on application to the undersigned with one anna postage stamps.

No charge is to be made for packing &c., of the seeds, if the prices received in July.

The following seeds, will also be sold at the same time with the others.

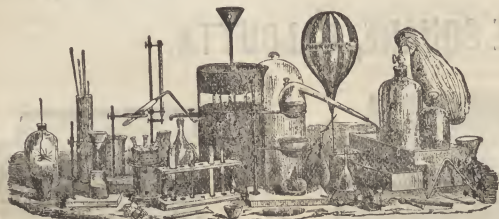
Sea Island or long Staple Cotton, at Rs. 7-8 per seer.

NITTO G. CHATTERJEE,
Proprietor, Pikeparah Nursery.

PIKEPARAH NURSERY,
CALCUTTA, June 1877.

N.B.—Of the cauliflowers, those produced in our country and seeds saved from the biggest flowers are said to be the best.

P. W. FLEURY & Co.,
BUILDERS, ENGINEERS



AND
INSTRUMENT MAKERS
No. 68, Dhurrumtollah-street
CALCUTTA.

FOR SALE.

Light! Light!! Light!!!

Electric Light Apparatus, complete, worked with a battery of 50 large cells, on Bunsen's principle.—Rs. 400.

Ditto ditto, with 40-cells, smaller size.—Rs. 350.

Ditto ditto, with a powerful 44-cells Cast-iron Battery, Callan's principle.—Rs. 250.

Lime Light Apparatus, complete, with Iron Gas-holder and Copper Retort.—Rs. 150.

Oxy-Hydrogen Light Apparatus, with safety Jets, 2 iron Gas-holders and Retorts, complete.—Rs. 200.

Dissolving View Apparatus, with Electric Light, by J. Dubosq of Paris.

A complete and most magnificent Dissolving View Apparatus with improved Lantern, powerful Lenses, Reflectors, instantaneous improved dissolving movement, with Dubosq's self-acting clock-work Electric Lamp, worked with 50 Bunsen's powerful battery, with screen for 12 feet disc, complete.—Rs. 700.

Photographic Slides for the above, from Rs. 4 to Rs. 6 each.

Magic Lantern Slides consisting of views of Cities, Palaces and Water-falls, from 3 Rs. to 6 Rs. each.

Stanley's Electric Bells &c.

Invalid's Electric Bell, with battery and insulated wire complete.—Rs. 50.

Electric Bell, large size, with battery and 50 feet insulated wire complete.—28.

Electric Bell, smaller ditto, ditto ditto Rs. 20.

Aphescope for showing any Carte-de-visite Portraits by means of the dissolving view lantern, life-size.—Rs. 40.

Magnesium Lamp, with clock-work movement and reflector.—Rs. 30.

Electric Disc with 9-inch plate for 9 experiments complete, fitted in a Box with a Book of instruction.—Rs. 25.

French Fountain, Jets.

Fountain Jets, from Rs. 4 to Rs. 10 each.

Rumkoft's Coils, &c.

Induction Coil, giving a spark in air 0.2 of an inch, and working with great brilliancy all the small and medium size tube.—Rs. 16.

Ditto larger size ditto, with reversing break.—Rs. 24

Vacuum or Luminous tubes showing the most brilliant experiments that can be made by the

Induction Coil Double U Tube.—Rs. 25.

Medium size Geissler's tubes in great variety, from Rs. 3 to Rs. 10 each.

all Vacuum Tubes, at Rs. 2.

Smaule's Microscope sliding tubular body, in mahogany case.—Rs. 5.

Bunsen's Galvanic Battery, 9 inches by 4 inches.—Rs. 7.

Line Cylinders for Oxy-Hydrogen Light, at As. 8.

Ditto per dozen, at Rs. 4.

Portable Gasometer with metal Gas-holder, measuring 2' 9" x 1' 6" with Brass Stop Cocks and pipes, complete.—Rs. 75.

Holtz's Electrical Machine.

Holtz's improved Electrical Machine, recently invented, in which a body is electrified once for all and made to act by induction upon a moveable system in such a way as to produce streams of powerful currents of Electricity, giving sparks of great brilliancy, complete with stand, and 2 Condensers.—Rs. 200.

RANEEGUNGE.

Fire brick and Glazed Pipe Works.

RANEEGUNGE Fire bricks, equal to the highest brands manufactured in Europe,

Rs. 9 per 100.

Fire clay, Rs. 35 per ton.

Glazed Stoneware, Drainage pipes of all sizes

BURN & CO.,

RANEEGUNGE, E. I. RAILWAY,

Bengal and Calcutta,

BEST OIL.

Per Imperial Gallon.

Raw Linseed Oil ... Rs. 1 14

Boiled ditto ... " 2

5-gallon Iron Drums, each ... " 2

Guarantee drying within 24 hours.

Cocconut Oil, per maund ... Rs. 13 0

Castor Oil, per maund ... " 14 0

4-md. Tin Canisters, each ... " 0 12

BENGAL MILLS CO.,

42, New China Bazar,

WANTED a Native Surveyor who can plot his own work. Also a Draughtsman who can compute in English. Apply to A. B., Great Eastern Hotel.

MRS. GARRICK.

ZENANA PHOTOGRAPHER.

WILL BE GLAD TO TAKE PHOTOS

FOR

HINDOO LADIES

AT

THEIR RESIDENCE, OR AT HER STUDIO

NO. 1 COOPER'S LANE, BENTINCK STREET.

Terms very Moderate.

FASHIONABLE THINGS.

The Latest Prevailing Fashion

AT

London and Paris.

IN

Millinery, Haberdashery, &c.,

IS NOW

Being represented

BY

JOSEPH AND SONS, LD.

AT

No. 3, Esplanade-Road,

Calcutta.

Plenty of Fancy and useful goods too, to select from.

Full show cases of Ribbons in all shades.

CRUSHED FOOD

FOR HORSES.

THOS. SMITH & CO'S

Crushed Food at Rs. 2-12 per md., exclusive of bags.

Chaff at Re. 1 per md., do.

SOLOMONS AND CO.

OPTICIANS.

7, Govt. Place, Calcutta.

Their R. H. the Prince and Princess of Wales, beautifully photographed, and colored in gilt frames.

H. R. H. the Prince of Wales' Portrait chromolithographs Prince of Wales' pattern pocket Anroid.

Steam Locomotive, Horizontal Beam and Vertical Engines;

Steam Phoenix Boats; Excelsior Boats; Paddle Steamers;

Screw Steamers; Sailing Schooners; Yachts; Cutters &c.

Steam Nigger Dancers, and Fire Brigade Engines;

Clock work Paddle Boats, Nigger Dancers and moveable figures; Shell boxes of various kinds and sizes; beautifully arranged in design—Containing bottles of Scott's soap tablet with mottoes; suitable for birthday presents, or new year's gifts;

Surveying Instruments; Dumpy Levels

Theodolites;

Prismatic Compasses; Bengali Surveying Compasses;

Magic Lanterns; Chromatopes and Slides

Carriage Clocks; and Time Pieces.

Spectacles of every description]

INFALLIBLE CHOLERA PILLS.

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as if by magic.

Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEA,

Missirpokhra, Benares.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) **W. R. LARMINE,**

Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**

Bankipur.

I am requested by the Maharajah of Burdwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL E. from,**
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasm, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) **BIPIN BEHARI DUTT,**
Station Master, Dooanrao.

Last month the Cholera. Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,

Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parneshwar Banerji,

Umbica Rajbatty, Kulna

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulove Sing Deb,

Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.

Kumar Kristna Gopal Mahari Rajhasti.

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This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amritarasa.

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Korlash Chunder Roymohasoy.

Zemindar and Hony. Magistrate;

Dehoorda Zillah Aleshow.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amritarasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,

Bahaleram, Raigunge.

Your Amritarasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shusi Bhunoo Ha'dar,

Deputy Magistrate of Mathablanga.

Zillah Kuch Behar.

The curative virtue of your Amritarasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy

Zemindar of Bansdiha.

By using your Amritarasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadoor,

Chooramun in Malda.

Babu Motilal Lahory of the Sub-Division Dhurbce and some others have been cured by the use of your famous Amritarasa.

Roy Protap Chunder Barua Bahadoor.

Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amritarasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,

Secy. of Raina N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amritarasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,

Member of Chinsurah Club.

One phial of your Amritarasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better. And I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,

Mohesrakha.

Your Amritarasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amritarasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Basu.

Gluthia Bazar, Hugly,

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amritarasa.

Ramanath Banerji,

Huripur, Zillah Dinagore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amritarasa (i.e., a drink which prevents death) is really achieving what its name imports.

Shama Churn Mittra,

Deputy Post-master, Bansdiha.

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Cargo will be received at the Company's Godowns Nantollah Ghat, up till noon of Monday, the 13th.



THE Str. "SIMLA" will leave Koohtea for Assam on Friday, the 17th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday the 15th.

Goods forwarded to Koohtea for this vessel will be chargeable with Railway Freight from Calcutta to Koohtea in addition to the regular Freight of this Company.

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The Steamer "NEPAUL" left Goalundo for Assam on the 5th current.

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UPWARDS.

Arrive at Serajunge on Sunday,	5th Aug.
" Kallygunge " Tuesday,	7th "
" Doobree " Wednesday,	8th "
" Gowalparah " Friday,	10th "
" Gowhaty " Sunday,	12th "
" Tezapore " Tuesday,	14th "
" Dibrui " Thursday,	16th "
" Mookh " Friday,	17th "
" Desang " Saturday,	18th "
" Mookh " Sunday,	19th "
" Debrooghur " Sunday,	19th "

DOWNWARDS.

Leave Debrooghur on Wednesday,	22nd Aug.
Arrive at Desang " Thursday	23rd "
" Mookh " Friday,	24th "
" Kokeela " Saturday,	25th "
" Dibrui " Sunday,	26th "
" Mookh " Tuesday,	28th "
" Tezapore " Wednesday,	29th "
" Gowalparah " Thursday,	30th "
" Doobree " Friday,	31st "
" Kallygunge " Saturday,	31st "
" Serajunge " Sunday,	1st Sept.
" Goalundo " Saturday,	1st Sept.

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Editorial Notes.

We regret to learn from the *Inquirer* that the Rev. R. R. Suffield has been compelled under medical advice to tender his resignation of the pulpit at Croydon.

We are informed that the Committee of the Bethune Girls' School have resolved to open an adult class in connection with the institution. The experiment was tried before, but it proved a failure. The Hindus are backward, and Brahmo girls alone are likely to avail themselves of the benefit.

THE members of the Brahmo Somaj have only discharged a plain duty in coming forward to do what they can towards the relief of the famine-stricken poor in Madras. It is a healthy sign that women in the Brahmo Somaj feel the demand of humanity to be as strong upon them as the men do. The Brahmo Somaj is not a large community, and they are not at all wealthy. On the contrary the Brahmos are almost, as a rule, poor, and have to work hard to gain a livelihood. From such a community to collect Rs. 700 nearly in ready cash is not altogether unpromising. We are glad our co-religionists manifest a readiness to do their duty to their countrymen.

WE invite the attention of our readers to the subscriptions to the Madras Famine Fund, advertised elsewhere. Though begun under the auspices of the Brahmo Somaj, the movement is fast spreading among all sections of the community, and subscriptions are pouring in from all sides. There can be no doubt that public sympathy has been roused, and if the Brahmo workers who have taken the lead in the matter, will only continue the agitation with sustained energy, the contributions, which already amount to upwards of 800 Rupees, will increase steadily. It is to

be hoped that our friends in the Mofussil will co-operate without loss of time. We would request the Secretaries and Ministers of all the provincial Brahmo Somajes to collect subscriptions and remit the amount to the central agency in Calcutta.

LIEUTENANT HAYNES, of H. M. S. *Osborne*, we are told, publishes in the *Graphic* two sketches of the sea-monster which the officers of that vessel saw off the coast of Sicily on June 2. The first sketch is merely of a long row of fins just appearing above the water, of irregular height, and extending, says Lieutenant Osborne, from thirty to forty feet in length. The other sketch is of the creature as seen "end-on," and shows only the head, which was "bullet-shaped and quite six feet thick," and a couple of flappers, one on each side. The creature was, says Lieutenant Osborne, at least fifteen or twenty feet wide across the back, and "from the top of the head to the part of the back where it became immersed, I should consider, about fifty feet, and that seemed about a third of its whole length." Thus it is certainly from eight to fifteen times as long as any tape-fish hitherto known to the zoologists, and is, at least, as remarkable a creature as most of the old wonder-makers ever alleged.

MR. GLADSTONE, in opening the Caxton Exhibition at South Kensington, mentioned, says the *Spectator*, as a wonderful feat, the production of a Bible, so far as regards the printing, folding, binding, and lettering, in about sixteen hours, by the Oxford University Press. Of course, the stereotyped plates of type were prepared beforehand, and every preparation had been made for the process, but all the rest was done, and very well done indeed, in the time mentioned; whereas it usually takes us six weeks to get a single book whole-bound, and not so well whole-bound as some of these Bibles. Mr. John Leighton, however, writing to the *Times* from the Royal Institution, tells us of a still greater marvel of modern printing. "The greatest marvel of typography is our *Times*. Practically and truly, you could cast off your linen at one end of a machine

to behold it before your eyes transformed into a journal, the whole being produced in less time than it would take a writer of old to put a new nib to his pen."

SIR RICHARD TEMPLE has been flattering the Parsis immensely. At the late Bombay meeting, called to do honor to the memory of the late Sir Jamsetji Jejeebhoy His Excellency delivered a lengthy and tedious speech which, from a Parsi, would have been excusable, if not in very good taste, but from Sir Richard it was something very like ridiculous. He threaded together the names of a number of unpronounceable mythological Persian heroes together with mythological birds, giants, and sorcerers, and exhorted the gentlemen Parsis to imitate their examples. Sir Richard's desire to encourage the Native public by his influence is estimable, and tried to do in Bengal what he is now doing in Bombay. Here he was partly successful, and many among us ought to be grateful to him who join the ranks of his critics. But we must say Sir Richard often overdoes his part, and he carries his spirit of patronage so far, that it sometimes savours of insincerity. If we contrast the utterances of Mr. Eden at the meeting in honor of Maharajah Romanath Tagore with those of Sir Richard Temple in Bombay, we get at characteristic differences between our late and present Lieutenant-Governor.

MR. EDEN's strictures against the Vernacular Press are partly deserved, and partly undeserved. They are deserved, because the editors of vernacular journals write most irresponsibly, and indulge in language and in remarks which do nobody any good. But we believe this is inevitable in the beginning of journalism in every country. The vernacular papers do a vast deal of good in exposing local evils, and criticising the proceedings of public men. Mr. Eden was not at all correct when he said that the services of painstaking officials were never recorded by the vernacular papers. Nor was His Honor right when he said that these were never written by educated men. The most successfully conducted Bengali papers are written by educated men, but these, almost

as a rule, are young men, and think it very spirited to write strong language against the Government. Be that as it may, our vernacular contemporaries ought to take a lesson from all this and write as sensibly, and soberly in future as will secure to them the good opinions of their well-wishers, both in the European and Hindu communities.

The *Statesman* thinks that the only healthy course which the Indian Press can take towards the present excitement amongst the Mahomedans, is to point out to them that whatever the result of the war, the notion that the Holy places of their faith will be taken from under Mahomedan protection, is ridiculous. If any European Power whatever, is in the least likely to have the protection of Mecca and Medina thrust upon it, in the unlikely event of the total subversion of the Turkish Empire, it is our own. We believe the Mahomedans of India have a real dread of Wahabi protection being again set up over them, for, although the Wahabists are undoubtedly great reformers of Islam, they are regarded with hatred and fear by the orthodox body of Sunni believers and by the great Shiah sect. The truth is, the Wahabists are the Puritans of Islam; and would prevent all access to the Holy places by worldly Mahomedans, as "close Communion Baptists," fence off their communion-table from all other Christians. The Turk is a most objectionable protector of the Holy places in every respect but one:—that he is catholic, and that orthodox Sunni, heretical Shiah, and fanatical Wahabi have all access thereto alike, under his protection. The Mahomedan community, as a whole, earnestly wish this state of matters to continue, and their "religious" interest in the Turk, is measured by this one consideration. The Turk is a very catholic protector of the Holy places, and allows access thereto fully to all *Hajjis* (pilgrims) without enquiry whether they are orthodox or heretic.

The French are said at the present day to govern themselves, as the English do. The English Government can do anything against the wishes of the English people; and the French in their fresh enthusiasm for self-rule, are most loud and demonstrative in all that they do. Yet behold what is taking place in England, and in France. The Marshal President, who has been elected by a Council now defunct to be the head Executive of the Government, not only places himself in opposition to the direct representatives of the people, but wishes to carry out his own will by violence. With this object he appeals to the army to support him with their bayonets wherever he is in

need of such support, and very likely in the moment of emergency such support will come. On the other hand, if any is clear, it is clear that in England at least one-half of the people are most bitterly against the Turkish Government in all that has won for it an unhappy distinction, and sympathize with the Russians in the objects of the present war. Yes, the English Prime Minister displays a most marked leaning towards the Turks, and holds forth the silent but substantial promise of aid in future, by sending a fleet, and wishing to send an army in the neighbourhood of the scene of war. English people in spite of themselves are made to insult with their defiance, and encourage with their aid, parties about whom they are at least equally indifferent. What manner of self-government is this?

The anniversary of the Free Religious Association took place on the 1st of June. The President, Mr. Frothingham gave an address on "Liberty" at the morning session. The Rev. W. H. Channing, who was present, offered some hostile criticisms upon one of the papers read. It seems that his presence on the occasion called forth some remarks in the *New York Inquirer* from Mr. Frothingham, to which he gave a reply subsequently, the following extract from which vindicating Unitarian Christianity will be found interesting:—

For nearly a year I opened my heart and mind to the Free Religionists and Liberal Christians, without a veil to hide my inmost Holy of holies. But shall I tell you, my friend, that when I bade you all farewell, in the summer of 1870, it was with sad forebodings? And why? The story, too long to tell in full, ran thus: One, in his wish to be bathed in the sense of ever-present Deity, had ceased to commune with the Spirit of spirits in prayer. Another, in his repulsion from imprisoning anthropomorphism, had abandoned all conceptions of a personal God, and so lost the Father. A third, in his historic purpose to lead a heavenly-human life, here and now, gave up the hope of immortal existence, as a sailor might turn from contemplating the cloud-palaces of sunset to pull the tarry cordage and spread the coarse canvas of his ship. And, saddest of all, a fourth, in his bold purpose to be spontaneous in every impulse and emotion, spurned the motherly admonitions of Duty so sternly that Conscience even seemed driven to return to heaven, like "Astron Redux." In brief, one felt as if the Liberal College of All Religions in council with pantheism, agnosticism and atheistic materialism was destined to fall flat to dust in a confused chaos of most common-place spiritual "know-nothingism." Such was my disheartening vision of the near future for dispirited seers. And a darker valley of "deviation," as our Swedenborgian friends say, than I was driven into I have never traversed. Once again I sought comfort with the blessed company of sages and saints of the Orient and Hellas—with Lao-Tzee and Kung-Fu-Tzee; with the writers of the Bhagavad-Gita and the Dhamma-Padam—ay, to the crowd in the channel of the Christian tenets—and they laid their hands in benediction on my head, they whispered: "Here is your real home. We have been but your guides in the desert to lead you to fellowship with the Father and His Son in the spirit of holy humanity. Peace be with you." And so my brother, once again, and with a purer, profounder, tenderer love than ever, like a little child, I kissed

the blood-stained feet and hands and side of the hero of Calvary, and laid my head on the knees of the gentlest of martyrs, and was uplifted by the embracing arms of the gracious elder brother, and in his kiss of mingled pity and pardon found the peace I sought, and became a Christian in experience, as through a long life I had hoped and prayed to be. Depend upon it, dear Frothingham, there is on this small earth-ball no reality more real than this central communion with God in Christ, of which the saints of all ages in the Church universal bear witness.

SEASONS OF THE SPIRIT.

No one can observe stricter economy in managing his affairs than does the great God. A single law serves a thousand ends in the world. A single cause produces a thousand effects. A single season produces a thousand changes. How many trees of various kinds and natures put on their fresh garment of leaves and blossoms, how many untold beauties are spread over the earth and sky all in the same season. The hand of God touches every blade of grass, every budding leaflet, every infant blossom, imperceptibly yet truly, and brings out of them their hidden treasure of life and sweetness, and perfume, and fertility. The heavens answer to the earth, and the earth speaks to the heavens when the springtime of God's mercy opens out the resources of creation. Say who is there, what thing is there, that does not feel the reviving touch of returning seasons, when the God of goodness thinks fit to send them? One golden key opens a thousand golden chests. One universal whisper awakens a thousand sleeping souls. One breath of heavenly breeze makes the whole world resonant with a thousand songs. When spring comes the whole world awakens to gladness. There are seasons in the soul. In the kingdom of the spirit there is springtime also. In the Father's household there are appointed times of prosperity and rejoicing. God gives always, he that asks for his daily bread at the door of heaven gets it, but there are special occasions when He gives in abundance, when He gives what He does not give to the usual seeker. God gives to every one according to his need, and according to his hope, but there are times when He opens out fresh needs in the soul, and gives what no one dares to hope. When the favorable season arrives, a hundred souls are affected by its common influence. A single tune from the celestial choir strikes up a hundred kinds of harmony in listening and expectant souls. A single word arouses numberless kinds of aspirations in men and women. Every worshipper hears within him the language that is sweetest to his ear, though God speaks in a common accent. Unnumbered flowers of hope varying in kind and beauty and fragrance disclose in souls according to

their soils and cultivation. A hundred cess-nesses cure with the genial breath of a common wind. Yea, when the springtime of God's goodness has come what heart will not awaken to gladness and life? This is that time. It will prove that our God is a common Father, the Master and Renovator of all our hearts, and that our nature is a common nature which may mingle in love and brotherhood, beautifying the Father's garden in the world. Everyone that dares to hope will find his reward. Every one that unlocks the sacred chambers of his spirit will be bathed in sunshine, and every one who desires to look up, will find in the mansions above the place that is prepared for him alone. The blessed season has come, let all hearts rejoice, and every one be full with truth and hope divine.

ELIZABETH FRY.

(Concluded from last Sunday's Indian Mirror)

One of the things that strikes us most in reading her life is the number and variety of subjects in which she took an interest, and her energy in busying herself about all sorts of reforms. In some cases she would give her ideas to others, and stimulate them to carry her plans into effect. This was the case with the institution of Nursing Sisters, some Refuges, Reformatories and other institutions.

In 1833, in consequence of the great press of interest and engagements, (Mrs. Fry mentions in her journal, that one day twenty-nine people called on her on business of more or less importance,) the Frys retired to the Channel Islands for a few months' rest. But Mrs. Fry was not idle while she was there. The family used often to go into the interior of the island to spend the day, and while the young ones sketched, or rambled about, their mother would visit the cottagers, and talk to them, as well as she could, in French. She also visited and reported upon the Hospital (including the Workhouse and Lunatic Asylum) and the Prison, which she found in a wretched state; and she established a District Society in St. Heliers.

After nursing one of her daughters through a long illness, Mrs. Fry took a trip along the South Coast, and into the Isle of Wight. Her chief interest in this trip was the establishment of libraries for the coast guard stations on the coast. It was the business of the men at these stations to prevent smugglers landing their foreign goods without paying the necessary duty on them. Their work often made them very unpopular with the people among whom they lived, many of whom were in league with the smugglers; and as their society was rather shunned by

their fellow-men, they were all the more glad of the companionship of books. Mrs. Fry applied to Government for a grant to buy these, and received also private donations to a great amount. The Christian Knowledge and Religious Tract Societies gave presents of books; but the details of the arrangement were left to Mrs. Fry. So well did she succeed that each station along the coast was supplied with fifty-two books, which were changed from time to time. While staying at Falmouth she got interested in the vessels sailing from that port, and arranged that they also should have libraries on board. A few months later, a friend of hers at Falmouth wrote: "I have delightful accounts from all the packets; the men really beg for the books; I wish I could show you a box just returned from sea, the books well thumbed; * * *" A library was also soon afterwards established for the shepherds of Salisbury Plain.

Meantime, four of Mrs. Fry's remaining children had been married, and she and her husband were now left with only one daughter. After philanthropic visits to Scotland, the Channel Islands and Paris, they started, with this daughter on a journey through Paris to the South of France, the Pyrenees and Switzerland, which was much enjoyed by all of them. Of course charitable institutions were visited wherever they were to be found. Sensible advice and suggestions were almost always offered, and often acted upon.

This journey was followed by three more in the course of the next four years: Belgium, Germany and France, were visited, and Mrs. Fry was made much of by the King of Belgium, the King and Queen of Prussia, and many minor kings, princes, and princesses. But she does not seem to have lost any of her simplicity by all the attention and praise she received, at that time, and all through her life.

Of the subjects in which Mrs. Fry interested herself, there are many that we have time only to glance at. She drew the attention of the Kings of Prussia and Denmark to the religious persecution that was going on in their kingdoms, and petitioned them, not in vain, to put a stop to it. She visited the National Schools in Ireland, which were entirely under the power of the priests, and tried to get certain reforms made in them. When in Paris, she visited the Foundling Hospital, where she found the babies swathed up from head to foot in such a manner that they could not stretch their arms. She pleaded hard for them, feeling that it was both cruel and unhealthy, and the practice was soon afterwards discontinued. This Foundling Hospital must have been a curious

sight. It was under the care of some Sisters of Charity. If the children lived, they were sent, a few days after their admittance, into the country to be nursed. But the mortality among them was very great, and it was seldom that there was not at least one dead, in the long row of little cots. There was a sloping stage before the fire, on which the children were laid in a row, to warm till their turn came to be fed.

During her stay in Paris, Mrs. Fry constantly received large parties at her hotel. People of all nations were made welcome, and, among others, she made the acquaintance of some Greeks. These men, in talking to her, deplored the want of the means of a good education in their own country, and complained that there was a great want of elementary school books. Mrs. Fry invited these men and some others, to meet in her rooms another evening, when the subject was fully discussed, and some young Greeks undertook to translate certain books into their own language for the use of the Greek children.

We must now turn to the domestic concerns of the family. Mrs. Fry's health had been failing for some time. On her return from her last journey on the Continent, she was so weak that she had to be helped in and out of the carriage. Her illness increased, and she suffered so much that she sometimes longed for death. But her patience and submission never forsook her. She says in her journal: "I am apt to query whether I am not deceiving myself in supposing I am the servant of the Lord, so ill to endure suffering, and to be so anxious to get rid of it; but it has been my earnest prayer that I might truly say: 'Not as I will but as Thou wilt.'"

She got rather better in the autumn of 1843, and went with her husband to Sana-gate to stay with his sister, who was in poor health. While there, Mrs. Fry heard of the death of a niece, who had been married only nine weeks, and who was a great favorite with her.

The winter and spring of 1843-74 was a very suffering time. Her illness was very much on the nerves, and besides dreadful neuralgic pains, she suffered much from low spirits. She says of herself that she was very irritable, but no sign of this was seen by her friends; to them she always appeared sweet-tempered and patient.

In July 1844 her sister-in-law, Elizabeth Fry, died; and a fortnight afterwards she lost her favorite little grandson. Mrs. Fry's affectionate and sensitive nature felt these trials keenly; but a greater was to come, in the death of her son, William, who had always been his mother's special friend. He

and two of his daughters died of scarlet fever within eighteen days of each other, in August 1844. In December of the same year, Mrs. Fry lost a niece, and in the following February, her brother-in-law, Sir Powell Buxton, died. These heavy trials weighed upon her health. She was taken to Ramsgate, where she gradually sank; and in October 1845, after dreadful sufferings, she passed peacefully away, surrounded by her family.

A sketch, so slight as the present, of the life of this great and good woman, is little more than a string of facts, and gives no idea of the more feminine and domestic side of her character. Her sweetness of temper, her sympathy with her children, and her clarity and largeness of mind, are, however, among her most striking characteristics. She was a most valuable person in a sick room; her children and friends when ill, always found it the greatest comfort to be nursed by her; and her many occupations did not prevent her being always ready to go to their help, if needed. Though it was a trial to her that so many of her children married out of the Society of Friends, she was always ready to believe that it might be for the best, but she looked upon the fact of belonging to the Society as a great safeguard, especially for the young. Her manners and appearance seem to have made a deep impression, alike on kings and queens and the lowest criminals. Mr. Fry was probably a very inferior person to his wife; and if she did not find things quite satisfying at home, this may have been one cause of the energy with which she threw herself into her various interests. She was timid and retiring by nature. She often found it very formidable, and distasteful to speak in public, but she never hesitated when she thought it her duty. "She feared her daughters, and young women generally, undertaking questionable or difficult public offices; but she believed that where one erred from over-activity in duty, many more omitted that which it behoved them to perform."

It is not every one who is in a position to do as much for his or her fellow-creatures as Mrs. Fry did; but those who do a tenth part as much, will not have spent their lives idly.

Devotional.

I PRAY unto thee, O God, suffer me not to be led away by the pride of intellect. In the kingdom of thy salvation, those who are guided by their own sense often stumble and fall. Many have so fallen, and I may follow them one of these days. But, Father, those who look up to Thee in dependence and love, though blind, yet walk

safely and quickly in the road which leads to peace and light. I humbly pray that I may be one of them, and forsaking my own intellect and sense and experience I may be led like a child by Thy will alone in the tangled mazes of life. In search of Thee and Thy paths, my intellect as often misled me, and Thy spirit is the one sure guide and light.

KINDLE within me the flame of enthusiasm of Thy love. The darkness of age gathers around me, and the discouragement of circumstances overtake me; O Lord, warm me with Thy life-giving love. The world is spread with dead-men's bones far and near, and its example strikes a chill in the soul. Friends are falling and dear ones have departed, and there are many ready to bid farewell to Thee and Thy truth. How can I do battle with this army of death, if the fire and fervour of Thy spirit uphold me. Forsake me not, therefore, in the coldness and desolation of life, but be with me to warm and encourage and kindle a flame of holy enthusiasm. Teach me O Lord, to bend and bow my head before Thee. It is not the humility of bodily posture that I pray for, but the ever dependent attitude of soul. Lord, there have been those who have laid the whole burden of their desire and affections before Thy holy feet. And there have been others who have placed their bleeding lives before Thee in humble self-surrender, and died meekly to serve Thy holy will. And have there not been others who, struck with the holiness and splendor of Thy beauty, have fallen in Thy presence, seeking refuge at Thy footstool. These, O Lord, have bowed and bent before Thee at proper manner. When wilt Thou make me one of them, when wilt my proud uplifted head droop in holy submission before Thy holy throne, and remain in that posture in life and death ever more.

The Brahma Somaj

ALL the Brahma Missionaries with the exception of Pundit Bejoy Kissen Goshwami, who is at Bagachra with his family, have returned from their tours in various parts of the country to be present at this day's festival.

THE *Utah* in celebration of the eighth anniversary of the establishment of the Brahma Mandir takes place to-day. May all Brahmans find it profoundly profitable to their souls.

BRAHMOS from Gya, Dacca, Mymensing, Burdwan and some other places have arrived to be present at the *Utah*.

THE minister announced that from the next week, that is, after the *Bhadra* festival, the week day service, that used to take place on Thursday, will be discontinued. There is a letter on the subject which we publish elsewhere.

WE are glad to find that our appeal to the Brahmans to come forward with their contributions on behalf of the famine-stricken, has been so well responded to. At the special service in

the Mandir on Monday we collected about four hundred rupees. And at the special meeting of the ladies, though the attendance was not large, the collection amounted to more than two hundred rupees.

A SPECIAL meeting of the Bamahitaishini Sabha was held, on Wednesday afternoon, at the Bharat Asram, Calcutta, for the relief of the famine-stricken in Madras. About thirty Bengali ladies were present, most of whom were Brahmicas. Babu Protap Chunder Mozumdar addressed the assembly, and told in a few words the condition of the poor sufferers. A popular song was then sung by some of the ladies present, in which the sufferings of the famine-stricken were pathetically described, after which Miss Lahiri read an account of the famine, which was simple but impressive. The ladies then made a collection among themselves, in which contributions were liberally given. Trinkets, clothes, domestic utensils, rupees and currency notes were collected. One of the ladies gave her gold watch and chain which, we hope, will find a ready and liberal purchaser. Some of the maid servants of the Asram, though poor, offered as much as they could; and a good number of little children, some of whom had been abstaining from their sweetmeats to save money, came with little pieces of silver in their hands to give for the benefit of the poor. The amount of the ladies' contributions in all, is nearly Rs. 250.

FOR the benefit of these of our readers who do not subscribe to the daily edition of the *Mirror*, we reproduce below a summary of the proceedings of the Brahma Somaj on the subject of the famine:—

The first movement in aid of the famine-stricken has been made by the Brahma Somaj, and we shall simply anticipate the conclusion of our account of last Monday's service was a success, and the contributions that were made after the minister's appeals to his congregation altogether formed a good beginning. Though notice of Monday's service was issued on Sunday last, the attendance was on the whole very good. The marble pavement in front of the *vedi* was filled with heaps of rice, *dal*, and salt, bundles of hay, cloths, and silver trays containing contributions already received in the shape of money and gold ornaments. These collections alone sufficed to inform the congregation of what was going to be said and done on the occasion. After service and sermon the minister called upon the congregation to come forward and assist their distressed countrymen. The Brahmans were poor—what could the poor do to save the poor? Yet there was much in the honest desire to do good. It was possible that even their insufficient contributions might be the means of saving a dozen souls. If one life was saved by their efforts, that was something to answer for before God and man. He exhorted them, each and all, to do their best. The things collected in the Mandir before him showed what was really required. Wealth was no consideration in the crisis. Any Brahman if he could not

pay in money, might pay in kind. He could give at least a few bundles of hay for the cattle, a handful of rice for one dying person, a bit of cloth for one ragged and destitute beggar, one piece of useless ornament to be converted into so much coin. Let each be doing his duty on the occasion in the way most suitable to him. Every Brahmo, every Missionary should go about begging for subscriptions, and do something towards saving life. God was merciful, and the same mercy which fills His hearts He expects us to show to our countrymen. The sermon which extended over half an hour was listened to with deep interest, and the whole was followed by a sweet hymn composed for the occasion. After that there was the collection. Every one present, perhaps, contributed something, and besides there were others who began to send quantities of rice, dal and others. The collection amounted to Rs. 400, a good beginning, we say, which promises a better future.

Correspondence.

MISSIONARY LABOR AT MOTIHARI.

To the Editor of the *Indian Mirror*.

SIR,—In continuation of my former letter I have only to give you a short history of what Aghore Babu did during the next week of his sojourn here. On the 4th day of July all Bengali gentlemen of the Station were invited to a meeting held in the premises of Babu Uma Charan Ghattack, and at 7 p. m., texts were read from the Upanisads and Gita, and elaborate explanations given of them. The proceedings of the day were closed with a sweet address on "Love, the stepping stone to Religion," in which he made short allusions to the lives of Narad and Chaitanya. The address was so sweet and impressive that we all returned home very much gratified and soothed. So much so that a very hard man, the hardest I may say, caring very little for God or religion, approved the narratives. On the 6th there was a quiet meeting of the ladies, and Aghore Babu talked to them about "Household duties," "God" and "Religion" giving a turn in their views and ideas. Early on the morning of the 8th July, corresponding to 25th Ashar (the day on which our first prayer meeting was held, two years ago) we repaired to the room where the looked-for *utab* was to be celebrated. We saw the ceiling covered up with long wreaths of lotuses and evergreens, the intoxicating smell and the green leaves making the place very holy indeed. Just at 10 minutes after 6, our missionary friend commenced singing hymns, some of which we never heard before. He was joined by Babu Furno Chunder and another gentleman. The former, a nice gentleman holding a high office under Government, sang in almost all the meetings held, and joined us cordially during Aghore Babu's stay there. At 10 o'clock, no sooner the morning service was over, Babu Uma Churn Ghattack, Head Clerk of the District Superintendent's Office, embraced Brahmoism himself, wife and family. Some who had no concern with us

came to see the mere fun of the thing, and were sadly disappointed as the initiation had nothing extraordinary in itself. At 2 o'clock, notwithstanding the intense heat of the day, some 20 young men, all Bengalis, came and joined us in our *Alochana*. The questions put by the new-comers were indeed very simple and earnest, and the manner in which our friend explained away all apparent difficulties was indeed intelligent and pleasing. As usual, the evening service was more learned and fit for the public. But the parting service on Thursday was so pathetic and melting that we will never forget the day. In short, we have been stirred up, as it were, from our lethargy by Aghore Babu's visit here. We will never forget the 17 days that he was amongst us. May God bless him! and keep him hale and hearty so that we may again welcome him during our next anniversary.

MOTIHARI,
The 30th July, 1877. }

Yours &c.,
A BRAHMO.

THE WEEK DAY SERVICE.

To the Editor of the *Indian Mirror*.

SIR,—It is with great sorrow that I heard the minister of the Brahma Mandir announce to the congregation of Thursday last that the additional Thursday service, which was so lately introduced, is henceforward stopped. To say the truth, I was not prepared to hear it, and, I believe, I am giving out the sense of the congregation when I say that it does not at all relish it. I am at a loss to understand why it was so soon stopped when it was only a month before introduced. I am the more struck that the week day service will so soon be done away with, when it is peculiarly deep and spiritual, and when it is acknowledged on all hands that it peculiarly serves towards our spiritual progress. Depend upon it, if the week day service would have been suffered to continue longer, it would undoubtedly have been the cause of driving away apathy and inactivity from our midst, and would ere long have ceased a spiritual body of "selected souls" that would in every way further the interests of the Brahma Somaj. Sir, the charge of inconsistency and inconstancy have long been laid at your doors. It is said of you that you to-day propose one thing and to-morrow do away with it. And, if I am not mistaken, I believe, for this reason and for no other, that the many institutions and proposals that were at one time started and did deservedly abound in good fruits in the Brahma Samaj, are not to be seen now. They are gone, and are not likely to return, if you go on in this way. One of the many instances will suffice. A few years back you established fortnightly English service, and it had not run in three or four meetings together when it was stopped. And such is the fate of almost every work you begin. Pray, Sir, do not add further justifications to this charge already established. And in order that inconsistency might not go further, I raise my humble voice to insist upon the revival of the Thursday service, which, in the interests of

the congregation of the Mandir, I hope and pray, will be announced on Sunday next.

The 17th August 1877.

Yours &c.,
S. C. S.

Local.

We learn from the *Statesman* that Mr. Eden will receive to-morrow an influential Deputation on the subject of placing the cargo-boats of the river under the control of the Port Commissioners. The owners of cargo-boats have been enormously raising their rates of late.

THERE was an "At Home" at Belvedere, on Friday last.

We are requested to draw attention to our advertisement in another column that a meeting of the General Committee of the Ramanath Tagore Memorial will be held at Belvedere, on Monday next, at 5 p.m.

At last the Calcutta public have been roused to action, and a preliminary meeting was held yesterday at Sir Richard Garth's house to consider what steps should be taken for the relief of the sufferers in the Madras Presidency. We are glad to learn that British Indian Association have joined the movement, and are taking an active part in it. There is no desire to hold a public meeting—less speedily the better. Only a committee will probably be formed to collect subscriptions. The Supreme Government as well as the Bengal Government, will stand aloof for reasons which leave not transpired.

THE P. and O. S. N. Company's S. S. *Surat*, Commander G. C. Burne, arrived in Bombay harbour on Tuesday last with the English mails of the 27th ultimo. The following is the list of passengers:—
From Southampton.—Miss A. M. Jones, Mr. and Mrs. Bruff and infant, Mrs. Chapple and child, Mr. Rotts, Mrs. Bickerdike, and Mr. C. P. Dillon R. N.
From Venice.—Mr. Warwick, Major Genl. Sir H. J. Day, Colonel Arbuthnot, Captal R. Shaw, Mr. Glazebrook, Mr. Ima Imai, Mr. Osjhuats, and Mr. Regueo Ando.
From Aden.—Mr. B. Cassumbhoy.

REUTERS'S TELEGRAMS.

LONDON, AUGUST 17.

The Royal warrant respecting army promotion was only signed on the 13th instant. During the last fortnight it has been materially modified in favor of the purchase officers.

Dervish Pasha has announced an indecisive fight at Batoum. The Court-Martial has commenced sitting on Abdul Kerim Pasha and Redif Pasha. A Turkish official despatch states that a Russian reconnoitring party, unsuccessfully attacked the Turks at Kaslar, were defeated and compelled to fall back on Kesova with a loss of 500 killed and wounded.

Obituary.—Sir John Farquhar.

LONDON, AUGUST 18.

A Russian Imperial irade has been issued, calling out for military service all the men capable of bearing arms who were hitherto exempt.

General Gourko has gone to St. Petersburg to bring the Imperial Guard to the seat of war. Colonel Wellesley has returned to the Russian headquarters.

SUMMARY OF WEAKLY WEATHER REPORTS.

Central India: only partial showers; distress impending in Gwalior. Rajputana: no rain, great loss of crops likely if rain is scarce hereafter. Bengal prospect generally exceedingly favorable; also in Assam and Burma; more rain wanted in Saran, Puri and Cuttack. Drought continues in North-West except Benares, no rain in the Punjab where crops are drying up.

[Advertisement.]

SUBSCRIPTIONS

IN AID OF THE

MADRAS FAMINE RELIEF FUND.		Rs.	As.	P.
Erabmo Mandir	...	276	0	0
Ornaments, rice, cloth, &c., valued at	100	0	0	0
Babu Sib Chunder Deb	...	10	0	0
" Jodu Mony Ghose	...	5	0	0
A Friend	...	10	0	0
Babu Hara Cumar Chowdhry	...	1	0	0
" Prossono Cumar Chowdhry	...	1	0	0
Indian Mirror	...	50	0	0
Bengali Ladies [collected by the Banar-				
hitaishini Sabha]	...	200	0	0
A Poor Man	...	2	0	0
Babu Guru Churn Dass	...	1	0	0
" Hari Churn Dass	...	1	0	0
" Protap Chunder Chatterji	...	10	0	0
A Sympathizer	...	1	0	0
Babu Horonath Bose	...	1	0	0
A Friend	...	10	0	0
Simla Prarthana Sabha	...	3	8	0
Babu Bgy Madhub Paul	...	1	0	0
Babu Brojendra Nath Banerjee	...	3	8	0
Small Collections	...	2	0	0
" B. N. Chatterji b Pakrasi (Banda, N. W. P.)	...	2	0	0
Babu Kedar Nath Mukerji (Ditto)	...	1	2	0
Babu Babu Madhub Ray	...	1	2	0
A Lady	...	1	0	0
Babu Yuma Churn Mitter	...	2	8	0
Babu Nitai Churn Dass	...	10	0	0
Babu Sees Dhr Gupta	...	1	0	0
A. B. C. from Kalish in Jessore	...	1	0	0
A Hindu Lady	...	2	0	0
Collected by Babu Gopal Chunder Mullick	25	0	0	0
Collected by Babu Kahi N-th Bose	54	12	8	0
Calcutta School (31st instument)	14	7	0	0
Babu Barada Churn Ray	...	1	0	0
" Guru Dass Mustophi	...	4	0	0
" Nouda Leul Dass	...	4	0	0
" Lucksmi Naraïn Dhur	...	2	0	0
" Gopal Lal Dass	...	4	0	0
" Prossanna Cumar Dass	...	4	1	0
Brabhu Sonaj, Burdwan	...	1	8	0
W. B. Desmure	...	2	0	0
Babu Anandhappa Mur ri Panje	...	2	0	0
" Arundha Prosad Banerjee	...	1	0	0
" Sajani Kanta Chatterji	...	1	0	0
" Rakhal Dass Banerjee	...	1	0	0
" Koylashi Chunder Mukerji	...	1	0	0
Maharajan's School	...	18	8	3

Total	843	14	3
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Contributions in aid of the sufferers in the Madras Presidency will be thankfully received at the "Indian Mirror" Press and the Albert Hall.

POSTAL NOTICES.

Mails for Persian Gulf, for transmission per steamer from Bombay, will be closed at the General Post Office on Sunday, the 19th instant, at 7 P. M.

The next Overland Mail, *via* Bombay, will close at the General Post Office on Tuesday, the 21st August, 1877, by which mails for Mauritius, St. Denis, Reunion, Zanzibar, Mozambique, Delagoa Bay, Natal, Cape of Good Hope, the Comoro Islands and Madagascar can be forwarded.

Mails for Madras, Ceylon and the intermediate ports, for transmission per Steamer *Rajpootana*, will be closed at the General Post Office on Monday, the 20th instant, at 7 P. M.

Mails for Madras and Ceylon, for transmission per P and O Steamer *Mongoliu*, will be closed at the General Post Office on Monday, the 20th instant, at 7 P. M.

Mails for Madras, Ceylon and the Intermediate Ports, Mauritius, Batavia, Singapore, and China for transmission per French Steamer *Meinam* will be closed at the General Post Office on Saturday, the 25th instant, at 7 P. M.

Latest News.

—In the House of Lords there was a conversation respecting Coolie emigration from India to the West Indian Colonies.

—THE excitement in Constantinople is very great, and there are apprehensions of a popular outbreak, the reports of the massacres of

Mahomedans in Bulgaria having caused great exasperation in the capital.

—A LAMBIT has been instituted in Rome against the brothers and heirs of the late Cardinal Antonelli. The property in dispute is estimated at £1,600,000. All this is claimed by the plaintiff, the Countess Lamberti, who represents herself to be the natural daughter of the late Cardinal, to whom she bears a striking resemblance. She is 22 years of age, married, and has three children. It is believed that her mother is an English lady. The Countess has seventy witnesses, of all positions in life, including the Cardinal's confessor, who, it is said, will prove that the late Cardinal was her father. The suit was before the Roman Court again, a few days ago, but was not concluded.

—MR. GRANT DUFF asked, in the House of Commons, the Under-Secretary of State for India whether the Secretary of State in Council had sent any reply to the despatch from the Government of India, relative to the affairs of the Khelat, dated the 23rd of March, 1877; if so, whether there was any objection to laying it upon the table; and further, when the papers relating to the new Frontier administration would be in the hands of members. Lord G. Hamilton said, in reply:—The Secretary of State has not yet sent any reply to the despatch referred to. The Frontier re-organization papers are in the printer's hands in an advanced state and may be expected to be in the hands of members at an early date.

—A RUMOR has been widely circulated in London and Paris that Lord Beaconsfield, who is very weary, and, in spite of the official denials, very much out of health—though not dangerously ill—has sent in his resignation.

—A SPECIAL telegram from Madras to the *Englishman* says:—Authoritative information has been received that, with the sanction of the Home Government and the approval of the Queen, the Government of India has resolved to place the resources of the Empire at the disposal of the Local Government.

—ORDERS have been issued in Madras on the subject of completing a navigable canal with branches from the Godavery to the Palari River; it is also contemplated on the West Coast to complete a canal from Badagherry to Cochin.

—THE *Times* says that Lord Salisbury, in a speech at Cooper's Hill, stated that the gloomy anticipation of further famine would cause a decrease in public works. Sir George Campbell, in the debate on the Loan Bill, urged that greater facilities should be given to Native investors.

—SIR RICHARD TEMPLE, returning from Kholapur, held a durbar, on Friday last, at Sattara.

by the Turks against the Russian soldiers, some of which are substantiated by the correspondents of foreign papers at Shumla, who have published a protest on the subject, while others are treated of in the correspondence just published between Lord Derby and Mr. Layard.

—THE number of vessels engaged in watching the Suez Canal has been increased in consequence of revived apprehensions of attempts to injure the navigation.

—THE Maharajah of Rewah has given Rs. 45,000 to be distributed among the poor of his State, on account, we think, of the drought.

—THE Turkish Envoy to Cabul reached Jhelum on the 14th by special train. The party intended to proceed by dak to Rawul Pind the same night.

—THE cost of the war to Russia is at present estimated to be about one million sterling per week.

—His EXCELLENCY the Viceroy and Governor-General left Simla, on Thursday last, to visit Madras and Mysore, travelling via Jabalpure and Puna. His Excellency is accompanied by Sir A. J. Arbuthnot, K. C. S. I.; Mr. T. H. Thornton, C. S. I., Foreign Secretary; Mr. Stuart Bayley, C. S. I., Additional Secretary, Financial Department; Mr. C. Bernard, C. S. I., Additional Secretary, Revenue (Famine) Department; Mr. G. L. Molesworth, Consulting Engineer; Lieutenant-Colonel O. T. Burne, C. S. I., Private Secretary; Colonel G. P. Colley, C. B.

Military Secretary ; Captain the Hon'ble G. Villiers, Aide-de-Camp ; Captain W. Loch, Aide-de-Camp ; and Dr. O. Barnett, Surgeon to His Excellency. The following is the programme of His Excellency's movements :—

Reach Jabalpure 6 A.M. Sunday, (this day)
19th Augt.

	Leave	"	5 P.M.	"	"	"
	Reach Puna		11 P.M.	Monday,	20th	"
Probable	Leave Puna		10 P.M.	Thursday,	23rd	"
	Reach Bellary		7 P.M.	Friday,	24th	"

His Excellency's further movements will be notified as determined on. His Excellency will travel as privately as possible. The usual escort accompanied his carriage from Kalka to Umbhala, but there will be no Guards of Honor or receptions except where specially ordered. At stations where the Viceregal Train stops 30 minutes and upwards, the senior civil and senior military officers only will receive His Excellency, in undress. At other stations, no officers need attend. The usual Police arrangements will be made at all halting places.

—The Russian Agency at Paris says, it is announced from Tashkend that Bekouli Beg, the eldest son of Yakub Beg, Amir of Kashgar, has notified to General Kaufmann the death of his father and his accession to the throne.

—FROM Bokhara comes the news of the death of the son of the Amir Seid Mohamed, who visited St. Petersburg with an Embassy last year.

—THE *Journal de St. Petersburg* says the English Parliament ought to refer the alleged atrocities committed by the Russians to Sir Arnold Kemball, who sees the conduct of both Russians and Turks.

—A SWINDLER, passing himself off as the Sultan of Turkey's chief attendant, deputed to collect subscriptions for the War, has obtained £480 from the Seyyid of Zanzibar and his subjects.

—CONSEQUENT on the departure to Europe, on furlough, of Captain C. H. A. Gower, Assistant Commissioner, 1st grade, and Officiating Deputy Commissioner, 3rd grade, the appointment of Mr. H. L. St. Barbe, Assistant Commissioner, 2nd grade, as Assistant Resident at Mandalay; and the departure on 6 months' leave, on private affairs, of Mr. A. O. Brown, Assistant Commissioner, 3rd grade, and Officiating Assistant Commissioner, 1st grade, sanction has been accorded to the following promotions recommended by the Chief Commissioner of British Burmah:—Mr. H. Buckle, Officiating Commissioner, 2nd grade, and Officiating Deputy Commissioner, 4th grade, to officiate as Deputy Commissioner, 3rd grade, with effect from the 29th May 1877, *vice* Captain Gower, on furlough. Lieutenant J. Butler, Assistant Commissioner, 2nd grade, and Officiating Assistant Commissioner, 1st grade, to officiate as Deputy Commissioner, 4th grade, *vice* Mr. Buckle. Mr. A. O. Brown, Assistant Commissioner, 3rd grade, and Officiating Assistant Commissioner, 2nd grade, to officiate as Assistant Commissioner, 1st grade, *vice* Lieutenant Butler. Lieutenant F. D. Raikes, Assistant Commissioner, 4th grade, and Officiating Assistant Commissioner, 3rd grade, to officiate as Assistant Commissioner, 2nd grade, *vice* Mr. Brown. Mr. W. G. Jac, Assistant Commissioner, 4th grade, to officiate as Assistant Commissioner, 3rd grade, *vice* Lieutenant Raikes. Mr. A. R. Rirks, Assistant Commissioner, 4th grade, and Officiating Assistant Commissioner, 3rd grade, to officiate as Assistant Commissioner, 2nd grade, with effect from the 27th June 1877, *vice* Mr. St. Barbe, appointed Assistant Resident at Mandalay. Mr. R. Phayre, Assistant Commissioner, 4th grade, to officiate as Assistant Commissioner, 3rd grade, *vice* Mr. Rirks. Mr. G. L. Wiedemann, Assistant Commissioner, 3rd grade, and Officiating Assistant Commissioner, 5th grade, to officiate as Assistant Commissioner, 1st grade, with effect from 15th July 1877, *vice* Mr. Brown, on leave. Mr. F. S. Copleston, Assistant Commissioner, 4th grade, and Officiating Assistant Commissioner, 3rd grade, to officiate as Assistant Commissioner, 2nd grade, *vice* Mr. Wiedemann.

—INFORMATION has arrived in Paris that Ahmed Ayud, the Turkish Commander in Bulgaria, has expelled all the newspaper correspondents, and even the English and French Military Attaches, who have retired to Rasgrad. It is believed that he has taken this step because he contemplates some important military operation.

—A NEPHEW of the Shah of Persia, Magunat Ali Mirza Khan, has joined the Russian Army as Lieutenant-Colonel. Reckoning Schamy's son, there are now five Mahomedan Princes under the Russian flag.

—A TELEGRAM from Berlin to the Times says:—"Colonel Prjevalski, the Chief of the Russian exploring expedition in Kashgar, writes to the Governor-General at Tashkent, from Little Indus, May 28, that he was very kindly received, but very suspiciously watched by the late Yakub Beg. All the way from Hoidu Got to Lake Nor he was escorted by a guard of honor, who officiously endeavoured to satisfy his smallest wishes, but would not allow him or any of his people to come in contact with the inhabitants. Yakub Beg somewhat peremptorily asked Colonel Prjevalski to explain why the Russians had provisioned the Chinese forces arrayed against him; but, in an interview at Korla, he again and again assured the Russian Envoy that he was a friend and well-wisher of Russia. Notwithstanding these precautions, Colonel Prjevalski and the other members of the expedition succeeded in making the Natives tell them that they were disgusted with the military despotism of Yakub Beg, and that they hoped the Russians would soon be coming. The news from the seat of war in Eastern Kashgar is conflicting, but it seems that the Russians are making quick way. They are operating in Turfan, in the direction of Karscho and Kucha. Were the latter places taken, Kashgar would be open to the invaders."

Literary and Scientific.

Blackwood's Magazine for August contains an article on Indian subjects:—"Our Indian Frontier Policy: Past and Present." *The Indian Magazine* has also begun to take delight in Indian themes. One of the contents of the present number is—"A Russian Poet to the Empress of India."

It is announced that Colonel G. B. Malleson has undertaken to complete Sir John Kaye's "History of the Sepoy War."

MR. FROUDE, in his "Short Studies on Great Subjects," gives the story of Iphigenia, sacrificed by her father, Agamemnon, and saved by the substitution of a heifer, as a proof that the Greeks had borrowed the Shemitic idea of sacrifice. He adds: "The name Iphigenia is probably Jephthah-genu, a Grecized version of 'Jephthah's daughter,' and reveals the origin of the story." But the prefix, "*Iphi*," is purely Greek, and it will not do to import Jephthah into such names as *Iphicles*, *Iphimachus*, *Iphicrates* and many others.

MR. NEWTON has been lecturing at the Royal Institution, on Dr. Schlieman's discoveries at Mycenae. He showed that the objects found, as well as the character of the art they display, agree most remarkably with the pre-Phoenician remains which have been disinterred at Cemi-rus, Ialysus, and other places in Rhodes. Even the pattern of the cuttlefish, so frequent on the Mycenaean relics, also occurs at Rhodes. Mr. Newton assigns the objects disinterred to an age preceding the Phoenico-Greek era, the beginning of which may be roughly placed in the ninth century B. C. They may belong to an earlier period, and, since a scarabæus of Amenophis III (in the 15th century B. C.) was found at Rhodes, it is possible that the Mycenaean remains may belong to a similar antiquity. Fragments of Egyptian porcelain were discovered among them. On the other hand, iron is almost, if not wholly, wanting, as also is writing. Now, since the forms of the characters found in the earliest Greek inscriptions from Thera and Melos agree very closely with the forms met with on the Moabite Stone, it is fair to conclude that the introduction of the Phoenician alphabet into Greece falls about the same time as the reign of King Mesha—that is, the 9th century B. C.

THE spectra of the three comets of the year has been examined by a number of observers. Those of the first and third present no special peculiarity. They show the same three bands which have been found in the spectra of nearly all the comets hitherto observed. These bands, it will be remembered, are sharply defined at the less refrangible edge, and gradually fade out towards the blue end of the spectrum. The spectrum of the second comet, however, exactly the reverse of this. It shows the three bands of hydrogen, but the presence of some form of hydro-carbon has been inferred in comets. Hitherto only a single comet—that of Brorsen observed by Huggins, in 1863—has shown anything different; and, as that comet was very faint and was observed with apparatus inferior to what is now at command, it was generally considered probable that the reported difference might be a mistake. The second comet of this year and the brightest of the three shows, however, according to concurrent testimony of nearly all the observers, the same spectrum as Brorsen's—i. e., three bright bands diffuse at both edges; the middle one nearly in the same position as the middle band of the ordinary comet spectrum, but the other two both less refrangible than the extreme bands of the ordinary spectrum. The spectrum of the nucleus was nearly continuous, indicating considerable density.

HERR DONHOFF has been experimenting on the flight of bees. He took some bees from the hive, just as they came out of the entrance hole, and placed them under a glass bell, at a temperature of 66° F. First they ran hastily

up and down the sides of the glass, and flew about in the jars. Later on their movements became less hasty, and after forty-five minutes they all sat quietly together, moved slowly and clumsily. They were no longer able to fly about. He let a few crawl upon a pencil, and, by giving it a jerk, threw them into the air. They fell down perpendicularly, without giving a humming sound—i. e. without moving their wings. He killed and opened one or two, and found their honey-bags empty. To the others he then gave a solution of sugar, and after they had fed for about 3½ or 4 minutes he again threw some into the air. They no longer fell down perpendicularly, but a little further off, and also moved their wings. A minute afterward they did not fall down at all, but flew to the window. They had become the same lively insects as before. If the temperature is under 66° F. they lose the power of flying even sooner, and a longer period elapses before it returns after they are fed on sugar-water. In higher temperatures the power returns sooner. Herr Donhoff thinks it probable "that the bee loses the power of flying because it does not possess the necessary strength to be converted into muscular action, and that this strength returns to its system because in sugar it finds the necessary vital support."

Miscellaneous.

THE BOOK CALLED "THE DEVIL'S CHAIN."—A few days since, a gentleman, resident in the neighbourhood of Everton, went on a visit to Newcastle, and, being anxious to possess some memento of his trip, purchased a copy of Mr. H. W. Aldrich's new book, "The Devil's Chain." On the evening before his return home he sent the following telegram to his wife:—"Shall be home to-morrow evening about nine o'clock. Am bringing 'The Devil's Chain for you.'" Not knowing of the existence of the book, the good lady began to be terrified at the threatened bondage implied in the mysterious telegram which she had received, and the bare possibility of being manacled by some dreadful instrument drove her almost to the brink of desperation. At last she became convinced that her husband was insane. To prepare for any emergency, she enlisted the services of two grown-up brothers, who were to be concealed in a cupboard, and whose supper had scarcely concluded when the knock of the husband raised all in the house to the tip-toe of expectation. Screwing her courage to the sticking point, she hastened to the door to meet her husband, but the remembrance that he was the bearer of "The Devil's Chain" for her was too much, and she fainted in his arms. On recovering consciousness, she inquired why he had sent her such a telegram, to which he replied,—"The telegram was nothing to be alarmed at; it contained nothing but the truth; and here I am at the stated time." This remark and his cool self-possessed manner still more astonished her. "But where is 'The Devil's

Chain?" she asked. "How impatient you are I have it in my pocket," was his reply. At the utterance of these words she screamed out, "Oh, my pet has gone mad; what shall I do, what shall I do?" and at the same moment the brothers rushed from their hiding place, and, seizing the supposed maniac by the collar, threw him upon the couch, promising at the same time that if he would remain quiet he should not be hurt. At first he was quite bewildered at the strange treatment to which he was subjected, but began to see that "The Devil's Chain" had occasioned all the mischief. As soon as he could release one of his hands, he drew from his pockets a small parcel which he threw upon the table, exclaiming "there is 'The Devil's Chain,' and I have brought it to benefit both my wife and myself." Although no sound like the clanking of chains accompanied the deposit of the parcel upon the table, yet one of the courageous brothers was so terrified that he ran out of the room. This gave to the supposed maniac an opportunity of tearing the cover off the packet, and when the true nature of its contents became known, the men heartily laughed at their folly, and the affrighted wife returned to her husband, glad to discover that "The Devil's Chain" was nothing more formidable than Jenkins's work on temperance, which, with a hope of reclaiming some victims of strong drink, she intends circulating among her neighbours.

Selections.

ADAM AND EVE IN PARADISE.

"Long time back, God he bin make one fine farm. He make one man, he name Adam. Dat some time he bin make Adam he make one woman. He say: 'Adam, here you ooman.' Adam say: 'Ah! he fine too much! Got, got fash?' Dat same time he bin make 'em people he plant fine farm. Too much chop [food] live dere. Adam say: 'Adam, you see all dem chop?' Adam look, he say: 'Ah! he fine!' God say: 'All dat chop be your chop. Dat chop live dere, dat one chop be my chop. Pose [suppose] you tief [steal] him, palaver go ketch you [that is, you must be brought to a trial—a talk—an examination! I go drive you out!'

"Adam he go dat place. Him ooman go. Dat some Adam look all dat chop. He say: 'Dis chop be fine, plenty time; here no more I tink so. God chop be fine; pass my chop.' He go call Eve. Eve she look him. She say: 'Dat palaver you bin talk true! [what you say is so]. By [by] and by! Eve she fit a tief him; she take him. She call Adam also [also]; he eat. Dey say: 'Ah! he fine; pass we chop.' By and by bin catch night [evening time has come]; dat sun he be most catch down. God he live walk about. He say: 'I tink so; I go look my chop.' Dat time come, he chop all done. Adam live fear too much; he live run bush; he heart no lie down.

"By and by God he say: 'What's matter you run bush?' Adam say: 'Shame live catch me. I no have cloth for wear.' God he say: 'Where my chop?' Adam say: 'Eve done tief [stole] him.' God he say: 'What's matter you no bin do dat ting I tell you! You care lie now. Now I go slave you; I go drive you; you fit a work dis time.' He drive him. Adam he cry, cry. God he take one big knife he put him dat door. Eve [suppose] Adam go back!

Ah! he live go out. Adam he go walk about, look for chop."—REV. J. T. GRANT, in "The Western Christian Advocate."

THE NEW CRUSADE.

By THE REV. A. CLEVELAND COXE.

I.

Trump of the Lord—I hear it blow!
Forward the cross; the world shall know
Jehovah's arm's against the foe!
Down shall the cursed Crescent go!
To arms! to arms!
God will it so.

II.

God help the Russ! God bless the Czar!
Shame on the swords that trade can war!
Shame on the laggards, faint and far,
That rise not to the holy war.
To arms! to arms!
The Cross our Star.

III.

How long, O Lord!—for thou art just;
Vengeance is thine—in thee we trust.
Wake, arm of God, and dash to dust
Those hordes of rapine and of lust.
To arms! to arms!
Wake swords that rust.

IV.

Forward the Cross. Break clouds of ire!
Break with the thunder and the fire!
To new Crusade—let Faith inspire;
Down with the Crescent to the mire!
To arms! to arms!
To vengeance dire.

V.

Forward the Cross. That night recall
Of ravish'd maids and wives withal,
With blood that stained Sophia's wall,
When Christians saw the Cross down fall.
To arms! to arms!
Ye nation's all.

VI.

To high Stamboul that Cross restore!
Glitter its glories, as of yore.
Down with the Turk! From Europe's shore
Drive back the Paynim drunk with gore.
To arms! to arms!
To arms once more!

VII.

Forward the Cross! Uplift that sign!
Joy cometh with its morning shine,
Blossoms the rose and tears the vine;
The olive is its fruit benign.
To arms! to arms!
Come Peace divine!

—Buffalo Commercial Advertiser.

MR. MOODY'S QUESTIONS.

MR. MOODY, at his Boston services, was in the habit of answering, publicly, the questions which are proposed to him in writing. The following will show how he deals with such matters:

"Does not the continued seeking after the Holy Spirit blunt the sense of what we have?" There is little danger that Christians will become so full of the Spirit that they need no power.

"Why don't you teach baptism?" That is none of your business. Some men would have this work broken up in six weeks or six days if they had their way. Suppose I should teach baptism by sprinkling. Away would go Mr. Pentecost. [Mr. Pentecost: "No, I wouldn't."] If I taught baptism by immersion, away would go Dr. Webb. Let ministers indoctrinate converts as they please. Evangelists are just to proclaim the Gospel, and they want to keep out these controverted questions.

"How can the churches of New England be revived?" If I were in a town of four or five churches, I would see the ministers and see if they would agree. If two of them agreed, I would say: "Why can't we work together?" Then we would meet and pray. Suppose there were no more than twelve persons come together for prayer. If they hold on faithfully there will be a revival. If you can get three churches

to join, all the better. Our work is always in proportion to the number of churches interested in the movement. If the whole church is not aroused, it is no sign that we should not be quickened and aroused, personally. If there is one man aroused there will be anxious souls around that man. We have to act in this world as if there were not another man or woman in it.

"Would you hurry people into the church as soon as they are converted?" No I wouldn't.

"What is the best way to conduct evangelistic meetings?" I would have them short, not more than an hour in length, with plenty of singing. Then I'd have a second meeting for prayer and an inquiry-meeting.

"Isn't it better to get all the inquirers together?" I like to get the inquirers off alone, and talk with them from the Word of God, pray with them, try to remove their doubts and calm their fears; then send them home to think quietly over the matter in their minds.

"What would you do with infidels in the inquiry-room?" I like to have them come, and would pray with them. There is no good in arguing with them.

"What would you do with inquirers who are not anxious?" If they are in the inquiry-room, it is a sign that they are anxious.

"Would you tell them that they are saved?" No. That I leave to God.

"Would you give them books or tracts?" I would give them the Scriptures.

"Would you tell them to go home and pray?" No. They might die on the way home. I would hold them to the little word "now."

"Would you have an inquiry-meeting after every meeting?" Well, if I preached the Gospel, I think I would pull on the net and see if I had got anything.

"Would you encourage little children to come to the church?" Certainly. The smaller the better; so early that they cannot tell when they began.

"How can we get more life into our prayer meetings?" Get more into yourselves first. It is a good thing to get prayer-meetings out of the ruts sometimes. Let the place of meeting be well ventilated and warmed and cheerful. Let the prayers be short.

"Would you have new speakers every night in evangelistic meetings?" I would not. It wouldn't succeed. Let each man preach two or three weeks.

"How would you get a church to work?" Go to work yourself.

"Would you have children sign the pledge or the covenant?" No. The children would be apt to lean on the covenant and make no effort for themselves.

"Do you think it best to advertise religious services?" Certainly. We should learn from the world. Advertising is wise in business, and does more good than harm to religion.

"Is there any danger of preaching too much to the careless and too little to the unconverted?" I would go for the careless every time; and then I would go for the unconverted. There is no more encouragement in going over a cold church to reach the world.

"How would you cure a chronic fault-finding churchmember?" Get him into the prayer-meeting and pray with him till that devil is cast out.

"May not a minister be too personal in his preaching?" Well, I don't know. Personal preaching is very effective. It is well to wake a man up, if he is asleep. A hunch from the elbow may save a soul.

"Would you encourage young converts to become communicants?" If they feel sure they are converted, I would.

"How can gambling in our churches be cured?" Have no festivals. There is no gambling at prayer-meetings.

"Would you encourage young converts to speak in meeting?" Yes.

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"You are welcome to publish this (without my name).

Yours Sincerely,

"M. K. F."

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15, Royd Street, Calcutta.

(COPY)

16, ROYD STREET,
Calcutta, 15th May, 1877.

To

A. W. MASON Esq.,

15, ROYD STREET—

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Yours faithfully,
(Sd.) W. F. KELLY.

1



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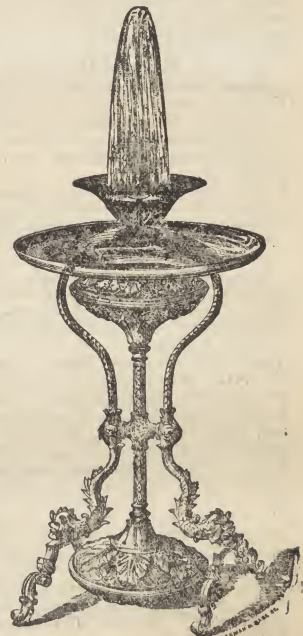
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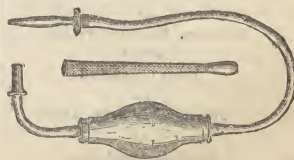
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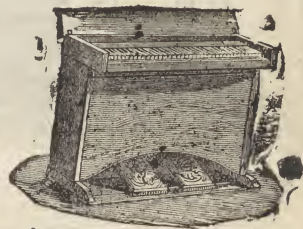
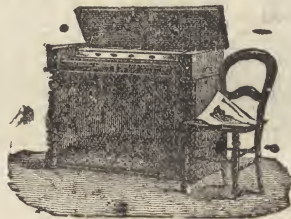
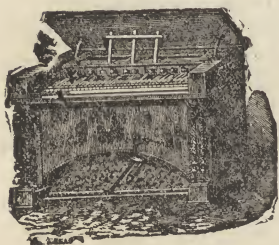
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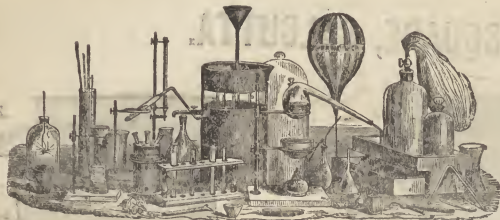
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N. B.—Full directions accompany each Bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charge are promptly attended to.

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Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

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(Sd.) **W. R. LARME,**
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**
Bankipur.

I am requested by the Maharajah of Burdwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL E.** from,
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasm, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relaxed and the child died.

(Sd.) **BIPIN BEHARI DUTT,**
Station Master, Doornraon.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,
Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parmeshwar Banerji,
Umbica Rajbatty, Kulna

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Balove Sing Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.
Kumar Kristina Gopal Malari Rajhathi.

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This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amrita-rasa.

It has been experimentally proved and certified that this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Chest, and Heart diseases, of the Lungs, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery Dyspepsia, Debility, Nervous com-

plaints, Hysteria, female affections and other complicated diseases. It gives strength to the system and changes all morbid secretions to a healthy state.

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Hem Chunder Banerjee.

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I have bought your "Amrita-rasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quite surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (sool) Asthma, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylash Chunder Roymohasoy,
Zemindar and Hony. Magistrate;
Dehoorda Zillah Achelew.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,
Bahalgram, Raigunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shusi Bhushu Haidar,
Deputy Magistrate of Mathabanga,
Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy
Zemindar of Bansdiha.

By using your Amrita-rasa continually my disease has been checked in a great measure. health misisupre ressgio, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadoor,
Chooramun in Malda.

Babu Motilal Lahory of the Sub-Division Dhurbce and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barua Bahadoor.
Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,
Secy. of Raina N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 61, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,
Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and I hope he will be cured in another bottle.

Dukhina Padu Roy Chowdhry,
Mohesrakha.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Basu.
Ghutia Bazar, Hughly,

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-know Amrita-rasa.

Ramanath Banerji,
Haripur, Zillah Dinagapore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e., a drink which prevents death) is really achieving what its name imports.

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NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Kooshtea every Friday and leave Debrooghur downward every Saturday.



THE Str. "LAHORE" will leave Calcutta for Assam, on Tuesday, the 21st instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 20th.



THE Str. "AGRA" will leave Calcutta for Assam on Friday, the 24th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday, the 22nd.

Goods forwarded to Kooshtea for this vessel will be chargeable with Railway Freight from Calcutta to Kooshtea in addition to the regular Freight of this Company.

Passengers should leave for Kooshtea by the noon train of Thursday, the 23rd.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every Friday, and leave Cachar downward every Sunday.



THE Str. "BENARES" will leave Calcutta for Cachar on Friday, the 24th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 23rd.

For further information regarding rates of Freight or passagemonney, apply to,
4, FAIRLIE PLACE, G. J. SCOTT,
Calcutta 17th August, 1877. Secretary.

Rivers Steam Navigation Co., "Limited."



The Steamer "PUNJAB" will leave Calcutta for Assam on Saturday, the 25th instant.



The Steamer "BURMAH" left Calcutta for Assam on 15th instant. She will leave Kooshtea on 22nd current.

The following are the probable dates of her arrival at Stations on the Assam Line:—

UPWARDS.

Arrive at Serajunge	Tuesday,	5th Augt.
" Kallygunge	" Tuesday,	7th "
" Doobree	" Wednesday,	8th "
" Gawalparah	" Friday,	10th "
" Gowlhaty	" Sunday,	12th "
" Tezpore	" Tuesday,	14th "
" Dhunsiri	" Thursday,	16th "
" Mookh	" Friday,	17th "
" Kokeela	" Saturday,	18th "
" Desang	" Sunday,	19th "
" Debrooghur	" "	" "

DOWNWARDS.

Leave Debrooghur	on Wednesday,	22nd Augt.
Arrive at Desang	" Thursday	23rd "
" Mookh	" Friday,	24th "
" Kokeela	" Saturday,	25th "
" Dhunsiri	" Sunday,	26th "
" Mookh	" Monday,	27th "
" Tezpore	" Tuesday,	28th "
" Gowlhaty	" Wednesday,	29th "
" Gawalparah	" Thursday,	30th "
" Doobree	" Friday,	31st "
" Kallygunge	" Saturday,	1st Sept.
" Serajunge	" Sunday,	" "
" Gahindoo	" Monday,	" "

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ROMANATH TAGORE MEMORIAL.

NOTICE.

A MEETING of the General Committee of the Romanath Tagore Memorial will be held at Belvedere on Monday the 20th instant, at 5 P. M.

A. MACKENZIE,

KRISTO DAS PAL,

Honorary Joint-Secretaries.

The 16th August, 1877.

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The Indian Mirror

SUNDAY EDITION.

[EDITED BY P. C. M.]

[REGISTERED AT THE
GENERAL POST OFFICE.]

VOL. XVI.]

CALCUTTA, SUNDAY, AUGUST, 26, 1877.

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Editorial Notes.

We hear from Simla that Mr. Stuart Bayley C. S. I. is appointed temporarily additional Financial Secretary to the Government of India.

We have much pleasure to acknowledge the receipt of Rs. 50 as the first instalment of contributions given by the Brahmo Somaj of Lahore towards the relief of the famine-stricken in Madras.

The eighth *Bhadrotsab*, or anniversary of the establishment of the Brahma Mandir, was celebrated on last Sunday with *ecst.* A summary of the proceedings will be found elsewhere.

The subscriptions to the Madras Famine Relief Fund, including the collection in the Brahma Mandir, amount to more than eleven hundred rupees. Our friends in the Mofussil, it appears, have already adopted our suggestion and are collecting funds.

The *Pioneer* thinks it apparently quite manly and generous to make coarse and insulting remarks on the Native ladies who have been guilty of the offence of contributing what they could to alleviate the sufferings of the poor people in Madras. We have no means of ascertaining whether the Allahabad journal represents in what he says the views of respectable Englishmen in this country. It is not easy to get Hindu ladies to sympathize in any great public object, and it is only recently that they have begun to move out of the limits of their traditional ideas and ways of action. If they meet with coarseness and ungentlemanly treatment from those who

are expected to encourage and cheer them, there will be an additional difficulty in their path, that is all. How very common it is in these days to pour contempt upon us for our want of zeal in the cause of female education, and then to insult us as soon as we take a right step in that direction!

The Mahratta Brahmin is the real, traditional, tough Mahratta of history. Every one who has had any opportunity to study the character of the people of the Bombay Presidency knows that among Hindus, we mean the enlightened and not the orthodox Hindu community, the Brahmin is the most powerful figure. In the Council and in the Bar, in the press, and in political circles, the Brahmin is the most powerful man. The Puna Sarvajanik Sava is most extensively composed of Brahmins. The Prarthana Somaj is very largely composed of Brahmins. The most brilliant graduates of the Bombay University are almost all of them Brahmins. But unfortunately there is not a very good understanding between the Brahmins and other castes, especially in the enlightened community. The goldsmith caste, for instance, to which the late Hon'ble Juggurnath Sankarset belonged, is very much against the Brahmins. The Europeans, too, seem to be very much against the Brahmins, we think without cause. We recommend our Brahmin friends to stick to each other, and hold their own against all comers. Only they must consent to be a little less conservative, when they have no faith in conservative principles, and to be altogether more frank and outspoken in all they do.

If the Brahmins accept in a catholic spirit the truths that are to be found in the theologies of the several religious sects in the world, it is no wonder that they should display the same liberal spirit in regard to ethics. The rules of moral discipline differ in different creeds, and from each creed a great deal might be learnt on the subject, fresh, original and valuable, which would materially help us in our struggles with sin and darkness. If Hinduism, Christianity and Mahomedanism have each some peculiar and

distinctive doctrine to teach us in the shape of theological truth, there is some new moral light in each for our guidance. It is in this principle that we should heartily welcome the famous Catholic doctrine of Poverty, Chastity and Obedience, taking care, of course, to apply and adapt it to the altered circumstances of Brahmo life. These three are golden principles of conduct, which, though abused in some measure by the Roman Catholic Church, are calculated, if rightly followed, to purify our character. We should like to see an attempt made to show how far and in what manner these three principles may be made to apply to Theistic life.

The practice of confession in the church of England has excited great agitation in English society not unmixed with bitterness and anger. The Englishman, it is said, gets red in the face, and grows furious as soon as he hears of the introduction of Popish usages into his country. This may be so, but it is nevertheless true that during the last twenty-five years among the truly religious in England there has been a decided leaning towards the Church of Rome. Popish vestiments, Popish church furnishings, Popish genuflections, and last, though not least of all, we hear of the Society of the Holy Cross with their Priest in Absolution. Now, touching this practice of Confession, competent authorities say that in the Book of Common Prayer there are clear directions about the Confessional, though it is not made compulsory. If there are people who find the practice of confession beneficial to their souls and we feel assured there such, why should they be debarred from or condemned in what they esteem as a spiritual privilege? Is it not a fact that centuries before the Catholics were hanged and burnt, the practice of confession obtained in full force in England, and made Englishmen the great nation they are at the present day. It is a significant fact that the revival of religious feeling among churchmen indicates the inevitable return of Roman Catholic customs.

For once in their lives, at least, the people of Calcutta breathe freely. Their rulers will not extract their money out of their pockets.

They have had to pay for sky races, for public illuminations, for castles of science in the air, for agricultural shows, which have done nobody any good except the enterprising officials who have exhibited themselves therein. But when their horror-stricken countrymen are dying by the ten thousand, and there is no one to alleviate or even to understand the unspeakable misery and degradation through which they are fast passing away to their frightful doom, a paternal Government steps forward to warn the overcharitable public of Calcutta that there is no occasion for their benevolence. And our incarnations of patriotism, who had been forced *ap le waste* to repair to Sir Richard Garth's house amidst much sorrow and trembling of heart, lest the outraged purse strings should be made to loosen again, heaved a deep sigh of relief, and felt this time *sincerely* grateful to Government for offering, once at least, the much talked-of "protection to property." How can they be so disloyal as to supply full rations of food to women and children whom the great famine delegate has starved and brought down to death's door by his original ideas of diet and nutrition? How can they supply clothing to miserable ragged degraded men and women whom the genius of their civilised rulers would fain cover with the traditional fig leaf "absolutely for the preservation of decency?" No, no; we, the people, of Calcutta have much charity and patriotism, overflowing as we do, with the milk and water of human kindness, but we have more loyalty. And so we express our regret over the Madras famine, gingle our money within our breeches' pockets, and go away. In the meanwhile poor ryots in the villages are paying in their hard-won pice, old-fashioned people are gathering pieces of silver from their neighbours, and the great, and mighty, and good across the seas in foreign lands are throwing own their lakhs and fifty thousands. We, men of the rising generation of young Bengal, are spoilt enough; but the Mammon of unrighteousness settled in the heart of the perverse Anglo Indian spoils us beyond the hope of cure. A Pharisaic Government with a Pharisaic people may look at a whole world in flames, and fiddle away in perfect complacency on hi hots and in suburban pleasure houses.

LOOKING UP AND LIVING UP.

Most men look to themselves, some few look around, very few look up. The privilege of casting your eyes upward, and finding there the reality that will help you in the midst of your troubles, is not sought, and therefore not found by religious men. One receives his whole help from his own good

sense and experience; another consults his Shastras and books always, and takes therefrom the rule of life; a third looks to his pastor and preceptor, and is implicitly guided by the good counsel he gets; a fourth depends upon his friends with much confidence and affection. So goes the world. All these men may, and perhaps do pray devoutly, and have great reverence for every kind of devotion, which they know does them a great deal of good, and without which they feel they can not get on. But amidst the practical difficulties of life, the every-day cares and sorrows, the common petty harassments and trials that are so difficult to bear, they look to themselves, or around them to their friends, or the objects and circumstances to which they stand related. And they are not deceived in their trust. They find they are effectually helped out of their perplexity, and experience repeatedly proves there is nothing like self-reliance, and good and faithful friends who do not fail you in the hour of need. Thus in many cases it is no doubt a fortunate thing to have confidence in one's own self, and to have old trusty friends. But everyone cannot be so fortunate. Some men conscious of their weakness, shrink from placing much confidence upon their own powers of decision and action, and they are not happy in choosing their friends whose deepest regards they fail to secure. Friendship, in the right sense of that word, among religious men is an exceedingly rare thing to meet with. When it is found, nothing can exceed its beauty and happiness. In such circumstances many there are who become morose, and desponding. Their spirits and their energies leave them, and they drag on a distasteful useless existence whose future is not pleasant to conceive. But at such times the blessed children of God act differently. This is the season for them to look up. Until human dependence ceases, how can Divine dependence begin? How can a man look around him, and above him, all at the same time? The singleness of eye is necessary for sight. If you look upward, look upward only; if you look earthward, look earthward only. But look for Heaven with one eye, and for earth with the other, and to try to secure the best of both worlds, is only to deceive oneself. Looking up means loneliness, it means helplessness, friendlessness, the termination of all regard for, and dependence upon man, perfect solitude with God, perfect resting upon Him. But there are not a few profess to look up to God, but do not live up to their ideal. Their faith and action give the lie to each other. Who can love God and hate man? Who can break the laws of purity and morality, disobey their

elders and superiors lead irresponsible lives, and yet be accounted worthy of the kingdom of heaven? We believe looking up to be the source of all manner of perfection. He that looks up to God finds very strict and definite rules laid down for his conduct. He that looks up is directed to those with whom he must cast the lot of his existence, and from whom he must consent to take directions when these become necessary for the regulation of his life. He must live so that men may find and feel that he looks up to Some One higher than all else. The living up is the only test of looking up. Union with man in righteousness and holy brotherhood through and for the sake of God, is the only evidence that a man depends upon God alone. None can love man but he who loves God first, and that with his whole heart. None can recognise his fellow-beings to be his brothers except he who has known and loved his God as his Father. No one can find what ought to be his attitude to all around him, unless the attitude of his soul to his Saviour is adjusted for all time. And above all no one can live purely and perfectly except he who looks up to his God every moment of his life.

LONDON LETTER-I.

(FROM AN OCCASIONAL CORRESPONDENT.)

LONDON, the 1st August 1877.

THE London season is once more drawing towards its end, and the inhabitants of its fashionable quarters are rapidly flocking to their country seats, or to the seaside, or to Switzerland, or Scotland, or other parts of the world where they are in the habit of going to make holiday. The houses of Parliament still sit however, and the most active members of our Legislature still remain in town, working as hard as if the daily bread of their families depended upon their efforts. One of our most energetic public men is the Marquis of Salisbury—the indefatigable Secretary of State for India—and owing to the fact of being still in London, a very pleasant party was able to visit his House at Hatfield last week, which is open to the public, when "the family" is away.

The excursion was got up by the *National Indian Association* under the management of the new General Secretary, Miss Manning, assisted by Mr. Hodgson Pratt who was most active in his endeavours to make all go well. A party of 20 of your countrymen and as many English ladies and gentlemen left London by train early in the afternoon, and on their arrival at Hatfield proceeded at once to go over the interesting country home of your Secretary, which was built nearly 300 years ago by the first Earl of Salisbury, son

of the Great Lord Burleigh of Queen Elizabeth's time.'

The place well repays a visit connected as it is with so many interesting names in English history. The old portraits alone, which hang on the walls of the reception rooms, would be worth inspection. And besides these, it is pleasant to find so many interesting examples of architecture and arrangements of old times,—modernized and brought into harmony with the wants of the present day. For the house is frequently inhabited by the noble family to which it belongs. The house-keeper, who showed us round, spoke with the greatest admiration and respect of the seven young sons and daughters of the Marquis and Marchioness. When our large party had walked through all the rooms that were open to us (leaving behind on the carpets, we fear, a good deal of unnecessary gravel and dust) we all went into the brilliant gardens outside, in one part of which James I. had planted four mulberry trees which still flourish— and from there into the Park. As probably some of your readers who have visited England will remember the trees here are remarkably old and lofty, planted in beautiful avenues down which the afternoon sun streamed as we walked. We were particularly called to notice the withered old stump of one, under which long ago the young Elizabeth is said to have sat while waiting to be escorted to London and proclaimed Queen there. After that we went on to the *Vinery* where no grapes were visible, only green slopes and shady walks; and then we returned through the Park once more over velvet-like grass where one longed to wander for hours, back to the little Inn outside the Park gates. Here "tea" was laid on long tables covered with white cloths, and a respectable rosy cheeked old waitress managed with difficulty to supply the wants of the hungry party of 40. When we had refreshed and rested ourselves here it was time to start for the station, so we all walked down the steep village street gazed at with excitement by the rural inhabitants who came to every door and window to look at the foreign gentlemen as they passed. Before the sun had set and our delightful summer twilight had well begun, the party was reluctantly whirled back to smoky London, after one of the pleasantest expeditions of the kind it has been our lot to join.

One feels very grateful to our aristocracy for thus allowing the "vulgar herd," to enter and examine their palaces, and profit by the beauty and grace there which would otherwise be a sealed book to the middle and lower classes. We were told that four hundred visitors had already been over the

place that same day a few hours before us; and while we were there a large school of children from some poor district of London were playing about in the Park, watched over by their parish clergyman and school teachers, and enjoying for one short day the bliss of country air and light.

Almost every London elementary school has its yearly day in the country in this fashion, which is looked forward to for weeks before by the little and big scholars.

At this season too advertisements appear daily in the newspapers asking for donations to help towards these excursions, and collections for the same object are made in churches and chapels. Friends in the country often lend a field or garden for the children's use where tea and buns are served under the trees. In some cases the parents go with their young ones, and the railway, or large covered vans drawn by horses convey them from their dingy homes to some distant paradise.

Nothing but a fine day is needed to make the success of the expedition complete—a few bright hours to be remembered with delight for the rest of the year.

Children who would otherwise know little or nothing of the works of nature, learn what green fields and trees and flowers are like, and how to find pleasure in amusements connected with no debasing influence.

If your readers have not already heard of its formation they may be interested in a few words about the operations of a Society now existing in London for the spread of *Sweetness and Light* among the poor. It is called the *Kyrll Society* after a certain Scotchman named John Kyrll who did much towards improving and beautifying his own native town, and it was started by a London lady—(sister to one well known as a worker among the "Homes of the London poor") who is anxious to do something towards beautifying the lives of her poorer neighbours. She thinks (if we understand her aims rightly) that there is much talent lying idle in the country which might be employed for this purpose, and that many persons who are unable to work actively among the poor would be willing to paint or sing for them, or to collect and send flowers and other beautiful objects for distribution among them.

So it has proved—and a Committee of ladies and gentlemen has been formed to carry out this idea practically. A large singing society has been formed which meets weekly to practice new music, or to go, whenever asked, into the poorest districts of our *East End*, to give performances of music

in school rooms or churches. Many objectors declared before-hand that the refined kind of music sung, would not be appreciated by our humbler friends. This, however, has not been the case, for large audiences of the poorest of our citizens have again and again listened in silence, and with evident pleasure, to songs and choruses by the best composers, both sacred and secular.

Many members and friends of the Society who cannot sing, help by painting and drawing. Decorations for the walls of working men's clubs or for school rooms in poor districts, are designed by willing hands far away, and sent to London for the Committee to disperse as they find most suitable. In one instance the bare walls of a dark old church have been enlivened by paintings of lovely flowers, which must give the poor congregation who live amid the most sordid surroundings an idea of some of nature's beauties, and be a constant unfading source of refreshment. Real flowers too are collected and sent from the country to be given away, and it is touching to hear of the delight with which they are received by many dwellers in dark and narrow streets who can never hope to see the country. A taste for higher things is thus encouraged, the important results of which it is impossible to estimate; while at the same time those whose lives are full of good things have systematised means found for them of giving others a share of their abundance.

Apart from the work of the *Kyrll Society*, which is of recent date, a wonderful change has come over London in the last 20 years with respect to flowers. Railways bring them so quickly from the country that they can be sold cheaply everywhere in our streets instead of being, as formerly, luxuries only to be had by the rich.

Window gardening also has been much encouraged lately by the offer of prizes to the most successful growers in poor districts, and every year several flower-shows of this humble kind take place in London. Only a week or two ago the Princess Louise presided at one of these held in a square garden in the city, and gave away the prizes herself as a mark of her interest in the matter. The *flower mission*, too, as it has been called, has done much towards a cultivation of this taste. In the season of flowers basketsful are sent up regularly from the country to certain ladies who undertake to distribute them to school and hospitals which they do with the most gratifying results.

Devotional.

O FATHER, nature draws nature, and there is no wonder, nor is there any virtue in this. It is thou who didst make my nature, and the nature that draws me outside. I want to speak to the flower, to the green leaf, to the grass that grows underneath, and the bird that sings, because they speak to me of thee. In the love of the beautiful nature that is on all sides thy child finds much rest of spirit and joy. Father, there is no quarrel there, no jealousy, anger, or evil feeling. But who can spend his life among trees and flowers always, I must come back to the world however little I may wish to do so. And behold, O my God, there is misery and uncleanness, and want of peace for me. Lord, I pray to thee, make me able to keep up my nature in the midst of the scenes of life; in the midst of all that harasses, troubles, and distracts. One grain, at least, of the holy nature which is developed while I am in the midst of rival scenes, let me preserve while I perform the arduous work of life. And when I have laid down the burden of that work let me hasten again amidst the purities and joys of rural scenery there to find my repose and joy.

THOSE who are with thee constantly, O good Lord, become like unto thee, such is the virtue of thy communion. By frequently mingling with thee in spirit, man attains to the beauty of thy resemblance, and at last receives and retains of thy nature very largely. And yet, O holy Spirit, I have not been transformed by thee, my body weighs down my soul. I long to be in thy company always, that by slow degrees I too may become like thee. Repeatedly and unremittently keep me with thee, therefore, that at last my spirit may live in thee wholly.

The Brahma Somaj.

THE EIGHTH ANNIVERSARY OF THE ESTABLISHMENT OF THE BRAHMO MANDIR.

ON Sunday last the Brahmans celebrated their eighth *Dhadratsub*. The attendance, as usual, was large, the Mandir being quite full before 7 A.M. Brahmans from various parts of the country came more numerous this time than in previous years; and the rest of the worshippers, mostly belonging to Calcutta, were as earnest, attentive, and devout. The ladies' galleries were also crowded, and the whole congregation in the morning could not have numbered less than six hundred. The morning, from break of day, was cloudy and close, but not wet, and the twilight thus seemed to be prolonged far beyond the usual time as if to add solemnity and peacefulness to the early part of the festival. The preliminary hour was occupied in hymn-singing, which was orderly and impressive. The minister was punctual to the time, and the service which was, as usual, extemporaneous throughout, excepting the chants and texts, was as beautiful and stirring as might be expected on the "Like unto one who has lost his individuality I am dependent upon my devotee. My heart is possessed by the holy Bhakta, I am exceedingly dear to him." The sermon was on this text:—The people were reminded of their hard-heartedness against the calls of mercy and love so often made upon their hearts by their Father in heaven, and exhorted to feel, and address Him as their "Dearly Beloved." The forgiving and long-suffering love of God was expatiated upon and illustrated with great eloquence of feeling and expression, and a great many persons were evidently affected and awakened. The morning service extended a little beyond half-past eleven, and made much impression. All the congregation dispersed with the exception of a handful, including the minister, who those to remain in the Mandir, engaged in con-

templation, or in silent prayers, or in other ways. The mid-day service commenced at one o'clock, and was conducted by Pundit Gour Govind Ray. It lasted only one hour. After this Babu Peary Mohun Chowdhry read the published extract of a sermon which was delivered at a previous *Utah*. Pundit Aghore Nath Gupta then read the anecdote of Ajameer, a fallen Brahmin, from the Bhagvat. He had written the anecdote in his own words, and it went to establish the saving virtue of the name of Hari, the saviour of sinners, in exalting and delivering them from the shortcomings of their whole life. This was followed by the reading out of a number of pieces from the writings of Mahomedau Dervishes, translated into Bengali by Babu Grish Chunder Sen, the Brahmo missionary, who was studying Persian at Lucknow during the past twelvemonth or so. At every one of our festivals this good brother entertains and instructs us by his Persian researches, and the congregation of the Brahmo Mandir owe him a deep debt of gratitude. We give below some of the passages he read rendered into English.

To him who believes in God all place is like the temple, each day of the week is sacred, and every mouth of the year is sacred to him. Wherever he lives, he lives with God. Many are there who are engaged with the study of the Koran, but religious men study their own lives.

He whose soul is eager to find God, is not satisfied even if the wealth of the whole world is given to him.

I heard the voice of my God saying to me "My servant, if thou comest to me with sorrow in thy heart, I will make thee happy; and if thou comest to me with humility; and it is better to be blind if the eye does not see as God directs; and it is better to be dumb, if the tongue is silent to speak of God; the ear which does not hear truths ought to be deaf, and it is better to die if the life is not devoted to serve God, and eager longing, I will make thee rich.

It is natural that when we are in fear of anything avoid it, and when we are afraid of any one we fly away from him; but whomever are afraid of God, we fly and take refuge in His bosom.

He who is good in his own eyes, falls into sins. He whose thoughts are pure, his words and actions are also pure.

This bought up the proceedings to four o'clock in the afternoon when *Dhyan*, or silent communion, commenced. The minister, who now occupied the pulpit, delivered a stirring and profound prologue, calculated to call out the feelings of devotion and meditation in the soul. Then the whole congregation was perfectly silent about apparently in the depths of devout contemplation. This lasted fully an hour, and then, after a hymn, a select number of Brahmans offered extemporaneous prayers, one after another. Some of these prayers were really touching and sweet. Babus Thakur Dass Sein, Umesh Chunder Dutt, Bungo Chunder Ray, Dina Nath Mozumdar, Grish Chunder Sen offered these prayers. The evening *Sunkertan* then began, and was sung with great enthusiasm for an hour. Babu Kunja Behary Deb was the moving spirit, but numbers joined him. The evening service could not be commenced earlier than eight in the evening. It lasted twenty minutes less than three hours. On account of heat and fatigue the minister could not conduct the first part of the service, but he, of course, delivered the sermon and said the prayers which were excellent. The sermon was on the subject of the holiness of character which is connected with Divine love, the subject of the morning sermon, inasmuch as the sense of the latter can not be retained without the acquirement of the former. The minister, in the course of the sermon, advocated the formation of a small society for the purification of character, the members of which were to bind themselves under strict discipline in order that they may eschew the inherent sinfulness of character. We believe that Brahmo missionaries and others seriously entertain the project of such a society. After the whole-day service, spreading nearly over fourteen hours, the proceedings terminated nearly at quarter to eleven in the night.

Correspondence.

THE MINISTER.

To the Editor of the *Indian Mirror*.

SIR,—In this age of Indifferentism, Positivism, and Rationalism, it regales the heart of one to find hundreds of men and women joining Divine worship with great fervor and enthusiasm. In the day of the Divine feeling purity adorns the face of His humble worshippers. It is an opportunity granted to sinners to enjoy, at least for one day, in a life of three scores and ten, a bliss reserved for angels only. The sweet, pathetic, heart-stirring, and poetic eloquence of the minister is sure, on such occasions, to reclaim the lost sheep. The more one hears him, the more he feels the vividness of God's presence, the more he bids farewell to all worldliness, and the more he is struck with the inexhaustible resources of his heart. I am not personally acquainted with the minister in my whole life I have not spoken a single syllable to him, yet my heart gladdens at his presence, and I do love him more than any man in the world. Surely he has a captivating power. When I ponder over the degraded condition of our country, I always look at him to be its worthy deliverer. I have a firm conviction that if he begins a crusade against the causes of our degradation, India will rise from her long slumber. India once heard the trumpet of regeneration; he blew it, and scores of Somajes were established at almost all towns from Calcutta to Lahore and from Lahore to Bombay, and hundreds of young men threw up their sacred threads, broke down the pernicious distinctions of castes, and joined the Brahmo Somaj. For some cause or other unknown to me (perhaps his disease of the brain) he has given up the apostolic career. It is a matter of unbounded regret that the valuable services of such a great man India should lose so early. He has, at the present time entirely devoted himself up to meditation and contemplation. God forbid that I should say anything against him, but it is a matter of fact that for the want of his due care our cause is not now prospering, decay has already overtaken our Somaj in its very infancy. Why do I bring these charges against the only man who is the very moving spirit of the Brahmo Somaj, and who has served it at the risk of his own valuable life? I do so because there is no second man equal to him, because the Brahmo Somaj will divide in to insignificance if in its present state he be no more in this world. I dread the day when that calamity will happen. I, therefore, appeal to him to organize a body of men, in his lifetime, who may hereafter to save the young men of the present generation from mischievous Indifferentism and Rationalism, and make India resound from end to end with his powerful and heart-stirring appeal. I have not the least doubt that if he once traverse the length and breadth of India, thousands will gather round his banner, and a single year will effect that which half a century has failed to do. His health is delicate, and he is unequal to hard labor, but it is not much, I expect, if I wish him to condescend to visit all the principal towns of India. He labors much for the Mandir, but without any palpable result. Calcutta Brahmans are like inert bodies; they deserve not his most valuable services. There are good many Brahmans in the country, and they will be greatly benefited by his much-desired presence. I hope I have not spoken in vain.

CALCUTTA,
The 22nd August, 1877.

Yours &c.,
A BRAHMO.

To the Editor of the *Indian Mirror*.

SIR,—Well, have your Brahmo readers duly reflected on the treachery of such unequalled enthusiasm and mad love as that with which the Great Chaitanya wrought such wonders in the religious world? This was, that he realized his God as "husband." This may not sound well in the ears of many of your so-called civilized readers, but it is a fact that this is the best and truest realization of Him. You know what the word "husband" means amongst the Hindus, what sub-

time and lofty ideas are conveyed by this word and what sacred and holy relation does it indicate. "Husband," with the Hindu wife means all she wants; he is her supporter and sustainer, her saviour and lover; he is her life and soul: in fact, he is every thing to her:—she lives and dies with him, she enjoys and pines with him, she has none but him to rely upon, to repose and to trust, she is mad for him. His face is to her an enchanting beauty; his company her secret joy; his voice the charming melody; his touch her golden ornament; his service her highest mission. He is her only and only lord for this world as well as for the world to come. Now, what could indicate the true relation with our Lord but this "husband" of the Hindu? Call him by the name of father or mother, saviour or friend, or anything else you like, but until you call him by the sweet name of *Praneshwar, Pranannath* you taste not, you drink not the heavenly nectar of Divine love. You must be impassioned for His love, you must feel His separation, His absence, His disappearance, as the Hindu wife feels for her distant but too dear husband; you must burst forth in tears like Chaitanya, be maddened with grief and despair, when you fail to realize His encompassing presence; you must be forward to sacrifice your life and pleasure if even for a moment His charming beauty, His soothing voice, His tender touch be beyond the reach of your perception; and you must, on the other hand, dance with ecstasy if you perceive these vividly. This was the creed of Chaitanya, and hence was his perfect joy and happiness. He was fully given up to the object of his holy love; he cared not for his old mother and forsaken wife; he cared not for anything but for diffusing throughout the length and breadth of his beloved country this lofty idea of Divine love which he himself realized; and immersed in the great ocean of this infinite love he passed away from this world.

Your &c.,

A FOLLOWER OF CHAITANYA IN SPIRIT

MONEY MARKET.

Government Loans.

4 Per cent., Securities	Rs. 95	8	95	10
4 Per cent., of 1870 (1885)	101	8	102	
4 Per cent., of 1871 (1881)	100	100	100	8
4 Per cent., of 1872 (1879)	95			
5 Per cent., of 1859-60 (1879)	102	102	102	4
5 Per cent., Debenture for 15 years (1882)	102	4	102	6

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Rs. 110	110	8
6 Per cent., of 1865 (1885)	110	8	110
6 Per cent., of 1866 (1886)	111	8	112
6 Per cent., of 1867 (1887)	112	8	113
6 Per cent., of 1870 (1890)	115	115	8
6 Per cent., of 1872 (1892)	115	8	116

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight 1—9 1-16
 Ditto ditto, at 3 months' sight 1—8 15-16
 Ditto, on demand, above £500 1—8 1-13-16

Bank of Bengal Rates.

Minimum rate of Interest	7 per cent.
Ditto Discount	8 "

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	118	120
Agra Savings Bank	125	
Allahabad Bank, Ltd.	150	152
Alliance Bank of Simla	103	105
Bank of Bengal	685	
Bank of Upper India, Ltd.	125	
Delhi and London Bank	160	

Himalaya Bank, Ltd.	100	105
Musoorie Bank, Ltd.	100	
National Bank of India	110	
Simla Bank Corporation	500	
Uncov. S. Bank (Agra)	86	88

Commercial Company's Shares, &c.

Asiatic Jute Co., Ltd.	2	35
Bally Paper Mills Co.	98	99
Baranagore Jute Factory	69	70
Bengal Coal Co., Ltd.	1100	1110
Bengal Iron Works Co.	75	
Bengal Jute Pressing	125	
Bengal Mills Co., Ltd.	1150	1200
Borded Warehouse	300	310
Bowreah Cotton Mills	89	90
Budge-Budge J. Mills	79	80
Burrakur Coal Co.	90	95
Calcutta Docking Co.	200	
Calcutta Hydraulic	46	48
Calcutta Jute Mills Co.	94	95
Carew and Co. Ltd. (Sugar)	125	127
Dunbar Cotton Mills	83	84
Eastern B. Railway Co.	275	278
East Indian Railway	285	
Equitable Coal Co. Ltd.	145	150
Fort Gloster J. Manufacture	57	58
Goosery Cotton Mills	252	
Gopurico Co., Ltd.	80	82
Great Eastern Hotel	170	
Howrah Docking Co.	125	130
Howrah Mills Co., Ltd.	80	82
India General S.N. Co., Ltd.	980	985
Labor Transp. Co., Ltd.	116	118
Landing and Shipping Co.	78	79
Merchant's Stm. Tug	230	240
Murree Brewery Co., Ltd.	153	155
Nasmyth's Pat Press	185	190
Nathupore Indigo Co.	4	
New Beerbloom Coal	78	79
Oriental Jute Manufactg.	50	52
Oudh and R. Railway	127	128
Ramki-topore Press	65	67
Raneengree Coal Assn.	46	47
Rustamjee Twine & Canvas	90	100
R.Scott Thomson and Co.	210	
Sciude, P. & Delhi Ry. Co.	250	
Seelpore Jute Manufactg.	54	55
Strand Bank Press Co.	41	42
Watson's Patent Press	60	

Tea Company's Shares.

Adulphor Terai (Darjg.)	110	
Amicable (Assam)	150	
Aminckie	108	
Arrentipore (Cachar)	175	190
Assam Company	870	875
Balsun (Darjeeling)	95	100
Baree (Kangra)	90	
Bengal (Cachar)	75	78
Do. contributory	60	62
Bishnauth (Assam)	375	400
Do. contributory	190	200
Borell (Assam)	160	165
Borsillah (Assam)	88	90
Burkhola (Cachar)	98	
Central Cachar	142	
Central Terai (Darjeeling)	62	63
Chandypore (Cachar)	615	620
Chota Nagpore	92	93
Colonial (Assam)	125	
Coocheela (Cachar)	145	150
Cutecherra (Cachar)	110	112
Debur Kohi (Cachar)	85	86
Deling (Assam)	60	61
Dehra Doon	90	91
Dessai & Perbut. (Assam)	150	151
Dnrrung (Assam)	67	68
Eastern Cachar	130	132
East India (Assam & Cachar)	62	63
Gielle (Darjeeling)	80	80
Gowhaty (Assam)	89	90
Grob (Assam)	280	
Holta (Kangra)	90	91
Hoolnaree (Assam)	135	
Hoolungorie (Assam)	93	94
Jellapore (Cachar)	400	410
Jheeri Ghat (Cachar)	65	67
Jokai (Assam)	135	136
Kalacherra (Cachar)	105	106
Kangra Valley	par	
Kenchunpore (Cachar)	75	76
Kurseong and Darjeeling	90	

Do. (contributory)	80	
Kurseong and Terai	40	41
Kuttal (Cachar)	13,500	
Lakatoora (Sylhet)	90	
Lower Assam	41	42
Luckimpore (Assam)	137	138
Majagram (Cachar)	120	
Mim (Darjeeling)	90	95
Moncherra (Cachar)	75	77
Do. contributory	65	67
Moran (Assam)	30	prem.
Mithola (Assam)	105	106
Do. Contributory	6	prem.
Mutuck (Assam)	125	130
Do. contributory	70	
New Fallo-thi (Darjeeling)	80	82
New Gola Ghat (Assam)	206	208
New Mutnal (Cachar)	215	220
Merchants, Stm. Tug	230	240
Phoenix of Cachar	2	3 prem.
Punkabaree (Darjeeling)	95	
Puttarea (Sylhet)	95	
Rajabaree (Assam)	104	105
Sapakati Tea Co.	150	
Second Mutual (Cachar)	20	prem.
Singbulli and Marmah	85	90
Singell (Darjeeling)	104	105
Soom (Darjeeling)	97	98
Springside (Darjeeling)	105	106
Sungoo River (Chittagong)	113	114
Tendurree (Darjeeling)	90	91
Takvar (Darjeeling)	135	136
Upper Assam	71	72

Local.

A RATHER curious case, in which a Hindu of the Brahmin caste is mixed up with a firm of well-known Native brokers and a Native female of somewhat doubtful reputation, has lately been the subject of considerable gossip among the brokers of this city. According to such information as has reached us, it would appear that the Brahmin persuaded the head of the firm of brokers and a Native woman, named Sarna Bai, to advance him a sum of one lac of rupees for the purpose, as he stated, of reaping an enormous profit, although how the latter was to be obtained does not very clearly appear. On receipt of the money the Brahmin seems to have purchased a large number of sovereigns from the Bank of Bengal, and he deposited, at any rate, with the broker's firm a number of parcels, each of them said to contain sovereigns, but which, a day or two after, were found to contain nothing else than new pie. The broker is said to have been infuriated at the deception; but the Brahmin very coolly replies that he deposited sovereigns, and that he holds a receipt for them. The Police authorities have been applied to to investigate the matter.—*Eng. Lishman.*

We are glad to notice that some young men connected with the Office of Superintendent Government Printing have been making energetic efforts to collect subscriptions in aid of the Madras Famine Relief Fund.

DOMESTIC OCCURRENCE.

DEATH.

RAY.—At Banda, Bundelkhand, Babu Bepin Behari Ray, of Magra Kola, District Hughly, on the evening of Friday, the 4th September 1873, of cholera, deeply regretted by all relatives and friends.

Latest News.

—We understand that the deficiencies of the existing system of irrigation in Sind are of such a nature as to make it necessary to call for a thorough investigation, with reference to both its administrative and engineering aspects. The Bombay Government have, therefore, been requested to take such steps for causing such an investigation to be carried out with a view to the adoption of whatever measures may be thought advisable for remedying existing evils.

—We understand that out of the estimated amount of capital required (i. e. six lacs) for the construction of the line of Railway from the Dildarnagore Station of the East Indian Railway to a point on the Ganges opposite Ghazipore, Rs. 5,05,600 has been lent by local capitalists.

—It is reported that Dr. Lewis and Dr. D. D. Cunningham are at present engaged in investigating the nature of the fevers which have recently been prevalent in Bombay and Madras. A report on this subject by these gentlemen is shortly expected by Government.

—On the 5th July last, it was resolved by the House of Commons, on the motion of the Right Hon'ble William Baxter, "that a humble address be presented to Her Majesty that she will be graciously pleased to give directions that there be laid before this House a return showing in detail the expenditure of the Ecclesiastical Department of the Government of India for the year 1876-77, including the name, official style and designation, ecclesiastical connection, salary and allowances of each Chaplain or Minister in the service of the Government with the average attendance of military servants of the Queen at the religious services conducted by him." With reference to this resolution we are informed that the Secretary of State has requested the Government of India to furnish the return called for therein, at the same time bearing in mind the fact that the return is to be obtained from the whole of British India.

—We understand that Mr. W. R. Benson, District Judge, Banda, N. W. P., has been permitted to resign the Bengal Civil Service from the 12 August last.

—We are informed that the scheme for recasting the Code of Criminal Procedure, now in the hands of the Legislative Department, has the general approval of the Secretary of State.

—The Mayo Hall Lottery, Allahabad, will not take place before November next. The day fixed for the drawing will be duly published.

—We are indebted to the *Pioneer* for the following information about the Turkish Envoy to Cabul:—"His Excellency Kazi-ul-Askar Khaloussi Effendi, Envoy from Turkey to Cabul, has arrived in safety at Rawal Pindi, where he remains a few days pending the completion of arrangements for his start from Peshawar. Two members of his suite have

proceeded via Hoti Mardan to Swat on a special mission to the Akhund Sahib, bearing with them a few presents of value from the Sultan. It is believed that Shere Ali Khan will accord the Embassy a gracious reception, he having sent a guard of one hundred men to Ali Masjid to escort the party to Cabul. The Effendi has been suffering from a slight attack of dysentery since his arrival at Rawal Pindi, brought on, it said, by the rapid journey from Bombay. Today's post tells us he is now convalescent. He will have to travel to Cabul by camel-kajawa, having broken his leg shortly before leaving Constantinople."

—LAST Saturday's *Gazette of India* authorises the affiliation of the Rangoon High School to the Calcutta University up to the First Arts standard.

—The *Sind News*, published at Kurrachi, tells us that "an Association has been established in Kurrachi in connection with a similar one in Bombay, for the promotion of the cause of Islam, one of the main objects aimed at being the relief of the Turkish wounded soldiers and their families. Branches of the Association in Sind have been opened in Sukkur and other parts of the province. The amount collected in Sukkur was upwards of Rs. 2,000, which were remitted to the Turkish Consul at Bombay. In Kurrachi the amount subscribed is about Rs. 20,000, of which Rs. 7,500 were recollected and remitted to Bombay."

Literary and Scientific

JOHNSON'S ORIENTAL RELIGIONS (2ND VOLUME).—The first volume of Rev. Samuel Johnson's elaborate work on "Oriental Religions" was devoted to India, a country specially rich in its religious systems. The second volume, just issued, takes up the religions of China, and is published by James R. Osgood & Co. Mr. Johnson has long and carefully studied the subject. His aim is not only to describe the religious systems of Eastern nations, but to explain their relations to what he terms "universal religion." The latter expression, in Mr. Johnson's mind, means whatever lookings and longings any people may have had toward God or right living. Christianity, in his mind, is merely a historical code of ethics, scarcely, perhaps, *primus inter pares*. But the aim of this work is philosophical, rather than doctrinal. Mr. Johnson begins by discussing the nature of the Chinese mind; then he considers the language, history, literature, and institutions of the people; an account of the religion of Confucius follows; and the volume closes with a consideration of Buddhism, Taoism, and the influence of Christian missionaries. On the latter subject Mr. Johnson thinks that conversions to Christianity are very few, denounces Roman Catholic missions as a failure, and declares Protestant efforts at evangelization still more unsuccessful. The race, he thinks, is "incapable of even taking cognizance of the conceptions of a fallen nature and a mediatorial salvation through Jesus of Nazareth." Mr. Johnson is equally "incapable

of taking cognizance" of the fact that Christianity is any more permanent or authoritative form of worship than fetishism.

THE RELIGION OF SHAKESPEARE.—Rev. George Macaulay, a distant relative of the historian, is said to be on the point of publishing a series of "Shakespeare Studies," which have already done duty as sermons, and the object of which is, says the *New York Times*, to prove that Shakespeare was an orthodox Trinitarian, and probably a Presbyterian. "Not long ago it was clearly proved that the dramatist was a Roman Catholic, not to speak of the attempt to show that he was none other than the illustrious Bacon."

VICTOR HUGO AND TENNYSON.—Victor Hugo has addressed the following letter to Mr. Tennyson in acknowledging the sonnet in the *Nineteenth Century*, the manuscript of which the Poet Laureate sent him: "Alfred Tennyson, my eminent and dear colleague, I have read your superb lines. I send you the expression of my emotion and my gratitude. Who dared to say that I did not love England? How could I fail to love a country that produces men like you? I do love the England of Wilberforce, Milton, Newton, and Shakespeare. I combine in one love and respect your fatherland and mine. For me England is France. We make but one people, as liberty and truth make one light. I love all men, and I admire your noble verses. Receive the most cordial greeting.—Victor Hugo."

VIVISECTION AT FLORENCE.—The Syndic of Florence, Signor Peruzzi, received an address a year or two ago when in this country, from the Society for the Prevention of Cruelty to Animals, urging him to use his influence to put an end to the horrors of the vivisection systematically pursued in Florence. Of course, he gave a reply which, in terms at least, was all humanity, but it would not appear, if the *Times*' correspondents can be trusted, that any effectual impression was made upon him. "An English Resident" at Florence, writing to the *Times* to confirm a telegraphic account sent by the *Times*' correspondent at Rome, of the painful impression made by the procedure of the Florence authorities in regard to vivisection, states that though by the municipal law, dogs found without a muzzle should be destroyed in as humane and painless a manner as possible, the Syndic, Signor Peruzzi, has issued an express order warranting their consignment to the vivisector's hands; and that the poor in Florence constantly have their dogs snatched from them for this purpose only,—an old blind woman having recently lost her senses from grief at learning that her dog had perished in that cruel manner. "The dogs are taken in so merciless and tyrannical a manner, that they are seized on the thresholds of their own homes, and even out of the arms of the women who are caressing them." "An English Resident" can see no remedy but an appeal to "public opinion." In England, "public opinion" would

probably declare itself by a good riot, in which the windows of the mayor's house and of the physiological laboratory would hardly be spared,—a remedy, of course, of a very dangerous kind. Still, it seems certain that "public opinion" is better respected in places where it occasionally breaks out somewhat violently in defiance of the letter, though hardly in defiance of the spirit of the law.

MR. DARWIN'S INFANT SON.—Mr. Darwin made a series of observations on the early mental development of one of his sons, and is going to print them under the title of "A Biographical Sketch of an Infant." There is nothing more remarkable about Mr. Darwin than the facility which he has of happening to find, just under his eyes and everybody's else, the most interesting and instructive sources of investigation. The man, who could study corals in the South Sea in his early youth, is quite as successful in getting new knowledge out of a sundew from the nearest swamp. The last illustration of this is his study of the mental development of his infant son, which is just published abroad, but which we have not yet seen. Every parent knows how pleasant it is to watch the budding intelligence; but few understand how valuable may be the results of a study of the occasions which bring the new powers of the child into exercise. Both physical and mental science are affected by this study.

Miscellaneous.

MATERNAL ADVICE.—"And, above all, my dove," were the parting words of a Detroit woman to her daughter, as she back to convey the newly-wedded pair to the depot drew up at the door—"above all, Nellie, if you should quarrel (for Reginald is but a man, and life is full of thorns), remember that your first duty is to yourself as a lady and a housekeeper. Order and neatness above all things. Never hit your husband with a rolling-pin or a potato-masher. You could never forgive yourself if the result of such a blow were to be the appearance of a hair at table in a dish of mashed potatoes or a pie-crust when you had company at tea. The poker will do quite as well and is infinitely more ladylike. Good-bye. Write every day, and don't forget your poor old mother. Boo! hoo!"

OSTRICH-HUNTING IN KAFFIR-LAND.

The eyes of the Ostrich are keen enough, but those of the Bosjesman are keener; and if the small hunter, perched on his rocky observatory, happens to catch a glimpse of a number of ostriches in the far distance, he makes up his mind that in a few hours several of those birds will have fallen before the tiny bow and the envenomed arrow which it projects. He immediately creeps back to his apology for a hut, and there finds a complete hunter's suit which he has prepared in readiness for such an occasion. It consists of the skin of an ostrich, without the legs, and having a stick passed up

the neck. The skin of the body is stretched over a kind of saddle, which the maker has adapted to his own shoulders.

He first rubs his yellow legs with white chalk, and then fixes the decoy-skin on his back, taking care to do it in such a manner that, although it is quite firm as long as it has to be worn, it can be thrown off in a moment. The reason for this precaution will be seen presently. He then takes his bow and arrows, and starts off in pursuit of the ostriches, using all possible precaution to approach them in such a direction that the wind may blow from them to him. Were he to neglect this the watchful birds would soon detect him by the scent, and dash away where he could not possibly follow them.

As soon as the ostriches see a strange bird approaching, they cease from feeding, gather together, and gaze suspiciously at their supposed companion. Were the disguised hunter to approach at once, the birds would take the alarm; so he runs about here and there lowering the head to the ground, as if in the act of feeding, but always contriving to decrease the distance between himself and the birds. At last he manages to come within range, and when he has crept tolerably close to the selected victim, he suddenly allows the head of the decoy-skin to fall to the ground, snatches up an arrow, speeds it on its deadly mission, and instantly raises the head again.

The stricken bird dashes off in a fright on receiving the wound, and all its companions run with it, followed by the disguised Bosjesman. Presently the wounded bird begins to slacken its speed, staggers, and falls to the ground, thus allowing the hunter to come up to the ostriches, as they are gazing on their fallen companion, and permitting him to secure another victim. Generally a skilful hunter will secure four out of five ostriches by this method of hunting, but it sometimes happens that the birds discover that there is something wrong, and make an attack on the apparent stranger. An assault from so powerful a bird is no trifle, as a blow from its leg is enough to break the leg of a powerful man, much more of so small and feeble a personage as the Bosjesman hunter. Then comes the value of the precaution which has just been mentioned. As soon as he finds the fraud discovered, the hunter runs round on the windward side of the ostriches, so as to give them his scent. They instantly take the alarm, and just in that moment, when they pause in their contemplated attack, and meditate immediate flight, the Bosjesman flings off the now useless skin, seizes his weapons, and showers his arrows with marvellous rapidity among the frightened birds.

In this way are procured a very large proportion of the ostrich-feathers which are sent to the European market; and the lady who admires the exquisite contour and beautiful proportions of a good ostrich-plume has seldom any idea that it was procured by a little yellow man, disguised in an ostrich-skin, with bow and arrows in his hand, and his legs rubbed with chalk.—*Golden Rule.*

Selections.

THE TWO BILLS—A FABLE.

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only one dollar; the other was a big bill, a thousand dollar bill.

While lying there, side by side, they fell a talking about their usefulness. The dollar bill murmured out:

"Ah, if I were as big as you, what good I would do! I could move in such high places, and people would be so careful of me wherever I should go. Everybody would admire me, and want to take me home with them; but, small as I am, what good can I do! Nobody cares much for me. I am too little to be of any use."

"Ah, yes! that is so," said the thousand dollar bill; and it haughtily gathered up its well-trimmed edges that were lying next the little bill, in conscious superiority. "That is so," it repeated. "If you were as great as I am—a thousand times bigger than you are—then you might hope to do some good in the world." And its face smiled a wrinkle of contempt for the little dollar bill.

Just then the cashier comes, takes the little murmuring bill, and kindly gives it to a poor widow.

"Good bless you!" she cries, as with a smiling face she receives it. "My dear hungry children can now have some bread."

A thrill of joy ran through the little bill as it was old up in the widow's hand; and it whispered, "I may do some good, if I am small." And when it saw the bright face of her fatherless children it was very glad that it could do a little good.

Then the little dollar bill began its journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the laborer's, then to the doctor's, then to the minister's; and whoever it went it gave pleasure, adding something to their comfort and joy.

At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the bank again, crumpled, defaced, ragged, and softened by its daily use. Seeing the thousand dollar bill lying there, with scarcely a wrinkle or a finger-mark upon it, it exclaims:

"Pray, sir, and what has been your mission of usefulness?"

The big bill sadly replies: "I have been from safe to safe among the rich, where few could see me, and they were afraid to let me go out far, lest I should be lost. Few, indeed, are they whom I have made happy by my mission."

The little dollar bill said: "It is better to be small, and go among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few." And it rested satisfied with its lot.

MORAL.—The doing well of little every-day duties makes one the most useful and happy.—*Well Spring.*

JAPANESE CHILDREN.

SIR,—One of the first problems presented to a foreign teacher in Japan is the reason of the great apparent happiness and light-heartedness of Japan children. One may walk for hours through the streets of Tokio, and scarcely ever hear a child's cry of distress. Four principal causes of this superiority of the children of Japan over those of other nations have been suggested by an English lady resident here. They are so well worthy of the attention of

teachers at home, that I reproduce them here. They are:—1. The style of clothing, loose and yet warm, is far more comfortable than the dress of our children. 2. Japanese children are much more out in the open air and sunshine. 3. The absence of furniture, and, therefore the absence of repeatedly given instructions "not to touch." The thick soft matting, forming at once the carpet and the beds of all Japanese houses, and the raised lintel on to which the child may clamber as it grows strong, constitute the very best ideal of an infant's playground. 4. Children are much petted, without being capriciously thwarted. A child is not snuffed one moment and indulged the next, as is too frequently the case at home. To these four most suggestive reasons I would add a fifth, which is that Japanese character is so constituted as to bring their elders in to much stronger sympathy with the little ones than is the case in busy, bustling, money-making England. It has been well said that "Japan is a Paradise of babies," for you may see old and young together playing at battledore-and-shuttlecock in the streets; while, on holidays, the national amusement of men, women and children is flying huge paper kites; puppet-shows and masquerades also have their rotaries in thousands from amongst both sexes and all ages. It occurred to me, therefore, that it might be profitable to me as an educator, whose lines are cast amongst this strange people, to investigate the nature and value of the amusements and sports in vogue here, and I think that the results of these investigations may not be uninteresting or devoid of suggestions to my fellow-teachers at home.

Not without some misgivings as to the manner in which they would be received, I had brought out all the apparatus necessary for football and cricket. The latter game has, of course, not yet been introduced to my pupils' notice, but the football they took to as naturally as a duck does to water. They can now play a really good game. There is no want of pluck, while they show great quickness of eye and judgment. One natural characteristic, however, soon showed itself in the form of "goal-sneaking;" indeed, I verily believe that a boy who sneaked in his opponents' ground and so kicked a goal, would be looked upon as a far greater hero than one who obtained a game in a fair and open manner. This game of football is not entirely unknown in the country, but it has been hitherto restricted to those immediately connected with the Emperor's palace. The authorities have set apart a capital field for us, and football is all the fashion amongst our students now. Leap-frog, jumping and running, all seem quite naturalised here, as also skipping with ropes, as practised by girls at home. Walking, running, and wrestling on stilts also appear to be natural sports amongst boys. There was also, until quite lately, a custom amongst school-boys of forming themselves into companies under regularly appointed leaders and of fighting with bamboo sticks. These companies called themselves respectively Genji and Heiki (names of two famous faction leaders in olden times); each boy carried a flag behind his back, and a kind of earthenware cup on his head. The objects of the fight were to break these earthenware cups and to capture the flags. This sport, however, has been lately prohibited by the Government. The game of snowballing is, however, carried on with great spirit, and in all these athletic games the boys appear to keep their temper admirably. We have instituted regular drills for all our students, and the results are, so far, very satisfactory. Thus much for games bearing more immediately on physical education. They seem to indicate a naturally, manly and

self-reliant disposition on the part of the rising generation, which I am unable to discover in the adult population; but there is an evident want of endurance. Thirty or forty minutes at a game of football will quite fatigue a boy of fifteen years old. This want of physique also appears in the frequent absence from studies of pupils on the score of "a bad cold," "a bilious attack," "a severe headache," &c. These ailments I should attribute respectively to the draughty state of their houses, the nature of their food, and the poisonous fumes of the fire-places (charcoal-boxes), which do duty instead of fire-places.

The young Japanese are also well provided with games and amusements of an intellectual nature, and for the account of these I am much indebted to a paper by Professor Griffis, read before the Asiatic Society of Japan in 1874. I found that some dissected maps which I brought out here excited much interest and attention, and some experiments with Butler's arithmetical cubes showed that there was great aptitude for notions of form. Some success has also attended a "class match" which we have held, from which it would appear that the boys have the power of retentiveness largely developed, but that they have little or no idea of generalisation or abstraction. They seem quick at grasping some part of a truth, but impatient of learning anything (except words) thoroughly, and yet to recognise their deficiencies when pushed into a corner by cross-examination; but this dependence on words is easily accounted for, when one knows their system of national education, an outline of which I hope to send home before long; in the meantime some idea of it may be gained by reading between the lines in Professor Griffis' account of the following games, all of them played by means of cards:—

"In one of these, a large square sheet of paper is laid on the floor. On this card are the names and pictures of the fifty-three post stations between Yedo (Tokio) and Kioto. At the places Kioto are put a few coins, or a pile of cakes, or some such prizes, and the game is played with dice. Each throw advances the player towards the goal, and the one arriving first obtains the prize.

"The Iroha. Garuta are small cards, each containing a proverb. The proverb is printed upon one card, and the picture illustrating it on another. The children range themselves in a circle, and the cards are shuffled and dealt. One is appointed to be the reader. Looking at his cards, he reads the proverb. The player, who has the picture corresponding to the proverb, calls out, and the match is made. Those who are rid of their cards first win the game. The one holding the last card is the loser. If he be a boy, he has his face marked curiously with ink. If a girl, she has a paper or wisp of straw stuck in her hair."

Other games of the same nature are the Haku Nim, Ioshii Garuta, the Koku Garuta, the Genji Garuta, and the Chi Garuta, which all consist of cards, on which are written parts of verses or stanzas. One person reads out the portion on his card, and the one having the card containing the remainder of that stanza must produce it. These games test how far the children have learnt their recitations. Some of the cards are written with Japanese characters, others with Chinese, and the reward of being allowed to take part in these games (which are usually played during the new year holidays) is held out to backward pupils to induce them to study hard:—

"Two other games are played which may be said to have an educational value. They are the Chiefe no Ita (Wisdom Boards) and the Chiefe no Wa (Ring of Wisdom). The former consists of a number of thin flat pieces of wood, cut in many geometrical shapes.

Certain possible figures are printed on paper as models, and the boy tries to form them out of the pieces given him. In some cases much time and trouble are required to form the figure. The Chiefe no Wa is a puzzle-ring, made of rings of bamboo or iron, on a bar. Boys having a talent for mathematics or those who have a natural capacity to distinguish size and form, succeed very well at these games and enjoy them."

In connection with kite-flying, two points deserve notice,—a most peculiar semimusical noise is produced by the vibration of a piece of thin temper ribbon of whalebone at the top of the kite; also, fights with these kites are of frequent occurrence. For this purpose the string for ten or twenty feet near the kite end is first covered with glue, and then dipped into pounded glass, by which the skin becomes covered with tiny blades, each able to cut quickly and deeply. By getting the kite in proper position and suddenly sawing the string of his antagonist, the severed kite falls, to be reclaimed by the victor.

The concluding words of the interesting paper, from which I have quoted, deserve to be deeply pondered by teachers and parents. After stating the useful and beneficial effects of the games he has been describing, Mr. Griffis says:—"The study of the subject leads one to respect more highly the Japanese people for being such affectionate fathers and mothers, and for having such natural and docile children. The character of the children's plays and their encouragement by the parents has, I think, much to do with that frankness, affection, and obedience on the side of the children, and that kindness and sympathy on that of the parents, which are so noticeable in Japan, and which is one of the good points of Japanese life and character."

But if Japan is the "Paradise of Babies," I think it may also be justly called the Elysium of teachers who are not "strict disciplinarians." Of course, the fact of being placed over pupils who are entirely supported by the Government gives one immense power over those students; but independently of this, I find that Japanese are most easily managed. They seem to have the power of sustained attention, largely developed,—their thirst for Western knowledge ensures the co-operation of their will, while the inherent awe of the "powers that be" renders them very tractable. As far as I can make out, corporal punishment is unknown in the country; it is very seldom necessary to resort to detention for imperiously prepared lessons; punctuality is observed by the students, however much it is neglected by their elders. On the other hand, they are terribly given to coming excuses of the most paltry description; they are untidy in their personal habits, and they certainly have but little regard for truth. But they are very kind to one another, they seem to have a certain code of school-boy honor amongst themselves, and there appears to be no such vice as bullying known to them. Adopting a custom of the country, we have the name of each student written on a piece of wood, and these names are hung up in the lecture-room and the school-room arranged in weekly order of merit. The chief punishments are cleaning out the rooms of their boarding-houses, and detention within College bounds on Sundays. The first seems to me to have all the objectionable character of corporal punishment, without any of its advantages; the second I look upon as a very good and effective means of discipline.—W. D. Cox, A. C. P., Member of the Asiatic Society of Japan.

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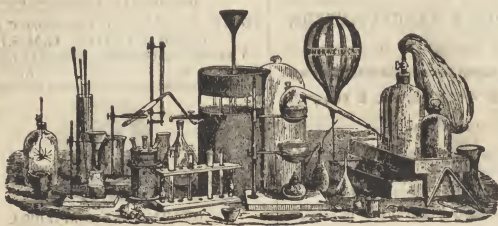
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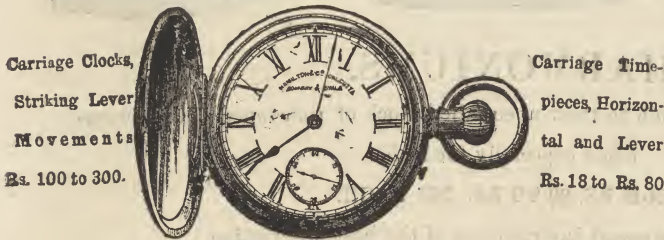
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ESTABLISHED IN 1820.

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INCORPORATED WITH SHEARWOOD & CO,
CABINET MAKER, UPHOLSTERER
BILLIARD AND BAGATTELLE TABLE
MANUFACTURERS.

BY APPOINTMENT.

TO HIS EXCELLENCY

The Viceroy and Governor-General of India

AND

TO HIS ROYAL HIGHNESS

THE

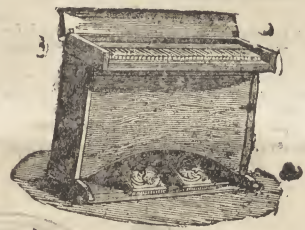
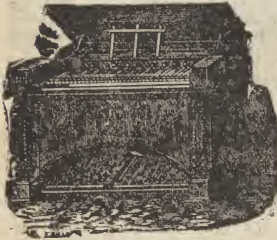
DUKE OF EDINBURGH.

Billiard Tables

C. LAZARUS & Co., as manufacturers would invite particular attention to their large stock of full-sized Billiard Tables. One of the chief desiderata in a Billiard Table is to secure such an arrangement as will admit of a Ball being struck so as to attain the highest speed without its jumping. This, it need scarcely be said, depends entirely upon the arrangement of the cushions. C. L. & Co. mentioning this fact would state that the subject has largely occupied their attention and after repeated experiments and close consideration they have discovered a principle in the manufacture of cushions which answers admirably the end desired. Since the manufacture of their cushion on this new principle, C. L. & Co. have received testimonials from some of the first clubs in India speaking to the merits of the same. To secure truth with speed, that is to say the maximum of speed compatible with preventing the Ball jumping, is the object which C. L. & Co. have had in view and which at length they have successfully attained. At the same time the cushions, it should be stated, are quite as durable or even more durable under the new principle of making up that under the old. With a view to the maintenance of the high character of their workmanship C. L. & Co. have secured for this branch of their business especially, the services of a gentleman who for many years was foreman to the eminent makers, Messrs. Burroughes and Wates, whose experience is a guarantee of the highest possible excellence in the manufacture of Billiard Tables and of everything connected with that department of their business.

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HARMONIUMS.

Harold and Co. call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description are always kept in Stock.

SEEDS--PLANTS--SEEDS.

The Pikeparah Nursery has received per Steamer *Indiana* a large consignment of vegetable and flower seeds which will be ready for distribution to the subscribers, and sale to the public, from August next, at the following prices: 40 sorts of American Vegetable seeds with 9 kinds of Cabbages, Cauliflowers, beet root, Radish-Turnip Peas, Lettuce &c., &c., complete being ten kinds more than the last year, Rs 5 per packet. 30 sorts of flower seeds, including German Asters, Heartsease, Cilanthus, Dampieri, Double Poppy Pinks, Larkspur, Hollyhock, Geranium, Balsam, Double Portulaca, &c., &c., Rs. 4 per packet.

Cauliflower seed saved from the very best flowers, at Rs. 1 per tola.

No charge is to be made for packing &c., of the seeds.

The following seeds, will also be sold at the same time with the others.

Sea Island or long; Simple Cotton, at Rs. 1-8 per seer.

List of plants furnished on application to the undersigned with one anna postage stamps.

NITTO-G. CHATTERJEE,
Proprietor, Pikeparah Nursery.

PIKEPARAH NURSERY,
CALCUTTA, June 1877.

N. B.—Of the cauliflowers, those produced in our country and seeds saved from the biggest flowers are said to be the best.

PROSSUNNA CHUNDR KOBIRAJ'S DISPENSARY.

For the sale of Native Medicines and Drugs.
SOBHABAZAR CALCUTTA,
133, UPPER CHITPORE ROAD.

NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Rs. 1 per phial

Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the month, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans 8 per box.

Packing and Postage Ans. 6

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

Packing and Postage Ans. 6

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Rs. 1 per phial

Packing &c., Ans. 8

MUTTY LAUL GOOPTU,
Manager.

INDIAN TEAS

WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEELING AND KANGRA VALLEY.

Flowery Orange Pekoe, per lb.	Rs. 3 0
Flowery Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 3
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
Souchong, per lb.	" 1 3
Broken Souchong, per lb.	" 0 15
Special Quotations for boxes, from 10lbs. and up wards.	

TERMS—CASH WITH ORDER.

H. J. MEYERS & Co.
14 Government Place.

INFALLIBLE CHOLERA PILLS.

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as if by magic.
Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEA,

Medicine Doctor of Bankura,

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) **W. R. LARMINE,**

Medicine Doctor of Bankura,

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**

Bankipur.

I am requested by the Maharajah of Burdwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL, E. from,**

Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasms, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) **ETIPIN BEHAM DUTT,**

Station Master, Dooanrao.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,

Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parneshwar Banerji,
Umbica Rajbatty, Kulna

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulve Sing Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.

Kumar Kristna Gopal Maliara Rajhathi.

THE AMRITARASA.

A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amrita-rasa.

It has been experimentally proved and certified that this wonderful medicine is infallible in the cure of the most obnoxious diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Chest, and Heart diseases, of the Liver, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery, Dyspepsia, Debility, Nervous com-

plaints, Hysteria, female affections and other complicated diseases. It gives strength to the system and changes all morbid secretions to a healthy state.

Price for a phial, is Rs. 5 8 0

Banghy postage " 1 4 0

Hem Chunder Banerjee.

Misripokhra, Benares.

TRANSLATION OF VERNACULAR TESTIMONIALS.

I have bought your "Amrita-rasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quite surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (sool) Asthma, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylash Chunder Roymahasoy.

Zemindar and Hon'ble Magistrate;

Dehoda Zillah Achehew.

Last Bysakh my wife was laid up with various complicated diseases, as much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,

Bahadram, Balnagoe.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shasi Bhushan Ha'dar,

Deputy Magistrate of Mathablanga,

Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy

Zemindar of Barsiha.

By using your Amrita-rasa continually my disease has been checked in a great measure. I am now stronger, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadour,

Chooranum in Malda.

Babu Motilal Lahory of the Sub-Division Dhubree and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barua Bahadour,

Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,

Soc'y. of Rains N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,

Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,

Mohesrakha.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Basu.

Ghutia Bazar, Hughly,

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amrita-rasa.

Ramanath Banerji,

Huripur, Zillah Dinapore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e. a drink which prevents death) is really achieving what its name imports.

Shama Churn Mitra,

Deputy Post-master, Bansdih.

QUICK! SAFE!! & SURE!!!

PAUL & CO'S

PROPRIETARY MEDICINES

PREPARED AND SOLD ONLY BY PAUL & CO.,
DRUGGISTS.

No. 235-13, Boulevard Street, Calcutta.

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Embrocation.

An external application for Rheumatic Affections, Numbness of the Limbs, Pains in the Side, Back, Chest, or Joints. It is highly efficacious where Anodynes and Counter Irritants are required. Besides when used with Detensive Mixture, it materially assists the same in speedily allaying the Pains and Swellings attendant on obdurate cases of Rheumatism. Price 1-8 Re. per 4 oz. Bottle.

Hair Preserver.

An agreeable and well performed preparation for the Preservation, Restoration and Growth of the Hair. It not only prevents it from falling off or turning prematurely grey, but, by its gently stimulant properties excites the scalp to a new and healthy action, cleanses it from Scurf and Dandruff exerts its curative influence in the most obnoxious forms of Baldness, and promotes the Growth and Strength of the newly grown Hair. Besides, it is a safe, useful and elegant Hair Oil—always tending to keep up the vitality of the growth, and far superior to the ordinary Preparations in benefit and perfume. Price 1 Re. per 4 oz. Bottle.

Tooth Powder.

It is a harmless and most agreeable preparation for the Teeth. It cleanses the Teeth, preserves their Enamel, arrests their Decay, eradicates Tartar and all Injurious Secretions, and renders the Teeth sound and useful. Besides, it removes Sponginess, Emission, Tenderness and all Painful Affections of the Gums, gives them Strength and Natural Redness, Disperses the Disagreeable Odour of the Mouth, and imparts a Delightful Fragrance to the Breath. It is an excellent Dentifrice—perfectly free from all injurious ingredients, and eminently calculated to preserve and beautify the Dental Structure. Price 1-8 Re. per 3 1/2 oz. Bottle.

Toothache Reliever.

A safe and instantaneous Cure for painful Toothache. Price 8 As. per Bottle.
N.B.—Full directions accompany each Bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charges are promptly attended to.
Drugs of the best quality and genuine Patent Medicines are always available at the above address, at the cheapest rate possible.

India General Steam Navigation Company, Ltd.

SCHOENE KILBURN & Co.—Managing Agents

ASSAM LINE.

NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Kooshtea every Friday and leave Debrooghur downward every Saturday



THE STR. "RAJMEHAL" will leave Calcutta for Assam, on Tuesday, the 28th instant.

Cargo will be received at the Company's Godowns, Nimitollah Ghat, up till noon of Monday, the 27th.



THE STR. "LAHORE" will leave Kooshtea for Assam on Friday, the 31st instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday, the 29th.

Cargo forwarded to Kooshtea for this vessel will be chargeable with Railway Freight from Calcutta to Kooshtea in addition to the regular Freight of this Company.

Passenger should leave for Kooshtea by the noon train of Thursday, the 30th.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every Friday, and leave Cachar downward every Sunday.



THE STR. "LUCKNOW" will leave Calcutta for Cachar on Friday, the 31st instant.

Cargo will be received at the Company's Godowns, Nimitollah Ghat, up till noon of Thursday, the 30th.

For further information regarding rates of Freight or passenger money, apply to, 4, FAIRLIE PLACE, G. J. SCOTT, Calcutta 25th August, 1877. Secretary.

Rivers Steam Navigation Co., "Limited."



The Steamer "PUNJAB" will leave Calcutta for Assam on Saturday, the 25th instant.



The Steamer "BURMAH" left Calcutta for Assam on 15th instant. She will leave Kooshtea on 22nd current.

The following are the probable dates of her arrival at Stations on the Assam Line:—

UPWARDS.

Arrive at Serajgunge on Sunday,	5th Augt.
" Kallygunge, Tuesday,	7th "
" Doobree, Wednesday,	8th "
" Gowlparah, Friday,	10th "
" Gowlhatty, Sunday,	12th "
" Tezporo, Tuesday,	14th "
" Dhnnsiri, Thursday,	16th "
" Mookh, Friday,	17th "
" Kokeela, Thursday,	18th "
" Desang, Saturday,	19th "
" Mookh, Sunday,	20th "
" Debrooghur, Sunday,	19th "

DOWNWARDS.

Leave Debrooghur on Wednesday,	22nd Augt.
Arrive at Desang, Mookh, Thursday,	23rd "
" Kokeela, Friday,	24th "
" Dhnnsiri, Saturday,	25th "
" Mookh, Sunday,	26th "
" Tezporo, Tuesday,	28th "
" Gowlhatty, Wednesday,	29th "
" Gowlparah, Thursday,	30th "
" Kallygunge, Friday,	31st "
" Serajgunge, Friday,	31st "
" Gualundo, Saturday,	1st Sept.
For Freight or Passage, apply to, 1, LYONS RANGE, MACNEILL & Co., Agents.	
The 15th August 1877.	

W. NEWMAN & CO.

3, DALHOUSIE SQUARE, CALCUTTA.

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NOTICE! NOTICE!! NOTICE!!! OUR NEXT SPECIAL SALE WILL BE HELD

ON
Saturday the 1st September 1877.
Important sale of high class Horses, and a select number of splendid Carriages,

WITHOUT RESERVE.
Will be offered on the above day.

Our weekly Sales will be continued throughout the season.

N.B.—Our Mr. T. F. Brown offers his personal attention to all business.

T. F. BROWN & Co.,

Auctioneers.

URGENT! URGENT!! URGENT!!!

Several unfulfilled Commissions.

Gentlemen having for sale smart well-matched Carriage Pairs, Miniature Circular Broughs, Mrs. Brownies, small sized Office Jumps, and Horses of good appearance and style, should communicate with us without delay.

T. F. BROWN & Co.,

Auctioneers and Commission Agents, Nos. 6, 7, 8 and 41 Dhurrumtollah.

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	Rs.	As.	P.
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Lahore Brahma Samaj (1st Instalment)	50	0	0
Calcutta School (5th Instalment)	4	14	0
Two Sympathizers	5	0	0
Babu Sorut Chunder Chose	3	0	0
Silver (Sarpas) raised about	10	0	0
2 Golden Rings Ditto	10	0	0
Students' Club	4	0	0
Baboo K. M. Das	4	0	0
" Sham Shah	3	0	0
" Modden Mohun Dey	5	0	0
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Small collection	1	0	0

Total Rs. 1255 10 3

Contributions in aid of the sufferers in the Madras Presidency will be thankfully received at the "Indian Mirror" Press and the Albert Hall.

Printed and published for the Proprietors by M. M. ROHIT, at the INDIAN MIRROR PRESS No. 6 College Square.

The Indian Mirror

SUNDAY EDITION.

[EDITED BY P. C. M.]

[REGISTERED AT THE
GENERAL POST OFFICE.]

VOL. XVI.]

CALCUTTA, SUNDAY, SEPTEMBER, 2, 1877.

[No. 101

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Editorial Notes.

Up to date the British and Foreign Bible Society and its auxiliaries have translated the Bible into forty-five of the languages of India. The number of separate translations itself amounts to 93. This shows energy and perseverance. Whatever may be said of the intrinsic merits of these translations, that they have in many cases given the shape and tone to the languages themselves in which they have been written, admits of no doubt.

A MEETING of the General Committee of the Madras Famine Relief Fund was held on the 24th instant to decide on the main objects to which the funds are to be devoted. The Executive Committee recommended the following objects of primary importance for consideration:—

- (1.) Contribution in aid of local Committees for relief of necessitous poor not reached by Government aid;
- (2.) Contribution towards the care of destitute children in (a.) Orphanages and in (b.) Day Nurseries; and the like.
- (3.) Providing clothes for destitute women and children;
- (4.) And, to make allotments towards any other special objects which seem to come within the scope and ability of the fund.

MR. ALFRED AUSTIN has taken to abusing the Russians in verse. According to that poet hell itself is not a fit place for the Russians to live in. Read the following lines:—

Robbers, assassins, liars, slaves,
Whose feet are fresh from outraged graves!
Let those among you, dupes, or worse,
Sucklings of falsehood, or its nurse,
Believe that Russian arms can bear
To others aught except a share
In chains themselves consent to wear!
Let them! But I!—did Tartar sword
Stomach hell, and Turkish steel defend,
I would the infernal cause befriend
Against the worse than demon hordes
Who to be damned would bring fresh curse
And enter Hell to make it worse!

HARRIET MARTINEAU was led by logic and reason, but much against her internal cravings, to renounce the doctrine of a future life; and so far superior did she feel her position to be in consequence that she actually began to curse the mythologies, as she styled the religions, of the world, and assume a dignified patronising tone with reference to them. But was she happy? Yes, she was, if we are to trust her words. She says, comparing her past with her present—*"Then I believed in a protector who ordered me to do the work and would sustain me under it; and, however I may now despise that sort of support, I had it then, and have none of that sort now."* Is that a confession of happiness? It might be to her, but it certainly is not to the generality of ignorant and superstitious people like ourselves.

So much has been made of Government action in the matter of relieving the famine-stricken that we wonder no one has yet come forward to tell us what relief at the hands of Government really means. Our impression is that it means extravagance on a large scale, accompanied by plundering and blundering at every step. Even more than this, it means strange heartlessness. Our Bangalore correspondent told us the other day that the meals doled out to the poor are often mixed with dust, and none but the most helpless do really go to accept of that relief. There is none to mix a sweet word or two with the food that is given them. Sweet words apart, the treatment they receive is positively cruel. One Policeman—the veriest guardian of heavenly pity—severely rattaned a poor woman who came to ask for food; and it is not unusual for his class to use cane and whip on such occasions. Major Thomas ordered a woman's hair to be cut off for a petty theft, and Mr. Sharp had poor people caned with 150 stripes. Such is Government charity! And yet there are people who are never tired of singing in praise of Government charity.

We are glad to find the *Leader*, in an article on the famine, advocating the cause of charity. Our contemporary says:—"We cannot believe that the *mot d'ordre* to dis-

courage private charity can have issued from Lord Lytton himself. It is not in accordance with his amiable, generous character. It must have been the work of a busy-body gifted with more zeal than discretion. The unanimity of the Press betrays official pressure, for never at any time has the Anglo-Indian Press been so abjectly subservient to official influences as at the present moment. The phenomenon is all the more surprising, because the present generation has not had experience of a weaker Government. But there is much wisdom in the old fable of the contest between the Wind and the Sun. Gentle words and soft blishments prevail where a loftier character would fall through unveiled contempt of flattery and adulation." The *Leader* is probably right. There has been some pressure upon the Press, or we cannot account for the present indifference. Supposing that we are right in the conjecture, what a miserable state of things does it indicate!

THE moral grandeur of Mr. Gladstone's life must be studied in order to be appreciated. Thus in reply to Mr. Dicey's assertion that the retention of the Indian dominion is only next in importance to the national independence of Britain, Mr. Gladstone makes the following remarks in the last number of the *Nineteenth Century*:—

"I do not wish to stimulate our national pride. Ministrations at that altar are already far too much in request. But I confess my belief that a high doctrine of the dependence of England upon India is humiliating, and even degrading. I admit, in whole or in part, no such dependence. I hold, firmly and unconditionally, that we have, indeed, a great duty towards India, but that we have no interest in India, except the well-being of India itself, and what that well-being will bring with it in the way of consequence. If, in a certain sense and through indirect channels, India is politically tributary to England, the tribute is one utterly insignificant: it is probably not near a hundredth part of the sheer annual profits of the nation, nor near a fourth part of the unforced gains of our commercial intercourse with that country. India does not add to, but takes from, our military strength. * * This dominion adds to our fame, partly because of its moral and social grandeur, partly because foreigners partake the superstitions, which still to no small extent prevail among us, and think that in the vast aggregate of our scattered territories lies the main secret of our strength. Further, it imposes upon us the most weighty and solemn duties; duties, no where so weighty and solemn as in India. We have of our own motion wedded the fortunes

of that country, and we never can in honor solicit a divorce. * * I hold that the capital agent in determining finally the question whether our power in India is or is not to continue, will be the will of the two hundred and forty millions of people who inhabit India, their positive or negative will, their anxiety, or at least their willingness, to be in connection with us rather than encounter the mischiefs or the risks of change. The question who shall have the supreme rule in India is by the laws of right an Indian question; and these laws of right are from day to day growing into laws of fact. Our title to be there depends on a first condition that our being there is profitable to the Indian nations; and on a second condition, that we can make them see and understand it to be profitable. It is the moral, and not the military question which stands first in the order of ideas, with reference to the power of England in India as much as with reference to the power, in England itself, of the State over the people.

THE following computations relating to the capacity of the various European churches will not be uninteresting:—St. Peter's Church at Rome will hold 54,000 persons; Milan Cathedral, 37,000; St. Paul's at Rome, 32,000; St. Paul's at London, 35,600; San Petronio at Bologna, 24,400; Florence Cathedral, 24,300; Antwerp Cathedral, 24,000; St. Sophia's, Constantinople, 23,000; St. John Lateran, 22,900; Notre Dame at Paris, 21,000; Pisa Cathedral, 13,000; St. Stephen's at Vienna, 12,400; St. Dominic's at Bologna, 12,000; St. Peter's at Bologna, 11,400; Cathedral of Vienna, 11,000; St. Mark's at Venice, 7,000; Spurgeon's Tabernacle, 7000. We are told that the new Cathedral at Rouen is the highest raised by the hand of man. The dome of St. Peter's, at Rome, the marvel of modern art, thrown up to the skies by the genius of Bramante and Michael Angelo, has raised the emblem to 452 feet above the ground. Strasbourg, the highest cathedral in all Germany, reaches, with its celebrated clock-tower, 465 feet; Amiens, 439 feet; Chartres, 399 feet; Notre Dame, at Paris, has only 222 feet. The Paris Pantheon, considered one of the boldest edifices, does not exceed 308 feet, the cross included. On another side, the highest pyramid, that of Cheops, measures 478 feet according to some travellers, 465 feet according to others, and this latter calculation is the one generally adopted—a height which no known human construction has hitherto exceeded. The pyramid of Chephren has 436 feet; that of Mycerenus 177 feet. Among more modern edifices the dome of St. Paul's, London, has 360 feet; that of Milan, 375 feet; the Hotel de Ville, of Brussels, 352 feet; the Square Tower of Asinelli (Italy), 351 feet; the dome of the Invalides, Paris, 244 feet. St. Sophia, at Constantinople, only rises to 190 feet; the Leaning Tower of Pisa to 187 feet; the Arc de Triomphe, Paris, to 144 feet; the Pantheon of Agrippa to 141 feet; the Olscra-

tory of Paris to 88 feet. The dome of the Capital at Washington, including its statue, reaches 307 feet in height, Trinity Church steeple being 284 feet.

THE INFLUENCE OF RELIGIOUS BELIEF ON MORALITY.

RELIGION is naturally associated with morality. One who professes to see God and enjoy communion with Him, is expected to partake somewhat of that divine nature which knows of no sin. The commonest taunt which a derisive world is fond of indulging in is directed against the saint who lifts himself above the ordinary level of humanity, and the foulest invectives are hurled against the man who, preaching peace and good will to others, is unable to enforce them himself. Of all things the anger of a religious man is the most intolerable; of all persons the amiable hypocrite is the least endurable. The ordinary matter-of-fact individual is tolerance itself when he is called upon to judge of the failings of his fellow-men; but let him be brought to adjudicate the case of a pious sinner, and he loses all patience and charity and never hesitates to send him to the very hell to which religious individuals are daily sentencing the sinners of this world. Society, will tolerate any sin except that of the saint, any man except the pious hypocrite. When we hear of Cardinal Antonelli, for instance, leaving behind him an illegitimate daughter, the feeling which greets the announcement is one of pure indignation and contempt. Yet it must be admitted that our religious man is but a man. If he had been a God, there would have been no such lapses, no such indignation and no such contempt to greet him. But the question may be raised—whether religion does or does not influence morality. If the old plea of weakness is to be raised on behalf of the saint as well as the sinner, what is the difference in reality between the two? If both be sinners, why should one assume the air of superiority over the other? This is a question which a sceptical world has begun to ask of religion; and considering the present circumstances of the world, it demands an answer. All sincerely devout people believe that morality cannot prevail in the midst of scepticism. Society is sure to be foully tainted where the upper ten delight and wallow in doubt and disbelief. Yet there are people, sceptics themselves, who yet, as regards the daily run of worldly affairs, are seen to show that honesty, fair-play and freedom from conceit which properly belong to the religious. Making a reasonable amount of allowance for the lapses which disfigure their

lives, we still find that in the ordinary traits which go to form a good character they are not wanting. What is the difference between these and those we call religious? Certainly, the reply will be, the higher spiritual traits which the sceptic ignores, but which form the crown of the God-fearing soul. We say that for the numerous needs of the soul the creed of the sceptic offers no recompense, while to those who believe in a higher life, religion furnishes the only medicine for the diseases which make life miserable. We are sinners, and we go to religion to be pure. The soul is diseased, and we find a balm in religion. Are we uncommonly angry, deceitful, false and lustful? Our religion comes to the rescue and gives us sanctity. It is thus that we appreciate the utility of religion. A sceptic may be moral; but when he has once fallen in bad ways, he finds no chance of reverting to his old purity; whereas to those who are consoled by religion, no sin can be permanent, no punishment eternal. The fire that burns in the deepest hell is but temporary, and the "darkness visible" that surrounds our being is but the prelude to the coming light. We pray to God, we cry in earnest, we kneel and we trust, till the foul sins are purged off. With the God-fearing, morality and religion are inter-dependent. Religion makes morality possible; while morality is necessary for the cultivation of piety. We pray that we may become moral; and we become moral in order that we may pray. The two are twins sent down from heaven to discharge a manifest purpose. It would not do to discard one or both of them. As a general rule we find that all the instances of religion having become subservient to immorality, have arisen from this neglect to recognise the two principles. Vaishnavism of the present day is a mournful example of this. That religion considers love as the highest phase of spiritual life. To be immersed in the love of Hari is the *alpha* and *omega* of a Byrati's life; but in the very proportion in which he cultivates this love, he falls in morals, till for a person of his exalted position and sanctity, morality becomes the concern of a lower life. The sect, known by the name of *Kartabhajas* in Bengal, are taught by a process of forced respiration, not known to us, to indulge in the sweets of a kind of very pleasing intoxication which they call the perception of God. So easy and agreeable does this artificial process seem to them, that they become soon deceived, and miscalling this religion and thinking they have attained it, announce the strange doctrine that immorality has nothing to do with religion, in fact, does not

interfere with it in any degree. These are extreme cases. But as a general rule it may be said that religion begets pride, and it is this pride which is the fruitful mother of all the sins which have disfigured the religious world. The higher motive of religion being the perception of, and communion with, God, men, after a long life led for that purpose, think they have attained it or at least made a tolerable approximation towards it; and once in this higher stage, they conveniently forget the lower morality of the world and think they have outgrown it. As religious men, they are supposed to be necessarily truthful, honest, humble and forgiving. But they count without the host. Morality, like religion, to be attained, requires constant practice and discipline. The slightest neglect, the smallest lapse makes the access of sin easy to the mind. While we think we are safe, there is an enemy already outside trying to force an entrance into the heart. The greatest saint cannot say he is free from sin. It is one of the most pregnant sayings of Ram Krishna, a Paramhansa residing in the suburbs of Calcutta, that the first sight which a saint, after all his trials and triumphs in a sinful world, meets with at the gate of heaven is a woman. Yes, none can, say this is my last, last triumph in the world, this is the crowning point of my lifelong labors in God's vineyard. The treacherous, insidious foe is lurking within, even when our labors seem to be at an end. Morality cannot be slighted at any moment. Religion, to be good, must have morality for her constant playmate. The greatest danger is to be met with whenever there is a divorce between the two. Surely we must be moral if we wish to become religious, and we must have clear eyes before we wish to see Him.

THE FAMINE.

We are glad to see that the public are gradually veering round to the right position with reference to this famine question. A few weeks ago the exponents of public opinion did not scruple to denounce private charity in the most open and barefaced manner. The excuse was set up that public subscriptions would interfere with the action of the Government, and that the most loyal thing that we could do was to keep our purse tightly closed. The famine, however, is getting gloomier; the tales of distress are already harrowing; and the conscience of the public can no longer sleep. The Government is helpless, perfectly helpless to cope with the disaster; not all the aid that it can give will suffice to keep the people alive. Still must we hear the

ceaseless twaddle of the apathetic public? Will it be said of Bengal that while one-half of India is smarting under the throes of an awful calamity, she alone of all provinces remains blind to the fate, and deaf to the agonies, of the suffering population? Bengal, be it said to her utter discredit, did not fail to cry for help when she was famine-stricken; and having fed fat upon the charity from other provinces, she manages to console herself with the thought, the selfish thought, that it is not her duty, but that of the Government, to feed the starving millions. Ungrateful province! The "marble-hearted fiend" ingratitude, which she cherishes in her bosom, is evidently more horrible than the "sea-monster" or even the monster of a famine which decimates the people of the other presidency. What are we to say of that ingratitude, that selfish isolation, that heartless logic which strive to throw upon another's shoulders the responsibility which she ought to bear? But we need not complain. The selfishness we have assumed seems to be so unnatural that there is sure to be a reaction. Already our countrymen have begun to feel for the distress of the sufferers. Contributions are coming in from many quarters, and there is yet hope that they will be made to run through one main channel ere long. Sir Richard Garth's letter to the *Englishman*, asking for help in aid of the nurseries for the famished children of Madras, ought to be a stimulus to extensive charity on the part of our fellow-citizens. Speaking on behalf of the middle classes of Bengal, we may say that sympathy is not wanting in them. The smaller subscriptions which we have undertaken to collect show that there will be no disappointment in that quarter. It is the rich classes that have shown the most culpable indifference, and it is they that should no longer remain behind. One of the most mortifying things we have experienced in the midst of our work is the discomfiture constantly met with at their doors. But we do not blame them. The Government has given them a very bad training. Their constant fear is lest Government be offended against them. Mr. Eden has publicly announced that no movement in aid of the distressed is needed; the Viceroy declares the very same thing; and our rich countrymen, as a matter of course, repeat the same story. Many of those, also, whom we ask to subscribe refuse on the ground that there are no big names heading the list! While such is the condition of things, we must have patience and wait for a more favorable moment. In the meantime we think it to be positively mischievous that our English contemporaries should be singing to the same

tune. If they had adopted a different tone, we should not have complained of the present indifference. It is their example which has mischievously infected the Native public. On all former occasions it was Englishmen that first set the example. Was it a cyclone or a famine, it was they that compelled the Government to do its duty. Why this indifference now? Are we safe because Government has undertaken to relieve the distress? Is it not clear that at this stage of the famine even Government is incompetent to deal with the disaster? From the letters that come to us from the other presidency, we learn that the relief which Government does out does not reach all classes. There are thousands who are dying in their own houses and would not condescend to accept of relief at the public kitchens. Then, again, Government relief is always rough and heartless, entrusted, as it is, to subordinates who are not necessarily conscientious, all of them. Who is to take care of the dying middle classes of the orphans left in this world by their dead and dying parents? Are we still to be told that public subscriptions are not needed? For God and charity, let us no more hear this heartless cant of Government action. Our contemporaries owe a duty to the country—their mission is obviously to train up the public to a sense of their duty. The clamours of the dying that are resounded all over India should not go unheard. Let all be up and doing. Let every one of our countrymen, before he takes his daily breakfast, remember that millions are dying, at that very moment, of starvation. We wonder if there is one who, in the act of raising the food to his mouth, does not feel a palsy strike his hand—at the thought, simply, that the same mouthful which saves him, would have saved a famine-stricken man of the Madras Presidency. How, indeed, can any one eat and prosper when he thinks of millions groaning under death? Let our countrymen think but of this, and then, with their hand on the breast, say whether they ought to wait any longer. Heaven calls for charity, and can we neglect that call? Our country cries for help, can we refuse it? Duty demands, mercy enjoins and religion sanctions charity—should we traitorously discard the obligation?

The Brahmo Somaj.

The *Indian Christian Herald* makes a mistake in supposing that the Brahmo Somaj contributions to the Famine Relief Fund amount to Rs. 7,000. Up to this morning they amount to only Rs. 1,627. The friends of the Brahmo

Somaj ought to make the amount Rs. 7,000, though.

The *Indian Evangelical Review* says:—"A few years ago there was begun at Calcutta a monthly Anglo-Bengali magazine devoted to the propagation of the *liberal* faith. It was called the *Liberal*. Its English articles, both as regards style and matter, were simply below contempt. We infer its Bengali articles have not been much better, for the *Mirror* is bitterly blaming it for ridiculing the Brahminist leaders. In this journal unfortunately there have been systematic attacks upon the principles of our minister and his friends, descending sometimes to coarse personal ridicule, and language very nearly bordering upon blasphemy. In the last number almost all the articles are directly or indirectly hostile to our leaders," says the *Mirror*. Evidently the best thing the *Liberal* can do for 'liberal ideas' is to die."

A BRAHMOTSAB was held at Belgharia on Tuesday last.

BABU PROTAP CHUNDER MOZUMDAR, missionary, left for Sind yesternight. That portion of India has never ere this been visited by a Brahmo missionary. Our good friend, Mr. Navalrai, is the soul and active spirit of the Brahmo Somaj of Sind.

The *Inquirer* says:—"It has sometimes been questioned whether the work of the Brahmo Somaj is in harmony, as we have often stated, with the main principles of our own Free Religious movement in England and America, and we have often been urged to establish a Mission in India on more decided Christian principles than those advocated with so much power and religious fervour by Keshub Chunder Sen and Protap Mazumdar. Now we imagine that the fundamental character of a new reformation may be gathered chiefly from the works which it officially publishes and circulates. In a long list of 'Brahmo Somaj books' advertised in the *Indian Mirror*, the official organ of the Brahmo Somaj, and sold at the 'Brahmo Somaj Mission Office, Calcutta,' we find the following included:—'Unitarianism Defended,' 'Priestly's History of the Corruptions of Christianity,' 'Practical Sermons of Dr. Lant Carpenter,' 'Channing's Perfect Life,' 'Channing's Complete Works,' 'Memoir of Dr. Carpenter,' 'Theodore Parker's Discourse on Matters Pertaining to Religion,' 'Strong Points of Unitarian Christianity,' 'Morning and Evening Meditations by Miss Carpenter,' and 'The Christ of the Gospels and Christ of the Creeds.' We repeat that we need no better mission in India than the Brahmo Somaj; and we should be sorry to see any attempt to introduce one based upon narrower dogmatic principles. Whatever the name or the precise modes of action, we are essentially one in spirit and purpose." The volumes mentioned above are presentation copies. Still some of them are largely sold.

Provincial.

THE APPROACHING FAMINE IN BANDA AND CERTAIN PHENOMENA CONNECTED THEREWITH.

[FROM A CORRESPONDENT.]

BANDA, the 24th August 1877.

It grieves and pains me beyond extent and measure to bring to your notice the miserable state in which we are for want of rain. To-day is the 24th of August and we have had no rain as yet: only 2 or 3 showers. The heat is very galling, oppressive, intense, intolerable, unsupportable and insufferable. The want of rain is seriously felt. The hot westerly winds are blowing furiously and steadily. Kharif crops are withering. The prices of things are very high, and are daily rising. The want of fodder, too, is being felt. The prospect is very gloomy. The people are much alarmed. The Kharif is a total failure. The Hindus and Mahomedans are offering prayers for rain. The former are feeding the Brahmans and distributing alms to the poor. They are performing every kind of *puja*, *hom*, *jag*, &c., and have closed the door of Rameshwar Mahadev's temple on the Banda Hill, and pouring there thousand *gharas* of water. On the other hand, the Mahomedans are carrying their alms and Shadads through the City bewailing, bemoaning, beating their breasts, and crying Hossein, Hossein, Ali-Ali, Sayad-Sayad, Dulha-Dulha, as they do usually during the Mohurram, and are distributing bread and grain to the poor. Both the Hindus and Mahomedans are moreover performing every kind of penances. Some are lying under the sun; some are sitting, having blazing fires around them; some are embracing the prickly trees; some are hanging under the trees, having their legs uppermost and their heads below. But I am very sorry to say that as yet all these have proved inefficacious. Surely a terrible and disastrous famine is apprehended. The Commissioner of the Allahabad Division was here yesterday. All the Tehsildars of the District were present too. The Commissioner came to see things with his own eyes perhaps. The last shower we had here on the 17 instant, and the rainfall was 6 inches; but this instead of decreasing the heat has rather increased it. In the day and night nothing is to be heard now but the complaint for want of rain. Another thing. It is said that the cattle in some villages are dying by scores by eating the withered Jowar plants.

Strange phenomena are talked of here. On the evening of the 17th instant a phenomenon was seen here. The whole moon suddenly became of smart verdigris color, and remained so for a whole hour, then relapsing to its former reddish color. There were then no clouds in the sky. We are also seeing here every day a very brilliant and fire-like star. It rises at about 11 o'clock in the night (east), and sets at about 4 A. M. in the south. It is regarded here by the people as the bearer of some evil omen. Fire-balls

or meteors are seen falling here every night by scores. Some one asserts that he has seen a large fiery sword rising in the sky at about 2 o'clock in the night on the 19th, and an other a comet. About these two latter your correspondent knows nothing, nor can he assure you of the correctness of the information; but of the former three he is sure, as he has seen, and is seeing, them every day. The nights are, indeed, very beautiful here now-a-days (the Bundelkhand moon nights are proverbially beautiful).

The war between the Turks and the Russians; the massacre in Bulgaria; the famine in Madras and Bombay; the long continued drought in other parts of India; the disturbed state of affairs in Afghanistan; the late cyclone and storm wave in Eastern Bengal; the terrible earthquake at Peru; the appearance of the brilliant star; the assuming by the Moon of the verdigris color; the falling of fire-balls; the bloody rain in Haidralabad and Pratabgarh; the falling of a meteor in the shape of a puppy in Shaharghaty in Gaya; the appearance of a black circle around the sun in Puna; the assassination of the Dy. Commissioner of Rahtuck; the murder of Lieutenant Hewson in Quetta; the total eclipse of the moon and various other instances too numerous to be enumerated, taking place in the other parts of the globe, are all considered and regarded by the Mahomedans and others as ominous of the approach of the Day of Judgment. Do you believe it?

REUTERS' TELEGRAMS.

RUSSO-TURKISH WAR.

LONDON, AUGUST 31.

The Russian official despatches state that skirmishing has recommenced in the vicinity of Rustchuk, and that skirmishing has taken place between Ismail Pasha's force and the force under Terzukasow. Tjikoff (?). Melikoff's troops are advancing. The Turkish force from Ekdijunna has crossed the river Lom near Jaslar, and defeated the Russians, who are compelled to fall back from the Lom. A Turkish force from Rasgrad has advanced on Turlak, and repulsed the Russians, besides capturing two guns. A great battle is believed to be imminent, the Turks having resumed the offensive along the whole line.

LONDON, SEPTEMBER 1.

The Turkish Commander-in-Chief telegraphs that a strong Turkish force took the offensive on the 30th August, and after nine hours' desperate fighting at the village of Karabassaur, on the right bank of the river Lom which was repeatedly taken and retaken, it remained in the hands of the Turks. The Russians retreated in disorder, pursued by another Turkish force until evening, and were compelled to abandon Haidarayaz. The Russian loss was 4,000 men and immense booty. The Turkish loss was 3,000 men.

Prince Charles has assumed the command of the combined Russo-Rumanian corps in the West.

Shipping Intelligence.

SATURDAY, SEPTEMBER 1, 1877.

ARRIVALS.

Ship *Lock Katrina* (B.), F. C. Burton, Melbourne 15th July

Steamer *Sea Gull* (B.), W. Smith, Madras 28th August.

Steamer *Viceroy* (B.), J. Murdoch, Madras 23 August.

Steamer *Glamorgan* (B.), A. Buck, Madras 22nd August; touched at Pondicherry 28th August.

PARTICULARS OF VESSELS PREVIOUSLY ANNOUNCED.

Steamer *Punjab* (B.), A. Howard, Bombay 10th August.

Regoe *Carrie Humphrey* (American), William U. Grozier, Bombay 16th August.

PASSENGERS.

Per *Viceroy*.—Genl. Carson C. S. T., Mrs. Carson and family, Mr. Ferrell, Mr. Norville, Mr. Arnold, Mr. Williams, Miss Williams, Mr. Norman, Mr. Stewart and Mr. Rollings.

Per *Glamorgan*.—2 Europeans deck.

Per *Punjab*.—Mr. E. A. Bradbury, 5 Native servants, 1 deck Native, Mrs. Lavalle and 2 children and 1 servant.

Per *Carrie Humphrey*.—Mrs. Grozier and son.

VESSELS SPOKEN.

By *Loch Katrine*.—*Arctura* of Liverpool in Lat. 9-50 S. Long. 87-30. All w. ll.

PROCEEDING UP.

SAIGON.—Atmosphere anchored above Upper Gas per Light Station at night and proceeded at 9-20, Challenge s. v. anchored abreast night, Espervier from Mauritius anchored abreast last night, Glamorgan s. v. anchored abreast last night and proceeded at 5-45, Loch Katrine from Melbourne anchored abreast last night and proceeded in tow Challenge s. v. at 7-35, Viceroy s. v. from Madras anchored below last night and proceeded at 8-50, Zante s. v. from Carwar anchored above Upper Gas per Light Station last night, removed from above to below 8-50, Sea Gull s. v. from Madras anchored below last night and proceeded at 8-55, Court Hey s. v. at 12-20.

MUD POINT.—Glamorgan s. v. at 9-10, Loch Katrine, in tow Challenge s. v. at 10-10, Viceroy s. v. at 10-55, Sea Gull s. v. at 10-55, Chunar s. v. from Channel Creek at 11-10, Dolphin b. v. from off at 11-20, Court Hey s. v. at 14-55.

DIAMOND HARBOR.—Read American Ship *Carrie Humphrey* for American Barque (shewed J. R. D. M. in tow Mary Stuart s. v. reported anchored above at 17-15 yesterday, Carrie Humphrey from above early this morning, Punjab s. v. from abreast early this morning, Glamorgan s. v. at 11-45, Loch Katrine in tow Challenge s. v. at 12-25, Viceroy s. v. at 12-50, Sea Gull s. v. at 12-55, A Flat in tow Chunar s. v. at 13-55, Dolphin b. v. anchored abreast at 14-45.

HOOCHLY POINT.—Carrie Humphrey in tow Mary Stuart s. v. at 6, Punjab s. v. at 7, Glamorgan s. v. at 12-15, Loch Katrine in tow Challenge s. v. at 13-20, Viceroy s. v. at 13-25, Sea Gull s. v. at 13-40, A Flat in tow Chunar s. v. at 14-45.

ATCHEPPORE.—Punjab s. v. at 10-40, Carrie Humphrey in tow Mary Stuart s. v. at 11-30, Glamorgan s. v. at 14-35, Viceroy s. v. at 15, Loch Katrine in tow Challenge s. v. at 15-10, Sea Gull s. v. at 15-45.

PROCEEDING DOWN.

ATCHEPPORE.—Sattra s. v. at 7-25, Madras s. v. at 7-30, Himalaya s. v. at 7-50.

HOOCHLY POINT.—Sattra s. v. 8-5, Madras s. v. at 8-55, Himalaya s. v. at 9-20.

DIAMOND HARBOR.—Sattra s. v. at 9-35, Madras s. v. at 9-45, Himalaya s. v. 10-5.

MUD POINT.—Battle Abbey in tow Battle s. v. at 7, Sattra s. v. at 11-15, Madras s. v. at 11-35, Himalaya s. v. at 11-55, Old Bridge in tow Defiance s. v. at 14-40, Canada in tow Enterprise s. v. at 14-45, Sultan s. v. at 14-50.

SAIGON.—Alsace and Lorraine in tow Columbus s. v. from below last night. Golden Fleece in tow Court Hey s. v. from below last night, Saint Oysth s. v. from abreast last night. Pride of Canada in tow Curlew s. v. from below at 6, Rooparell in tow Sind s. v. from above at 6-15, Sheila in tow Bombay s. v. at 8-50, Battle Abbey in tow Battle s. v. at 6-10, Goa s. v. at 13-35, Sattra s. v. at 13-40, Madras s. v. at 14-30, Himalaya s. v. at 14-50.

POSTAL NOTICES.

Mails for Madras and Ceylon, for transmission per P and O Steamer *Indus*, will be closed at the General Post Office on Monday, the 3rd September 1877, at 7 P. M.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office on Sunday the 2nd September 1877, at 7 P. M.

The next Overland Mail, via Bombay, will close at the General Post Office on Tuesday, the 4th September 1877. 2 Book post and pattern packets must be posted on the 3rd September 1877.

N. B.—The Letter Box will close at 7 P. M. precisely, after which hour Overland letters, fully prepaid and bearing an extra postage stamp of two (2) annas on each cover, will be received up to 7-30 P. M., or bearing an extra postage stamp of four (4) annas on each cover, up to 1 P. M.

Mails for Madras, Ceylon and the Intermediate ports for transmission per Steamer *Africa* will be closed at the General Post Office on Monday, the 3rd September, 1877, at 7 P. M.

LAW.

HIGH COURT.

(ORIGINAL SIDE.)

PEREMPTORY CAUSE BOARD.

FOR

Monday, the 3rd September, 1877.

BEFORE

The Hon'ble Mr. Justice Macpherson.

UNDEFENDED CASES.

Unnopoonnah Dossee v. Gooroo Churn Dutt and ors. (pt. hd.).—G. C. Chunder.

DEFENDED CASES.

(Settlement of Issues.)

Suroopnarain Paul v. Sreedhur Mundle and ors.—Remfry.—Joykissen Gangooly.

(Final Disposal.)

Nicolmul Doss v. S. M. Gobindaasoodry, Dossee (pt. hd.).—Kallyaunth Mitter.—Dover.

Nittayando Nundy and ors. v. Nobokisto Cowar and anr.—Swinhoe and Co.—Dover.

D. McKorkindale v. A. Apcar & anr.—Orr & Harris.—Paliologus.

F. B. Pemberton v. D. Lackeestein & anr.—Remfry & Rogers.—Dignam and Robinson.

Ayeb Abdullah v. D. McKorkindale.—Mackertieb.—Orr and Harris.

Ram Chunder Shaw v. Muddosoodoon Ghosaul and anr.—Mitter and Bhunjoo.—Bose and Dutt.

Borodakanto Mitter v. Ramalala Chatterji and ors.—Watson.—Graham.

Gobind Chunder Gangooly and anr. v. Bal-dynath Biswas and ors.—Trotman and Watkins.

S. M. Brijessory Dossee v. Dwarkanauth By-sack and ors.—Beely and Rutter.—Seu and Farr, Hart.

Ramlechan Sircar v. S. M. Bamasundery Dabee and ors.—Bose and Dutt.—Trotman and Watkins.

Nussurwanjee Edaljee and anr. v. Cowarjee Ookerjee and anr.—G. C. Chunder.—M. N. Hol-dar.

Nussurwanjee, Edaljee and anr. v. Cowarjee, Ookerjee and anr.—G. C. Chunder.—M. N. Hol-dar.

BEFORE

The Hon'ble Mr. Justice Kennedy.

UNDEFENDED CASES.

Prosono Coomar Nundy v. Boer Chand Dhur.—G. C. Chunder.—Leslie.

The New Beerbloom Coal Co. Ltd., v. H. T. Forbes.—Chantrell and Co.

Ameena Bibee and anr. v. Ramdoss Angur-wallah.—T. B. Chatterjee.—Kallyaunth Mitter.

DEFENDED CASES.

(For Judgment.)

R. S. Ram Setty v. P. L. K. Kamrafa Setty.—Camell.—Pearson.

Kristollall Chatterjee v. Ram Chand Chatterjee.—Swinhoe, Law & Co.—Ghose and Bose.

(Settlement of Issues.)

Akhilnauth Chatterji v. Ram Churn Bonner-je.—Ghose and Bose.—Upendrollo Bose.

L. N. Fleming and anr. v. C. Kengler.—Chau-trell and Co.—Pitter and Wheeler.

J. Wilson and ors. v. Joykissen Chatterjee.—Chantrell and Co.

(Final Disposal.)

Gobind Chaud Auddy and ors. v. Kalli Churn Sen.—Nobin Chand Bural.—Watson.

Kalli Churn Sen v. Gobind Chaud Auddy and ors.—Watson.—Nobin Chand Bural.

J. Sutherland and v. Buddha Doss.—Pittar and Wheeler.—Camell.

Nottorram Sen v. P. J. Valetta.—Pittar.—San-derson and Co.

Juggobundu Shaw and anr. v. Kantonauth Shaw and ors.—Pittar and Wheeler.—Remfry and Rogers.

Hem Chunder Bagchi v. Sham Chand Ghosaul.—Remfry and Rogers.—Pearson.

Srinauth Roy v. Radhanauth Mukerji and anr.—Orr and Harris.—N. C. Bural.

S. M. Romoney Dass and anr. v. Rakhat Chunder Dutt.—G. C. Chunder.—Hart.

Ram Chunder Shaw and ors. v. Ramessur Juss and ors.—Hart.—Troyleuckonath Roy.

Ramdhoss Khan v. Ammedoll Doss and anr.—G. C. Chunder.—Chick.

Kovlas Chunder Dey v. R. Davidson.—Seu and Farr.—Sanderson and Co.

Mirza Ahmed Beg v. Abdul Sobhan and anr. (claim of) Hafesah Neseah Belce.—Curpitt.—Check for claimant.

MONEY MARKET.

Government Loans.

4 Per cent., Securities	Rs. 94 14 a 95
4 Per cent., of 1870 (1885)	" 101 8 a 102
4 Per cent., of 1871 (1881)	" 100 a 100 8
4 Per cent., of 1872 (1879)	" 95 0 a 95 4
5 Per cent., of 1880-80 (1879)	" 102 a 102 4
5 Per cent. Debenture for 15 years (1892)	" 102 4 a 102 6

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Rs. 120 a 110 8
6 Per cent., of 1865 (1885)	" 110 8 a 111 8
6 Per cent., of 1866 (1886)	" 111 8 a 112 8
6 Per cent., of 1867 (1887)	" 112 8 a 113 8
6 Per cent., of 1870 (1890)	" 115 a 115 8
6 Per cent., of 1872 (1892)	" 115 8 a 116 8

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1-9 1-16
Ditto ditto, at 3 months' sight	1-8 15-16
Ditto, on demand, above 45000	1-8 1/2 a 1 8 13-16

Bank of Bengal Rates.

Minimum rate of Interest	... 7 per cent.
Ditto Discount	... 8 "

Joint Stock Shares.**Banks and Financial Companies.**

Agra Bank, Ltd.	... 118 a	120
Agra Savings' Bank	... 125 a	
Allahabad Bank, Ltd.	... 150 a	152
Alliance Bank of Simla	... 103 a	105
Bank of Bengal	... 685 a	
Bank of Upper India, Ltd.	... 125 a	
Delhi and London Bank	... 160 a	
Himalaya Bank, Ltd.	... 100 a	105
Minsoorie Bank, Ltd.	... 100 a	
National Bank of India	... 110 a	
Simla Bank Corporation	... 500 a	
Unconv. S. Bank (Agra)	... 86 a	88

Commercial Company's Shares, &c.

Asiatic Jute Co., Ltd.	... 2 a	35
Bally Paper Mills Co.	... 98 a	99
Baranagore Jute Factory	... 69 a	70
Bengal Coal Co., Ltd.	... 1100 a	1110
Bengal Iron Works Co.	... 72 a	
Bengal Jute Pressing	... 125 a	
Bengal Mills Co., Ltd.	... 1150 a	1200
Borded Warehouse	... 300 a	310
Bowrah Cotton Mills	... 89 a	90
Budge-Budge J. Mills	... 79 a	80
Burrakur Coal Co.	... 90 a	95
Calcutta Docking Co.	... 200 a	
Calcutta Hydraulic	... 46 a	48
Calcutta Jute Mills Co.	... 94 a	95
Carew and Co. Ltd. (Sugar)	... 125 a	127
Dunbar Cotton Mills	... 83 a	84
Eastern R. Railway Co.	... 275 a	278
East Indian Railway	... 335 a	
Equitable Coal Co. Ltd.	... 145 a	150
For. Gloster J. Manufacture	... 57 a	58
Gowery Cotton Mills	... 252 a	
Gouropore Co., Ltd.	... 80 a	82
Great Eastern Hotel	... 170 a	
Howrah Docking Co.	... 125 a	130
Howrah Mills Co. Ltd.	... 80 a	82
India General S.N.Co., Ltd.	... 980 a	985
Labor Transp. Co., Ltd.	... 116 a	118
Landing and Shipping Co.	... 78 a	79
Merchant's Stm. Tug.	... 230 a	240
Murree Brewery Co., Ltd.	... 153 a	155
Nasmyth's Pat Press	... 185 a	190
Naupore Indigo Co.	... 4 a	
New Beerbhoom Coal	... 78 a	79
Oriental Jute Manufg.	... 50 a	52
Qudh and R. Railway	... 127 a	128
Ramkistopore Press	... 45 a	47
Raungeunge Coal Assn.	... 46 a	47
Rastunjee Twine & Canvas	... 90 a	100
R.Scott Thomson and Co.	... 210 a	
Scudde, P. & Delhi Ry. Co.	... 250 a	
Seebpore Jute Manufg.	... 54 a	55
Strand Bank Press Co.	... 41 a	42
Watson's Patent Press	... 60 a	

Tea Company's Shares.

Adulpore Terai (Darjg.)	... 110	
Amicable (Assam)	... 150 a	
Amikioke	... 108 a	
Aruntipore (Cachar)	... 175 a	190
Assam Company	... 870 a	875
Balasani (Darjeeling)	... 95 a	100
Bares (Kangra)	... 90 a	
Bengal (Cachar)	... 75 a	78
Do. contributory	... 60 a	62
Bishnauth (Assam)	... 375 a	400
Do. contributory	... 190 a	200
Borelli (Assam)	... 160 a	165
Borsilliah (Assam)	... 88 a	90
Burkhiola (Cachar)	... 98 a	
Central Cachar	... 142 a	
Central Terai (Darjeeling)	... 62 a	63
Chandypore (Cachar)	... 615 a	620
Chota Nagpore	... 92 a	93
Colonial (Assam)	... 125 a	
Cochochra (Cachar)	... 145 a	150
Cutchederra (Cachar)	... 110 a	112
Dedur Kosh, (Cachar)	... 85 a	86
Dehing (Assam)	... 69 a	61
Dehra Doon	... 90 a	91
Dessai & Perbut. (Assam)	... 160 a	151

Durrung (Assam)	... 67 a	68
Eastern Cachar	... 130 a	132
East India (Assam & Cachar)	... 62 a	63
Gielle (Darjeeling)	... 80 a	90
Gowliatty (Assam)	... 89 a	90
Grob (Assam)	... 380 a	
Holta (Kangra)	... 90 a	91
Hoolmaree (Assam)	... 135 a	
Hoolungorie (Assam)	... 93 a	94
Jellapore (Cachar)	... 400 a	410
Jheeri Ghat (Cachar)	... 65 a	67
Jokai (Assam)	... 135 a	136
Kalacheria (Cachar)	... 105 a	106
Kangra Valley	... par	
Kinchnupore (Cachar)	... 75 a	76
Kurseong and Darjeeling,	... 90 a	
Do. (contributory)	... 80 a	
Kurseong and Terai	... 40 a	41
Kuttal (Cachar)	... 13,500 a	
Lakatoora (Sylhet)	... 90 a	
Lower Assam	... 41 a	42
Luckimpore (Assam)	... 137 a	138
Majagram (Cachar)	... 120 a	
Mim (Darjeeling)	... 90 a	95
Mouacherra (Cachar)	... 75 a	77
Do. contributory	... 65 a	67
Moran (Assam)	... 30 prem.	
Mothola (Assam)	... 105 a	106
Do. Contributory	... 6 prem.	
Muttuck (Assam)	... 125 a	130
Do. contributory	... 70 a	
New Falloodhi (Darjeeling)	... 80 a	82
New Gola Ghat (Assam)	... 206 a	208
New Mutual (Cachar)	... 215 a	220
Merchants, Stm. Tug.	... 230 a	240
Phoenix of Cachar	... 2 a	3 prem.
Punkabaree (Darjeeling)	... 95 a	
Putabara (Sylhet)	... 95 a	
Rajabaree (Assam)	... 104 a	105
Sapakati Tea Co.	... 150 a	
Second Mutual (Cachar)	... 20 prem.	
Singball and Murnah	... 85 a	90
Singell (Darjeeling)	... 104 a	105
Soom (Darjeeling)	... 87 a	98
Springside (Darjeeling)	... 105 a	106
Sungoo River (Chittagong)	... 113 a	114
Teendarra (Darjeeling)	... 90 a	91
Tukvar (Darjeeling)	... 135 a	136
Upper Assam	... 71 a	72

Local.

THE following subscriptions have been received by Sir Richard Garth in aid of the Madras Famine Relief Fund:—

E. D. J. Ezra, Esq.	... 1,000 0 0
The Hon'ble Juggadannund Mukerji	... 100 0 0
Mrs. F. J. Ferguson	... 10 0 0
Rajah Komal Krishna Dev Bahadur	... 200 0 0
J. Blessington Roberts, Esq.	... 50 0 0
The Hon'ble Mr. Justice Sewell	... 50 0 0
White	... 50 0 0
T. R. Stokes, Esq.	... 100 0 0

Rs. 1,510 0 0

THE Calcutta University Examinations in Arts of 1877-78 will be held on the undermentioned dates:— Entrance Examination and First Examination in Arts on Monday, the 26th November, and following days.

B. A. Examination on Monday, the 31st December, and following days.

A EUROPEAN Guard of the Eastern Bengal Railway is said to have made indecent overtures, according to the *Statesman*, to an unprotected lady travelling in a second class carriage from Buggallah to Calcutta. The lady's husband is an employe of the same Railway. A case is now pending against the Guard.

THE P. and O. S. N. Company's S. S. *Venicia*, Commander W. P. Andrews, arrived in Bombay har-

bour on Tuesday last, with the English Mails of the 10th inst. The following is the list of passengers:— From Southampton.—Major Penny, Captain and Mrs. Mellis, Rev. S. Endie, Mr. R. King, Mr. R. C. Campbell, Mr. F. Ward, R. N. Quater-Master Staniland, 11th Hussars, Dr. Rivera, Dr. Jerome, Captain N. Powllett, Mrs. Pandit, Mahomed J. Ali Khan, Mr. J. Aniscough, Mr. G. Bayliss, Mr. and Mrs. G. Cowell, Mr. and Mrs. Taylor, Mr. A. Hugget, Mr. A. Pointer, Mr. W. Raymond, Mr. A. Simpson, Mr. H. Thomas, Mr. Kennedy, Mr. Robinson, Mr. Janowski, Mr. J. Bless, and Mr. J. C. Bartlett, R. N. From Venice.—Hon. L. H. Bayley and Capt. and Miss Searle. From Brindisi.—Mr. J. R. Fisher, Capt. Campbell, Mr. and Mrs. Daly, Mr. H. B. Simpson, Mr. Cooden, and Mrs. Thomas. From Aden.—Mr. and Mrs. Treacy.

Latest News.

—A FAMINE tax seems to be inevitable. The Duke of Buckingham has telegraphed to the Lord Mayor of London as follows:—"The Viceroy entirely concurs that every facility be afforded to contributions of private charity towards relieving these cases of distress amongst the famine-stricken people of South India which Government organization does not propose to, and cannot undertake to meet, but was and is averse to Government calling meetings for levying subscriptions from the Indian people who may have to bear heavy famine taxation. The Vice roy goes from Bangalore to Ootacamund."

—LADY BURDETT-COUTTS has given \$1,000 to the suffering soldiers of the Turkish army. Now that other thousand for the Russians ought to be forthcoming.

—A FEW days ago, the Princess Christian distributed the prizes given by the Society for the Prevention of Cruelty to Animals to pupil teachers or scholars for essays on kindness to animals.

—THERE has been a good fall of rain not only in Khandeish but also in Guzerat.

—A JAPANESE Ship, called the *Nigata Maru*, Captain Walker, has arrived in the Thames from Japan. This is the first vessel bearing the Japanese flag which has entered the port of London. Though built as a steamer, she has made this long passage round the Cape under sail, occupying 141 days. The crew consists of 34 men, all of whom, with three or four exceptions, are Japanese. The *Nigata Maru* brings a cargo of about 1,600 tons, chiefly rice, and is likely to be the first of a series of regular traders. Captain Walker reports that the Japanese sailors behaved admirably, and in any emergency were always ready to do their part.

—A STORY of Count Moltke's opinion on the Russian prospects in the present struggle is circulating in Germany. The great strategist was recently asked by a German nobleman of high rank what course he thought the war would take, and if he did not predict the early and complete subjugation of Turkey. "Certainly," replied the Field-Marshal, "the Russians will be victorious, only their leader must not lack the four G's which every General requires." "What four G's?" "Geld, geschick, genie, and

gluck," replied, Von Moltke (money, patience, genius, and good luck).

—THE Sattara correspondent of *Native Opinion* of Bombay writes:—"Sir Richard Temple has sadly disappointed and displeased the people of Sattara. He held a Durbar here and made a rambling speech heard by but few; but the effects of his speech and action have been the reverse of those much expected by the people."

—THE *Record* says that "the Committee of the Winter Mission to India are anxious that it shall be known that the Rev. C. Melville Fym, Rector of Cherry Burton, is willing, at their request, to proceed to India, in October next, to preach the Gospel during the cold season to our countrymen, and the English-speaking Natives, in the large towns." He will follow the same course, says the *Indian Church Gazette*, as the Rev. Mr. Somerville did.

—We learn from the London correspondent of the *Indian Church Gazette* that the funds for endowing the Lahore and Rangoon bishoprics are both completed. For the former £17,000 has been subscribed in England besides what has been raised in India, while £20,000 has been raised for Rangoon. To each see is also assured the reversion of a sum of £1,000 on the death of an anonymous benefactor.

—THE Executive Committee of the Madras Relief Fund have sent the following telegram direct to the Lord Mayor of London:—"Com-muntee earnestly solicit your Lordship's powerful influence, and support, and appeal for assistance for the afflicted population of Southern India. Position extremely grave, very great increasing mortality from want, notwithstanding utmost efforts of Government. Monsoon again deficient, difficulty will certainly last till January, cattle perished in large numbers, all laboring classes are in very great destitution. Property sold for food, villages largely deserted; the poor are wandering in search of sustenance, resources of the lower middle classes exhausted owing to famine prices, prompt liberal sympathy and assistance may mitigate suffering. Particulars forwarded to the *Times* a fortnight ago." A copy of the foregoing message was also sent to the Lord Mayors of York and Dublin, the Lord Provosts of Edinburgh and Glasgow, and to the Mayors of Bradford, Bristol, Birmingham, Brighton, Cambridge, Leeds, Liverpool, Manchester, and Sheffield.

—MR. HARRISON, Professor at the Russian Naval School at Sibbo, Finland, writes to the *St. Petersburg Zeitung* to say that he will shortly establish at St. Petersburg a weekly journal in the English language. The journal, which will be called the *Russian News*, is chiefly intended to convince the English of their error in objecting to Russia's progress in Central Asia and to Russia's struggle for the liberty of the Balkan Christians.

—MR. GRANT-DUFF has given notice that he intends to move early next season "that it is desirable to erect in some central position in London a museum which should adequately represent the natural productions, manufactures, and arts of the Colonies and India,—provided always that the Colonies and India are willing

to take their fair share in an undertaking which is intended for the general advantage of the British Empire as a whole, and for the particular advantage of its parts."

—MISS THACKERAY, daughter of the great novelist, has been married to Mr. Ritchie, son of the Hon'ble William Ritchie, the late Advocate-General of Calcutta. We think they are cousins.

—LORD LYTTON's frontier separate scheme was strongly opposed by a majority of the political committee of the India Office, which met on the 3rd instant. The question was to have been brought before the whole council on the 7th, with every prospect of a scheme of some sort being returned to India for further consideration. All that is likely to be conceded, says the *Pioneer*, to the Viceroy's recommendations will be a compromise falling far short of their original scope.

—DURING Lord Lytton's stay at Puna all the beggars of the Puna cantonment and city were prevented by the Police from begging, and not a single beggar was to be seen in the streets. Did the Police act under Sir Richard Temple's orders?

—SUBSCRIPTIONS are being raised in the city of Bombay by clerks in several different offices for feeding the famine-stricken children who daily arrive there from different parts of the country. A large sum has already been subscribed for that purpose.

—SOME women of the poorer class brought, a few days ago, their young children to the market at Sattara for sale at Rupees 5 or 6 each.

—THE Government of India, in the Home Department, have recently had under their consideration some returns and reports relating to the existing Jury system. In August 1876, one of the Judges of the High Court of the North-West, in some remarks addressed to a Jury, expressed disapproval of certain provisions of Act X of 1875, giving the prisoner the privilege of eight peremptory challenges among a Jury of nine members. On this the Government of India asked the opinion of the High Court of Calcutta, Madras, Bombay, Allahabad, and the Chief Court of the Punjab; and the replies have now been received and considered. This replies, in the opinion of the Government of India, do not call for any immediate alteration of the law which, on the whole, appears to be working well. It is thought that it would be beneficial if special Juries could be more largely employed at Allahabad and Lahore, and a suggestion of the Commissioner of Police, Calcutta, for raising the character of ordinary Juries is approved, as the tendency appears to be at present to enlarge the special Jury list at the expense of the ordinary Jury list. These points, however, are believed by the Government to be for the consideration of the High Courts rather than of the Legislature.

—MR. LANCASTER, C. E., is the Manager of a Grand Raffle for some valuable properties at Simla. Tickets at Rupees 5 each.

—THE Madras Famine Relief Fund, including the Lord Mayor's first remittance of £35,000, amounts to Rs. 3,37,351-0-10.

—THE death of Mrs. Joseph Bravo, mother of the late Mr. Bravo, of the unhappy Balham mystery, is announced. She never recovered from the shock caused by the death of her son.

—A YOUNG man, named Quinn, of Liverpool, has been sentenced to eight months' imprisonment for sending a threatening letter to Mr. Justice Hawkins. He threatened to take the learned Judge's life.

—THE Siam Government has lately made arrangements to send specimens of art to the Paris Exhibition.

—THE Japanese Government has now set apart 150,000 yen. for the purchase of contributions for the Paris Exhibition; the specimens sent to the Philadelphia Exhibition met with general approbation.

—THERE has been a good fall of rain not only in Khandeish but also in Guzerat.

—THE rice season in Siam this year is very discouraging. The fall of rain has not been ample, and with 9 inches registered it is not likely that a good crop will be obtained. The season is "a bad one for rice speculators, and the rice mills are doing next to nothing."

—THE *Times* has begun to publish the telegrams from the Viceroy on the famine in India, which are being received at the India Office.

—At a meeting of the London and Westminster Working Men's Constitutional Association at Hatfield-park, the seat of the Marquis of Salisbury, the latter in responding for the toast of Her Majesty's Ministers, referred to the anxieties connected with the famine in India, and also with the troubled state of Europe, expressing an earnest hope that the Government would be able to conduct England through all its difficulties without departing from a strict neutrality in the present deplorable war.

—THE Madras Famine Relief Fund, which is different from the Madras Famine Relief Fund for the Presidency, amounts to Rs. 16,230. The monthly subscriptions amount to Rs. 735.

Literary and Scientific

THE *Englishman* says:—"The sword of Damocles hangs over the Vernacular Press, and, if he more loyal of the Native journals, really desire to avert its descent, they will set themselves to condemn, instead of palliating, the vagaries which have just drawn down the timely censure of our new Lieutenant-Governor."

A CHEAP and simple cooling apparatus for cooling drinks in places where ice cannot be had, has been invented by Mr. Thomson of Kishitea.

THE Court Goblet d'Alviella, who was in India during the visit of the Prince of Wales, has written a book in French, published at Paris called the *Inde et Himataya*. The author made one discovery in Calcutta, viz., that the Anglo-Indians in that city retain their healthy English complexions with more success than their compatriots in any other part of India.

THE author of the article in *Blackwood's Magazine* on the present frontier policy of the Indian Government is Dr. W. W. Hunter.

PROFITS OF AUTHORS.—In the "Life and Letters of Lord Macaulay," published by Harper and Brothers, it is mentioned that 26,500 copies of his history had been sold in ten weeks. Longman, his publisher, one day came to him and said they were overflowing with money, and proposed to pay him £20,000 in the following week. The check is still preserved as a curiosity among the archives of Messrs. Longman's firm. "I went into the city," says Macaulay, "to give instructions, and was warmly congratulated on being a great moneyed man. I said that I had some thoughts of going to the Chancellor of the Exchequer as a bidder for the next loan." This payment, large as it is, has been exceeded in this country. Harper and Brothers have paid as copyright to Mr. Marcuis Wilson, the author of their series of school readers, about \$200,000; to the late Prof. Charles Anthon, about \$100,000; to Mr. Motley about \$60,000; to Jacob Abbott, about \$50,000; to the late Albert Barnes, \$75,000; and to English authors, over \$300,000. These are among the largest and are quite sufficient as a hint and incentive to young persons about to enter upon literature as a profession. That mine is as inexhaustible as ever; or, as one might say, there yet remain in the vasty deep oviparous animals as copious in size and as toothsome in quality as any that have hitherto been adroitly captured by the expert angler.—*Harper's Weekly*, June 30th.

Selection.

THE MADRAS FAMINE COMMITTEE.

A MEETING of the General Committee was held on Saturday evening in the Chamber of Commerce to decide on the main objects to which funds are to be devoted. There were present:—The Hon'ble Sir Wm. Robinson, K. C. S. I., Chairman, Mr. G. Thornhill, the Ven'ble Archdeacon Drury, Surgeon-General C. Smith, Mr. A. Mackenzie, Mr. John Jones, Mr. W. W. Munsee, the Hon'ble J. G. Coleman, Dr. Cornish, &c.

The Honorary Secretary read a telegram received by his Grace the Governor, from the Lord Mayor of London.

It was then proposed by Colonel Weldon and seconded by the Hon'ble J. G. Coleman and agreed to,—That, in accordance with the suggestions of the Lord Mayor, a telegram be sent to his Lordship weekly, and, that, as the *Times'* correspondent telegraphs on Sundays, the Committee's message be sent on Wednesday in each week.

The Chairman observed that the telegram would be prepared by the Honorary Secretary in communication with himself.

The Honorary Secretary next read the correspondence that had taken place between the Committee and the Trustees of the balance of the Bengal Famine Fund, which, it was agreed, should be handed over to this Committee.

The Chairman thought that the Committee could not do otherwise than acknowledge with thanks the compliance of the Trustees with the request of the

Committee to make over to them the balance of the Bengal Famine Fund.

Mr. Coleman held that it would be necessary to call a meeting of the subscribers to the Bengal Famine Fund before the Trustees could appropriate the balance to the relief of people in this Presidency.

The Chairman said that he would refer to the proceedings of the meeting of the subscribers to the fund at which the trust was created, and until then would postpone the consideration of the question and proceed with the other business of the evening.

The Honorary Secretary then explained how the Madras Famine Funds stood. He read out the list of subscriptions that had recently been received, and said that the whole sum subscribed up to the present time amounted to nearly 3½ lacs, as would be seen by the following statement:—

	Rs.	A.	P.
By amount of the subscriptions received to date	18,483	8	0
Deduct payments for telegrams, postage, &c.	1,097	9	6
On hand Rs.	17,385	14	6
By subscriptions to be received as follows, viz. :—			
The Maharajah of Cochin (½ notes to hand)	5,000	0	0
The Maharajah of Travancore	4,000	0	0
The Unexpended balance of subscriptions raised for the Bengal famine	1,140	0	0
H. E. Sullivan, Esq., monthly	100	0	0
Rupees	27,625	14	6
The balance of the Bengal Famine Relief Fund	22,300	0	0
Rupees	49,925	14	6
Local Subscriptions 49,925 14 6			
Lord Mayor's remittance of £25,000 @1-3½	2,87,425	2	4
Rupees	3,87,351	0	10

The Chairman observed that the next object for consideration was the first recommendation of the Executive Committee with regard to the application of the funds, viz., "contributions in aid of the local Committees for the relief of necessitous poor not reached by the Government."

With regard to this recommendation, Mr. Kristnana Chari observed that care should be taken to afford relief only to persons who did not go to Relief Camps.

Colonel Weldon here explained the object with which this meeting of the General Committee had been called. The Executive Committee had received letters from several gentlemen shewing that there was an impression that the Committee were entering into competition which the Government in relieving distress. It was in order to remove this impression, and to define clearly how the funds would be applied, that the meeting had been called. The Executive Committee had specified for different heads to which attention would be directed. It was for the meeting to offer any suggestions with regard to these four heads, but it would be unnecessary to go into details, as the Executive Committee had resolved to leave the details of the application of the funds allotted to local Committees.

Mr. Venkataramiah Garu thought that the object of the whole fund was to aid those whom the Government did not reach, so the recommendation of the Executive Committee was too general in its terms.

Colonel Touch said that the Executive Committee had simply laid down the general principles for the guidance of local Committees and the information of subscribers to the fund.

Surgeon-General Smith remarked that the principle laid down by the Executive Committee was a very simple one. He proposed that the recommendation of the Executive Committee be adopted by the meeting, and Mr. Jones seconded the proposition.

Colonel Weldon proposed as an amendment that the four recommendations of the Executive Committee be lumped into one resolution and be adopted by the meeting.

Mr. Munsee seconded the amendment, which, on being put to the meeting, was lost. The original resolution was agreed to.

The meeting then proceeded to consider the second recommendation of the Executive Committee: "Contributions towards the care of destitute children in Orphanages and in Day Nurseries and the like."

Surgeon-General Smith was of opinion that the words "Orphanages and Day Nurseries" should be left out of the recommendation.

Colonel Touch observed that, in order to prevent any unnecessary discussion on the point, he would explain that the Executive Committee had never intended to establish any Orphanages and Day Nurseries. They had merely resolved to make grants to Orphanages and Nurseries, but would incur no responsibility.

Dr. Smith said that he did not object to the establishment of Orphanages or Nurseries under certain definite circumstances, but there were other expedients to which recourse might be had. The destitute children should be regarded as the children of the State, and should be given to such persons as would be willing to receive them, and care for them. They might be boarded out, and, as far as possible, they should be relegated to their own districts.

Mr. Venkataramiah feared that the aid granted by the Committee would never reach a large number of destitute children whom the famine had produced. There were a great many Hindu children who were not in Orphanages or Nurseries, and it should be the object of the Committee to afford relief to such.

Mr. Mackenzie said that he agreed with Dr. Smith that it was very desirable that the words "Orphanages and Nurseries" should be omitted.

Mr. Ristnana Chari also agreed with Dr. Smith.

Dr. Smith's proposition was put to the meeting and was carried.

With regard to the third recommendation of the Executive Committee, "Providing clothes for destitute women and children." Dr. Cornish said that Mr. Mackenzie had fully entered into the question in his minute. Dr. Cornish thought that, though clothing would be required for women and children, he did not think that the Committee would be able to carry out the recommendation of the Executive Committee on a general scale. He thought that the object was provided for in the fourth recommendation of the Executive Committee, and therefore proposed that the third recommendation be omitted.

Mr. Lavery seconded the proposition, and it was agreed to by the meeting.

The fourth recommendation of the Committee was "To make allotment towards any other special objects which seem to come within the scope and ability of the fund."

The recommendation was adopted by the meeting.

The Honorary Secretary said that he had to propose the names of the Hon'ble Mir Humayun Jah Bahadur, the Hon'ble V. Ramiengar, and Mr. Srinivas Row, to be added to the Executive Committee. Mr. Scharlieb suggested that the name of Mr. Ramchandra Row, and the Hon'ble J. G. Coleman be also added to the Committee.—*Madras Times*.

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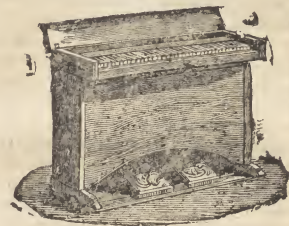
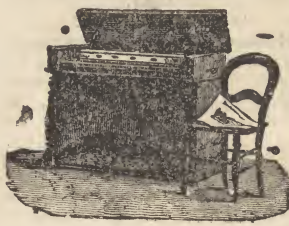
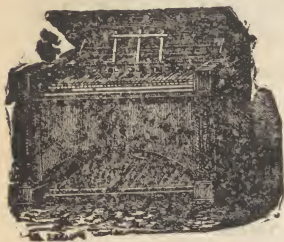
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THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

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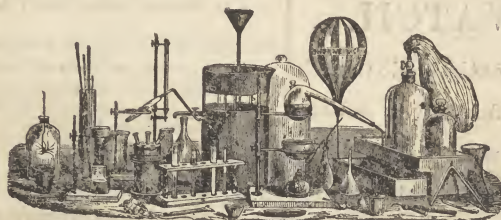
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A complete and most magnificent Dissolving View Apparatus with improved Lantern, powerful Lenses, Reflectors, instantaneous improved dissolving movement, with Duboseq's self-acting clock-work Electric Lamp, worked with 50 Bunsen's powerful battery, with screen for 12 feet disc, complete.—Rs. 700.

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Induction Coil, giving a spark in air O. 2 of an inch, and working with great brilliancy all the small and medium size tube.—Rs. 16.
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Portable Gasometer with metal Gas-holder, measuring 2' 9" x 1' 6" with Brass Stop Cocks and pipes, complete—Rs. 75.

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WARRANTED to cleanse the blood from all impure matter from whatever cause arising. Price per bottle Rs. 2.

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Especially useful to public speakers, pleaders, preachers and vocalists. Price per bottle Rs. 2.

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Effectual remedy for Rheumatism, Lumbago, Weak joints, sprains, sciatica, contusions, &c. Price per bottle Rs. 3.

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Is used with great success for the cure of consumption and the different affections of the lungs. Price per bottle Rs. 2

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Gives health, strength and energy. Purifies and cleanses the blood, clears the skin, &c. &c. Price Rs. 3-4.

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It effectually corrects acidity and heartburn without injuring the coats of the stomach. Prevents the food of infants from turning sour and in all cases acts as an agreeable aperient peculiarly adapted for females.

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Cures the worst forms of ordinary Bilious headache in a few minutes. Price per bottle Rs. 2.

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For all disorders of the breath and Lungs. Price Re. 1-4.

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This watch, which is guaranteed to be entirely ENGLISH MADE throughout, has a substantial fine silver double-bottomed engine-turned HUNTING case, with MOVEMENT on the ENGLISH FULL PLATE SYSTEM, with jewelled LEVER ESCAPEMENT, Fusee and chain, and with maintaining power to go while being wound. The Dial is of hard white enamel, and with Seconds Hand. Great attention has been paid to the shape of the watch which is compact and of medium size.

We supply the EXHIBITION ENGLISH LEVER, with a Two years' Guarantee whenever required, for

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Up-country applicants are requested to kindly remit eight annas extra for packing.

The *Exhibition English Lever WATCH* has now been before the Public for several years, during which period large numbers have been sold, with the result, we believe, that almost unvarying satisfaction has been given.

Arrangements have been made to supply the watch in quantities sufficient to meet any contingency that may arise.

HAMILTON & CO,

Watch and Clock Makers, Calcutta.

NOTICE.

Northern Bengal State Railway

THE line is now open to the public from Julpiguri to Atrai, a distance of 134 miles. From Atrai to Kushin, and Calcutta, there is good water communication, boats taking from two to four days in making the journey.

As the arrangements for the shelter of goods are temporary only, the right of limiting the amount registered for transport is reserved.

JAS. F. LINDSAY, MAJOR, R. E.

Engineer-in-Chief, Northern Bengal State Railway.

SAIDPORE,
The 20th August, 1877.

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Author of the well-known "Dhatri Shikha"
(Guide to Dhaces or Native Midwives.)

Who during a period of twelve years has made Midwifery and Diseases of women and of children his special study,

HAS LATELY REMOVED TO
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Fee—Rs. 4 per visit.

GINCHONA FEBRIFUGE.
PREPARED AT THE GOVERNMENT FACTORY
AS EFFICIENT AS QUININE IN ORDINARY FEVER.
In one pound tins Rs. 20, postage Re. 1
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Apply to Superintendent Botanical Garden,
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Rent Dakilas, Mercantile Forms, Cards-visiting, Business, &c., Maps, Plans, executed from Letter and Lithographic Presses, Stamp-ing Monograms and Crests in colors, or Gold, Silver &c., Books, Pamphlets in English, Bengali and Nagree, &c.

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Note and Letter Papers of various quality and sizes, Envelopes to match them, Writing and Printing Papers, Cards Visiting Business, Ball-programme, Invitations &c., Writing, Printing, Lithographic, Inks, Steel and Quill Pens, Holders, Inkstands, and many other requisites in stationery, fancy Note-papers and cards for wedding invites, Envelopes, &c.

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RICHLY ELECTRO-PLATED
SILVER.

Cash Price Rs. 175.

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INFALLIBLE CHOLERA PILLS.

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as it by magic.

Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEA,

Missirpokhra, Benares.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) W. R. LARMINE,
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) D. V. SAPRAY,
Bankipur.

I am requested by the Maharajah of Bardwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) T. B. MILL E. from,
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasms, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) BIPIN BHARI DUTT,
Station Master, Doornraan.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,
Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parneshwar Banerji,
Umbica Rajbatty, Kulna

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Eulove Sing Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.

Kumar Kristna Gopal Malia Rajhathi.

THE AMRITARASA. A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amritarasa.

It has been experimentally proved and certified that at this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Chest, and Heart diseases, of the Lungs, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery Dyspepsia, Debility, Nervous com-

plaints, Hysteria, female affections and other complicated diseases. It gives strength to the system and changes all morbid secretions to a healthy state.

Price for a phial, is Rs. 5 8 0
Bangly postage " 1 4 0
*Hem Chunder Banerjee,
Missirpokhra, Benares.*

TRANSLATION OF VERNACULAR TESTIMONIALS.

I have bought your "Amritarasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quite surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (sool) Asthma, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylash Chunder Roymahasoy,
Zemindar and Hony. Magistrate;
Dehoorda Zillah Aelshew.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amritarasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,
Bahalgram, Raingunge.

Your Amritarasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shusi Bhuvnu Ha dar,
Deputy Magistrate of Mathabhangra,
Zillah Kuch Behar.

The curative virtue of your Amritarasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy
Zemindar of Banshiha.

By using your Amritarasa continually my sneeze has been checked in a great measure, cold misisupra ressigno, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadoor,
Chooraman in Malda.

Babu Motilal Lahory of the Sub-Division Dhubree and some others have been cured by the use of your famous Amritarasa.

Roy Protap Chunder Barua Bahadoor,
Zemindar of Goaripore, Dhuri.

I once tried your excellent medicine (Amritarasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,
Secy. of Raina N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amritarasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,
Member of Chinsurah Club.

One phial of your Amritarasa has done a good deal of good to my younger brother, who was suffering from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,
Moherakha.

Your Amritarasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amritarasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Basu.

Ghutia Bazar, Hughly.

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-know Amritarasa.

Ramanath Banerji,

Huripur, Zillah Dinagore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amritarasa (i.e., a drink which prevents death) is really achieving what its name imports.

Shama Churn Mittra,
Deputy Post-master, Bansdilia.

QUICK! SAFE!! & SURE!!!

PAUL & CO.'S PROPRIETARY MEDICINES

PREPARED AND SOLD ONLY BY PAUL & Co.,
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Prophylactic Mixture.

It is the only Specific that has ever been discovered for the rapid and radical cure of Malarious and Periodical Fevers, with Enlarged Spleen, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this unrivalled Mixture produces the most desirable and marvellous effects in the constitution of the long Malaria-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the System, Price 1 Re. per Bottle.

Expectorating Drops!

A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumption, Hoarseness and Difficulty of Breathing. It prevents Consumption, and consequently the rapid Prostration of the System, when it is administered upon the first stage of the disease. A dose of this, repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief. Price 1 Re. per Bottle.

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An approved and excellent remedy for Rheumatism, Gout, Swellings, Foul Ulcers, Cataneous and Mercurial Affections, and all the various diseases arising from a Depraved and Impure State of the Blood. By its influence the Appetite is revived, the Blood enriched and purified, and the Physical Strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

N. B.—Full directions accompany each Bottle. Most useful orders for these medicines accompanied with full remittance of price, and packing charge are promptly attended to.

Drugs of the best quality and genuine Patent Medicines are always available at the above address, at the cheapest rate possible.

India General Steam Navigation Company, Ltd.

SCHOENS KILBURN & Co.—Managing Agents
ASSAM LINE.
NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Kooshtea every Friday and leave Debrooghur downward every Saturday.



THE STR. "CHUNAR" will leave Calcutta for Assam, on Tuesday, the 4th September.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 3rd proximo.



THE STR. "RAJMEHAL" will leave Kooshtea for Assam on Friday, the 7th September.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday, the 5th proximo.

Goods forwarded to Kooshtea for this vessel will be chargeable with Railway Freight from Calcutta to Kooshtea in addition to the regular Freight of this Company.

Passengers should leave for Kooshtea by the noon Train of Thursday, the 6th proximo.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every Friday, and leave Cachar downward every Sunday.



THE STR. "SULTAN" will leave Calcutta for Cachar on Friday, the 7th September.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday the 6th proximo.

For further information regarding rates of Freight or passagemonney, apply to,
4, FAIRLIE PLACE, G. J. SCOTT,
Calcutta 31st August, 1877. } Secretary.

Rivers Steam Navigation Co., "Limited."



The Steamer "BENGAL" will leave Calcutta for Assam on Tuesday, the 11th proximo.



The Steamer "PUNJAB" left Calcutta for Assam on Tuesday, the 23rd instant. She will leave Kushtea on 3rd proximo.



The Steamer "BURMAH" left Kushtea on 22d current.

The following are the probable dates of her arrival at Stations on the Assam Line:—

UPWARDS.

Arrive at Serajunge on Thursday,	23rd Aug.
" Kallygunge " Friday,	24th "
" Doobree " Sunday,	26th "
" Gawalparah " Monday,	27th "
" Gowhatty " Wednesday,	29th "
" Tezporo " Saturday,	1st Sept.
" Kaliabar " Sunday,	2nd "
" Bishnauth " " "	2nd "
" Dhunsiri " " "	2nd "
" Mookh " Monday,	3rd "
" Kokeela " " "	3rd "
" Mookh " Tuesday,	4th "
" Dekoo " " "	4th "
" Mookh " Wednesday,	5th "
" Debrooghur " Thursday,	6th "
DOWNWARDS.	
Leave Debrooghur on Tuesday,	11th Sept.
Arrive at Dekoo " " "	11th "
" Mookh " " "	11th "
" Kokeela " " "	11th "
" Dhunsiri " " "	11th "
" Mookh " Wednesday,	12th "
" Bishnauth " " "	12th "
" Kaliabar " " "	12th "
" Tezporo " Thursday,	13th "
" Gowhatty " Friday,	14th "
" Gawalparah " Sunday,	16th "
" Doobree " Monday,	17th "
" Kallygunge " " "	17th "
" Serajunge " Tuesday,	18th "
" Goalundo " Thursday,	20th "

For Freight or Passage, apply to
1, LYONS' RANGE, MACNEILL & Co.,
The 31st August 1877. } Agents.

W. NEWMAN & CO.

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NOTICE.

SHAMA CHURN GUPTA, late of Santragachee, Howrah, begs respectfully to notify to the public of Calcutta that he has established himself as a Native Doctor and *Kobiraj* at No. 53, College Street, Calcutta. Gentlemen wishing to avail themselves of his services will be good enough to communicate with him at the above address, where Native medicines, prepared solely under his own supervision, as also English medicines, can always be had at cheap and favorable rates.

S. C. Gupta has the pleasure to inform the nobility and gentry of Calcutta that he has been appointed Physician to the *Calcutta School*. He therefore hopes he may be deserving of their patronage and support.

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AND THE MINISTER.]

[REGISTERED AT THE
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VOL. XVI.]

CALCUTTA, SUNDAY, SEPTEMBER. 9. 1877.

[No. 1014

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Editorial Notes.

In twenty years, says a writer, the Russian army will contain 3,000,000 of regular trained men, besides about 400,000 frontier Cossacks, and an additional 5,000,000 in reserve—altogether a force of 8,400,000 men. If the world had as many Christian missionaries to fight the battles of faith as there are soldiers to destroy nationalities, what a glorious thing it would have been on the whole for humanity.

CAPITAL punishment is a blot on modern civilization, and its abolition is only a work of time. The growing intelligence of the age rebels against it, and the heart cannot bear with the revolting practice. While religion teaches us that the judgment that dooms a man's life belongeth to the Lord, and to Him alone. Let us devoutly hope then that the time is coming when this relic of a barbarous age will be swept away. It is said—who but timid men of the school of expediency can thus argue?—that the abolition of capital punishment will tend to increase cases of murder to a fearful extent. In the Netherlands imprisonment for life was substituted for hanging on 17th September 1879. Since then the convictions for murder have been as follows:—In 1871 five, in 1872 five, in 1873 one, in 1874 two.

THE thickening contest between Russia, and Turkey, the disturbances on our Frontier, and the scene of misery and desolation in Southern India are matters of the gravest anxiety to Christian, Mahomedan and Hindu alike; but to the Hindu they are something more. They are to him something like the verification of a sacred prophecy. Whensoever a *Rajanya Yagna* is performed, his Scriptures have told him, there are sure to happen war, blood-

shed, famine, pestilence and dire evils. That the Imperial Assemblage at Delhi has been followed so soon by such sad calamities is to the Hindu nothing but an historic parallel in modern times to what happened after Emperor Yudhistira's Assemblage. The Hindu's view may be superstitious, but it is suggestive, and there is deep political wisdom in it.

THE public must have hailed with satisfaction the announcement of Lord Lytton's withdrawing his veto from the institution of private subscriptions in aid of the distressed in Madras. We do not believe that the policy of discountenancing private charity arose from any unworthy motive. His Excellency is as desirous as any one else of relieving the people; though the way to do it was not the same which commended itself to the approval of the public. Now that the official pressure has been removed, we hope the public will come forward and subscribe with a liberal hand. The discredit which has fallen upon Bengal for its apathy to the fates of the people of the sister Presidency, ought to be removed by all means, and this can be done only by greater promptitude on their part to relieve the distress of the sufferers.

PUNCTUALITY though honored as a conventional virtue like decency and good manners, was never, we believe, exalted to a place among the higher moral duties of man. This is not as it should be. We look upon punctuality as one of the many forms of truthfulness, and we think it ought to be treated and practised as such. Punctuality is truth in relation to time. To be punctual is to fulfil one's engagements with fidelity to the hour, yea to the minute. When we accept an engagement we accept with it all its conditions, and we are bound not only to fulfil the engagement but to submit faithfully to all those conditions. If we have promised to go to a particular place we must not only go there, but be there at the exact time. To go at another time would be as much a breach of engagement as to go to some other place. Let us remember that every time we violate punctuality we are guilty of falsehood and lying.

uality we are guilty of falsehood and lying.

WE publish elsewhere extracts from the Viceroy's Minute on the Famine. The feeling, which a perusal of it will inspire in every mind will be nothing but one of relief and rejoicing. The greatest misfortune to the country at this moment would have been a misunderstanding between the two Governments, and so far as indications seemed to point out, there was every probability of such a disaster. Luckily the Viceroy at the last moment determined to see if personal intercourse would not do anything to blunt the edge of the antipathy which had arisen between Lord Lytton's Government and the Governor of Madras. A week's visit to that city toned down the controversy, and a conciliatory disposition on both sides brought on a salutary compromise. The entire control of the Famine management now rests with the Governor of Madras, though Major Kennedy has been appointed His Grace's Personal Assistant to represent the views of the Viceroy. We hope that the Duke of Buckingham will now obtain sufficient elbow-room, and the Viceroy a good return for the confidence hitherto withheld, but now ungrudgingly extended to the Madras Government.

WHEN Solomon was ruling on earth, so runs the Turkish story, the angel Gabriel was sent to him one day with a goblet filled with the water of life, and bearing from on high the message that, if he chose, he might drink of the water and become immortal. Calling together all his wisest councillors, he asked their advice. They, with one consent, advised him to drink and live for ever. Then he summoned the birds of the air and the beasts of the field, and all of them gave the same advice, with one solitary exception. This was the hedgehog. Approaching the throne, and bending its brow to the ground thus did it speak: 'If this water may be shared by thee with thy kith and kin, then drink and enjoy the bliss of living. But if it is intended for thee alone, then do not drink. For sad would it be for thee to live on, but to see thy kinsmen and friends one

after the other disappear.' 'True are thy words, hedgehog,' replied the king. 'To me alone has the water of life been sent. As thou hast counselled so will I decide.' Thus spake Solomon; and the water of life did he not drink. What a suggestive story this! Piety can never be selfish. A man seeking for his own salvation and not caring to take his fellow creatures along with him, is just the one upon whom the hedgehog's remarks ought to fall like words of wisdom.

MR. MONCURE D. CONWAY is a fierce and uncompromising iconoclast. But we do not know whether the most determined free thinker will excuse the manner in which that rather wrong-headed thinker endeavours to demolish the accepted version of Christ's death. According to the popular imagination, that death is associated with every thing that is holy, sublime, brave and glorious in this world. Mr. Conway would have us believe that Christ literally shrank from death, and hence we are to infer that the feeling which prompted him on that occasion was one rather of cowardice than any thing else. He says:—

Again and again has Christ tried to escape this danger (death), even with dexterity, and on his trial he faced with every art of speech and silence. When he saw the coils of priestly hatred closing around him his soul was exceedingly sorrowful. Death haunted him. When a woman anointed him tenderly the odour reminded him of death. 'She embalme me for burial,' he cries, and his very words shudder. He meets his disciples at supper; but when he sees and tastes the red wine, that too suggests death; he recoils and cries, 'It's my blood! Drink it yourselves—I'll never taste it again!'

The above is taken from Mr. Conway's latest work, namely, "Idols and Ideals." No wonder that he is so deeply disliked by Christians. Even the *Westminster Review* is obliged to speak of the work as an "extremely irritating book, attracting by its brilliancy, repelling by its cold, metallic hardness."

HEAVEN FAR AND NEAR.

If the telescope is daily bringing the distant orbs of heaven nearer and nearer to the eye, faith, too, is bringing heaven nearer to the soul. Men have in all ages seen or fancied their heavens above the clouds or beyond the seas. Distance lends enchantment to the view. And so the devout heart, full of poetry and piety, looked upward or forward to a beautiful and delicious spot far off, peopled with saints and decked with rainbow colors. There he saw, or fancied he saw, everything fair and goodly and charming. Every system of theology recognises a distant heaven. There, not here, is the better land. It seems somewhat strange, yet it is true that the heart wishes to place its loved paradise beyond the grave, and would on no account suffer it to be transferred here. It would fain keep its richest

treasure, its sweetest home at some remote place far from the rude gaze and rough touch of this corrupt world. It does not like to sit near its heaven, but always to sit at an agreeable distance from it. The light of heaven, the beauty of its structure is better seen, perhaps, from a distance. However helpful this distance may be to our enjoyment of heaven, true faith kills the distance.

Heaven is really nearer than men would wish it to be. To understand this we have only to remember that purity itself is heaven and impurity hell. All are agreed in looking upon heaven as the future abode of saints, where they enjoy the fruits of their virtues. But few seem to take cognizance of the fact that in virtue itself is heaven. If a man is good and godly here, he will abide in heaven hereafter. This is the popular theory. If a man is good and godly here, he is already in heaven. This truth is not so generally recognised as it ought to be. All admit that the fruit of righteousness is heaven; but few admit that the root of righteousness is heaven. The religious world would greatly benefit by learning to trace heaven in the root, instead of in the fruits, of holiness. Men would grow better and purer by considering purity itself to be heaven and impurity itself to be hell, than by believing in a distant heaven and hell as the consequence of good and evil. Let us believe that every truthful word, every chaste thought, every pure sentiment, every impulse of love and devotion, every charitable deed is heavenly, is so much "heaven upon earth," and then we shall find a strong incentive to the pursuit of truth and holiness. So on the other hand, if we could represent to our own minds that sin itself is hell, that every form of wickedness, in thought, word or deed, is so much actual filth and abomination, darkness and death, then certainly shall we try to shun evil with greater eagerness than if we simply thought of a future hell. Blessed are they who dread and abhor the least sin as hell.

The Brahmo Somaj.

DURING Babu Protap Chunder Mozumder's absence, Babu Krishna Bihari Sen and the Minister will undertake the editorial management of the *Sunday Mirror*.

THE Brahmo Somaj have contributed, from the Madras Famine Relief Fund collected under its auspices, Rs. 250 to the Bellary Fund and Rs. 280 to the Infant Nurseries Fund.

THE usual monthly service takes place this morning in the Brahmin Maudir, at 7-30. Babu Gour Gobindo Ray will conduct service.

AN English paper says:—"We rejoice to learn that there is now a movement among some of the most influential Hindus against early marriages. We may ascribe this to Mr. Sen and his friends, who have come out and spoken boldly on this matter. If they had stopped in the Hindu circle for reformation from within they could not have accomplished a tithe of their success." We are not aware of any recent agitation in the matter of early marriages among the Brahmos. The new marriage law is a practical and final protest against the evil, so far as the Brahmos are concerned. No Brahmo who takes advantage of the law can possibly defile himself by committing the sin of early marriage.

"It is very gratifying," says the *Christian Life*, "to learn that the Brahmo Somaj of India takes an interest in the circulation of some of our best Unitarian works. The list of books advertised in their papers, as sold by them, includes the following:—'Unitarianism Defended,' 'History of the Corruptions of Christianity,' 'Practical Sermons of Rev. Dr. Carpenter,' 'Channing's Complete Works,' 'Morning and Evening Meditations,' by Miss Carpenter; 'Perfect Life,' by Channing; 'Memoirs of Dr. Channing,' 'Strong Points of Unitarian Christianity,' 'Christ of the Gospels and the Christ of the Creeds.' Lord Northbrook, late Viceroy, a few weeks ago, spoke in high terms of the Brahmo Somaj at the annual meeting of the Church Missionary Society. He is of opinion that the Indian Church 'will not adopt the precise doctrines of any church that now exists in Europe,' and he 'should not be surprised to see some very simple forms of Christianity getting hold of the minds of the Hindus of India, and forming a Christian Church of great solidity and strength.' The simple form of Christianity, of which His Lordship speaks, is unquestionably Unitarian." No. Lord Northbrook must have meant the Broad Church. Would it not be more correct to represent the future church of India as Pure Theism based upon Hindu communion and Christian morality?

TRANSLATION OF SERMONS.

THE VEDA AND THE PURANA.*

ALL theology may be divided into two parts: the Veda and the Purana. What is meant by these two divisions? What is called the Veda and what the Purana? Different races and sects have attached different interpretations and forms to the Veda and the Purana. But deeper thought would convince us that Veda means simply the realization of the existence and power of the Deity in the midst of natural phenomena, and Purana the perception of His hand in the history of mankind. The Veda shows his handwriting in the waves of the river, in the roaring of the sea, in the high summits of mountains, in the flash of the lightning, and in the stars of the azure heaven. The Purana does not treat of natural phenomena like the Veda. It does not travel in space like the Veda. It sees God close by. It sees His merciful hand in the chain

* The substance of a sermon preached in the Brahmin Maudir.

of events in the life of men. The Veda is sublime enough, while the Purana is sweet. The Veda is prior to the Purana, and is the humn of the childhood of mankind. Our Aryan forefathers sang the Veda. In it we find the worship and exaltation of the sun, moon, planets, stars, twilight, fire and the presiding deities of the clouds and the ocean. The presence of God in the history of man is not at all spoken of in the Veda. In the dawn of the intellect man realized the infinite majesty and perfection of the Deity in the beauty of the creation. He was astonished and astounded, and then the solemn hymns of the Veda were composed. By degrees the light of knowledge increased, and the blossom of love budded in the heart, and man began to understand that his God is not far off, but is near enough, and in the heart of his heart; that not only the world of matter, but that of mind is under His sovereign rule; that not only are the planets moved by His finger, but the history of man also reveals Him in every page. The stirring of such thought has produced the Purana. It is said there were ten incarnations of the Deity, and the supernatural actions of each have been fancied, created and duly arranged. But the Puranist Brahmo does not rest satisfied with ten incarnations only. He knows there are a hundred thousand incarnations of God. He does not believe that his God became incarnate in a special age, in the midst of a particular sect and in a particular person; but that He manifests Himself to His worshippers in manifold forms whenever there is a necessity for it. At different times and in different ways He shews Himself as a loving mother, as a merciful father, as a consoling friend, physician, guide and instructor. It is not enough for a Brahmo to hear the Purana from another. He wants to read the Purana in his own life. It is his belief that God exhibits Himself in a peculiar way to every man. Every man's biography is a beautiful Purana, in every chapter of which the name of God and His merciful providence are inscribed in golden letters. Before whom among us has not God appeared? We did not belong to the Brahmo community before. In due time, the gracious breeze blew. Our minds were attracted from unknown quarters, the stream of life was turned, our hearts were softened, we were converted to Brahmoism, uttered the sweet name of God, and began to pray for salvation. Oh! how many truths and mercies have we enjoyed since that time. Who was it that held the hands of the infernal infidel, who was ready to perpetrate the vilest deeds? Who was it that gave him good inclinations? Who led him from the path of sin to that of truth? And as the way is abounding in thorns, who satiated your thirst when you were tired and felt extremely thirsty? How many in number are such occurrences in life, and who does bear them in mind? Brahmo brother, you better write your own Purana. Do not omit any event as of minor importance. The minutest detail of life is indicative of God's mercy. Write down all the propitious events of your life. One

day, the bird sang, and my heart wept. The other day, when I thirsted, I was supplied with drink. Another day I met a dear friend, or gained some riches, or a son was born to me, or it was the *Namkaran* (the ceremony of giving a name) of a son or the marriage of a daughter, or your corn-fields were favored with rains, or you were happy to eat of the fruits of a heavy laden tree. Note down these events in the Purana of your life and read them at times. This Purana ought to be one of your dearest things; for the mighty deeds of the Avatara (manifestation of God) related herein, are not to be found in any body's Purana. With this Purana in your hand, you can freely say "this is my highest scripture, for in it is contained the account of the grace of my God, who has condescended to manifest Himself to me. When the clouds of disbelief darken my mind, the reading of this Purana will dispel the gloom; by awakening the remembrance of the visitations of His grace." It is necessary to study the Veda at times, and I would urge you not to neglect its study. You should at times forget worldly matter and ponder His Infinite Majesty in the earth and the heavens. But the Purana is one of the dearest things to His worshipper, and he never ceases to read it, and he quits this world even in the act of reading it.

SPECIAL TELEGRAM. FOR THE INDIAN MIRROR.

SIMLA, SEPTEMBER 7, 1877.

Two important decisions of the Viceroy regarding the Bellary and Hubli Railway have just been announced, first regarding it as a relief work. The earthwork on that portion of the line which passes through the Madras Presidency, a length of about fifty miles, has already been completed with the approval of the Government of India as a relief work on that portion of the line which passes through the Bombay Districts and the Nizam's dominions. Nothing has been done beyond survey operations and preparing the line, because there has been no need of large relief-works in that part of the Bombay Presidency. Now in the Madras Presidency there is a great difficulty in providing remunerative relief works on any large scale for its population. The Viceroy, therefore, before leaving Puna arranged with the Bombay Government for the employment of some of the distressed population of Madras on the Railway work in the Bombay Presidency, should the necessity arise. His Grace the Governor of Madras has gladly availed himself of this opening for the employment of the famine-stricken population living in the districts adjoining the Bombay Presidency. No time will be lost in drafting laborers to that work, twenty miles being ready for a commencement in Bombay Arrangements had also been previously made with the Nizam's Government, and about ninety miles are ready for commencement of the work in those dominions. Officers have been sent to make all necessary arrangements for handing over the land to Major Jepp, the officer in charge of the survey. The second important decision regards this railway as a future carrier of grain. It was under the consideration of the Government whether the transport of grain

might not be facilitated by at once laying down rails along that portion of the line lying in the Madras Presidency, where the earthwork has been completed, but it has been found that the large number of waterways crossed by railway would involve very large expenditure in temporary bridges or diversion. Also the carriage of these permanent way materials would interfere somewhat with the present transport of grain. Moreover, no serious difficulty has as yet been experienced in the removal of grain as delivered at Bellary, and lastly, the employment of gangs of men in the removal of this grain is in itself a relief work, profitably employing large numbers of distressed population. The Viceroy, therefore, decided not to interfere with the existing arrangements, unless greater difficulties in the transport should occur hereafter.

[Advertisement]

NOTICE UNDER SECTIONS 112, 114, 115 AND 116 OF ACT IV. (B. C.) OF 1876.

NOTICE is hereby given that the measurements and valuations or assessments of the portions of the Town, noted in the margin, have been completed, and that the book containing the said measurements and valuations or assessments can be inspected on any day (Sundays and holidays excepted) at the Office of the Commissioners, No. 4, Jaun Bazar Street, between the hours of 11 A. M. and 4 P. M.

Any person, desiring to appeal against the said measurements and valuations or assessments, must, within fifteen days from this date, deliver at the Office of the Commissioners, a notice in writing, stating the grounds of appeal, and also informing the Commissioners whether he intends to appeal under Clause *a* or *b* of Section 114 of Act IV. (B. C.) of 1876.

The Commissioners will proceed to hear the appeals under Clause *a* of Section 114 on Thursday, the 27th day of September 1877.

But no such appeal will be heard by the Commissioners unless the provisions of Section 115 of the said Act have previously been complied with, and unless the appeal is preferred by the person who, at the time the appeal is made, shall be recorded in the Assessment Book, as the owner of the house or land to which the appeal refers, or by the occupier thereof, or by the agent of either of them.

R. TURNBULL,
Secretary of the Corporation
of the Town of Calcutta.

Local

NURSING CHUNDER DEY, a rich young Native of Colutolla, has died rather suddenly.

THE next Criminal Sessions of the High Court will be held to-morrow at 11 A. M., Mr. Justice Pitt-Kennedy presiding.

THE French Mail steamer *Memam* is expected in Calcutta this morning.

A SPECIAL general meeting of the Commissioners of the Town of Calcutta will be held at the Town Hall, on Thursday, the 13th instant, at 3 P. M.

A GENERAL meeting of the *Kayastha Kula Sagragsham Sabha* will be held this day at the Natmudir of the late Rajah Sir Rudhakanth Deb, Bahadur, at 5 P. M. Among other things, the meeting, we hear, will consider the steps to be taken for reducing the marriage expenses among *Kayasthas*.

THE sixth ordinary meeting of the *Bhatri-San-Milani Sabha* will be held, to consider what steps are to be taken for the relief of the famine-stricken people of Madras, at the Shambazar Government Aided Vernacular School this day, at 5-30 P. M., when Pundit Shiva Nath Shastri, M. A.; Pundit Khetra Mohan Vidyaratna, and others, are expected to address the meeting.

THE following is a list of passengers per S. S. *City of Oxford*, which sailed for London, via Suez Canal, on the 6th September:—Lt. A. Mause, R. A. Captain Jones, Mr. W. F. Grant, Mr. and Mrs. A. Parsons and 2 children, Mr. W. Conway, Dr. W. G. Thomson, Babu Peary Mohan Gupta, Babu Mati Lal Gupta, and Captain Patterson.

A CONTEMPORARY understands that the fortunate drawer of Silvio in the Umballa St. Leger Sweep is a gentleman, named Sinclair, in Messrs. Thacker, Spink and Co.'s. A telegram was received in Calcutta early on Friday morning, from Lord William Beresford offering Rs. 30,000 for the ticket, and the offer has been accepted.

THROUGH the exertions of Mr. Ananda Mohan Bose, Barrister-at-Law, an Association, called the "Purba Bangal Sarmilani Sabha," has been formed in this city. It has for its object the supervision of those young men who come here from the Eastern Districts of Bengal to prosecute their studies. The first meeting of the Association was held, last Sunday, at the Albert Hall when its objects were declared.

A CORRESPONDENT writes:—"A meeting was held on Friday last, at the Free Church Institution, for raising subscriptions in aid of the famine-stricken people of Madras. About two hundred students were present. The Rev. K. S. Macdonald addressed the assembly. His speech was very affecting. He dwelt at some length on the virtue of charity, and said that every one that had a heart should assist the sufferers from the famine, be he of whatever creed he may,—Buddhist or Christian, Hindu or Mahomedan. Having finished all that he had to say, he requested a Pundit present on the occasion to explain the purport of his speech in Bengali. The Pundit, I am sorry to say, failed miserably in his attempt. He could scarcely string a few words together. After him spoke a student of the 3rd year class. He with gratitude reminded the audience of the assistance which the Madras had rendered to us when famine was raging in Bengal and

said that to assist them now was to do our duty and nothing more. Mr. Macdonald next proposed that the subscriptions should be taken along with the College fees. His proposal having been interpreted in Bengali, the meeting dissolved."

VITAL STATISTICS OF CALCUTTA.

The following is the statement showing in detail the sectional mortality of the town for the week ending 1st September, 1877:—

Shampukur	...	...	19
Cumartolly	...	...	16
Burtollah	...	...	11
Sukea's Street	...	...	11
Jorabagan	...	...	21
Jorasako	...	...	29
Burra Bazar	...	...	11
Colutolla	...	...	30
Muchiparah	...	...	30
Bow Bazar	...	...	14
Puddopukur	...	...	17
Waterloo Street	...	...	2
Fenwick Bazar	...	...	11
Toltollah	...	...	29
Collingah	...	...	0
Park Street	...	...	3
Bamun Busti	...	...	7
Hastings	...	...	4
Fort William	...	...	0
Port of Calcutta	...	...	7
Total			72

—THE following further subscriptions have been received by Sir Richard Garth in aid of the Madras Famine Infant Nurseries:—

	Rs. A. P.
Amount already acknowledged	4,329 0 0
A Native Christian family	30 0 0
Dr. John Boyle Barry	250 0 0
Babu Kassinath Dutt	25 0 0
K. K. Dassi	25 0 0
Total Rs.	4,659 0 0

THE following obituary notice of Miss Toru Dutt appears in the *Indian Christian Herald*:—"We sincerely regret the departure from amongst us of Miss Toru Dutt, the last surviving daughter of Mr. Govind Chunder Dutt of this city, to a better home in Heaven. Miss Toru Dutt is known to the Calcutta Public by her translations of French poems, which were recently published in a volume entitled, 'A Sheaf gleaned from French Fields.' This book was very favorably noticed by the Indian as well as the English Press. Miss Toru Dutt was also a regular contributor to the *Bengal Magazine* and the *Calcutta Review*. Eight or nine years after losing his only son, a boy of fourteen years of extraordinary promise, Mr. Dutt resolved upon giving his two daughters a thoroughly English education, and with that intention he took his wife and two daughters to England. There the young ladies attended 'Lectures to Young Ladies' at the Cambridge University, and perfected themselves in English and French, as well as in music, their teacher in this last branch being one of the best German Pianists of the day. They returned to their Native country

after a sojourn of about five years, bringing with them a rich store of knowledge and highly cultivated minds. But alas! they also brought with them the seeds of consumption, to which fell disease, the elder, Miss Aru Dutt, succumbed in 1874, and the youngest three years after. A few weeks before her death, Miss Toru was advised by the Doctors to go to Switzerland, but she resolutely set her face against the proposal, as she desired to repose in her Native land by the side of her brother and sister. We can well say that our country has been a loser by the death of this talented young Bengali lady. We deeply condole with the bereaved father on his heavy loss. He has been death walking through all the chambers of his heart, and watched his darlings leave him one by one; but we know that his hope is fixed on the Rock of Ages, and that he holds to that Promise which 'No change can falsify.'

WE are glad to learn that the students of Calcutta will very shortly hold a meeting for the collection of subscription in aid of the famine-stricken in Madras. Some of them have published an appeal in which they invite the co-operation of all their fellow-students both here and in the Mofussil. The initiative of the movement has been taken by the Students' Association.

THE Calcutta Bar gave a magnificent dinner to Mr. Justice Macpherson at the Town Hall yesterday.

ACKNOWLEDGMENT.

The Principles and Practice of Medicine in Bengali. By Gunga Persad Mukerji, B. A., M. B. Third addition. Bhowanipore; Saptahik Sambad Press. 1877

Latest News.

—THE *Bengali* hears that a scheme for grading Educational Officers in Bengal has been submitted to Government, involving a charge of Rs. 30,000 per annum.

—THE Mahomedans of Aien have raised a subscription for the Turkish wounded. The subscription is expected to amount to Rs. 15,000.

—THE donations to the Madras Town Relief Fund amount to Rs. 20,789-8, and the monthly subscriptions to Rs. 1,193.

—THE Viceroy has given Rs. 250, and Sir Alexander Arbuthnot Rs. 100 to the funds of the Madras Civil Orphan Asylums.

—THERE has been rain in Rajputana, and the prospects of the crops seem to have somewhat improved.

—A PUBLIC meeting has been held at Bradford to raise subscriptions for the Madras famine, and £1,200 were subscribed in the room.

—THE Lord Mayor of London has sent another remittance to Madras from the London Famine Relief Fund of £55,900, making £80,900 now remitted.

POSTAL NOTICES.

The next Overland Mail, *via* Bombay, will close at the General Post Office on Tuesday, the 11th September, 1877.

2 Book post and pattern packets must be posted on the 10th inst.

N.B.—The Letter Box will close at 7 P.M., precisely, after which no further Overland letters, fully prepaid and bearing an extra postage stamp of two (2) annas on each cover, will be received up to 7.30 P.M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P.M.

Mails for Ceylon and the Australian Colonies, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Wednesday, the 12th inst., at 7 P.M.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Sunday, the 9th inst., at 7 P.M.

Mails for Madras, Ceylon and the intermediate ports, for transmission per Steamer *Maddah*, will be closed at the General Post Office, on Tuesday, the 11th inst., at 7 P.M.

After Friday, 21st September 1877, Mails for British Barmah will, until further notice, be closed at the Calcutta General Post Office, on every Sunday.

The first Sunday Mail will be on 30th September 1877.

The fortnightly Mails for Chittagong, Akyab, Kyauk Phyo and Sandway, will also, after Friday, the 14th September 1877, until further notice, be closed at the General Post Office on Sunday.

The first Sunday Mail will be on Sunday, 30th September 1877.

After Tuesday, the 18th September 1877, the Overland mail *via* Bombay will, until further notice, be closed at the Calcutta General Post Office on every Friday.

The first Friday mail will be on 28th September 1877.

Mails for Straits and Hong-Kong, for transmission per Steamer *Japan* and *Argyle*, will be closed at the General Post Office, on Wednesday, the 19th inst., at 7 P.M.

Literary

MR. J. TALBOYS WHEELER has in the press a work which is entitled "the History of the Imperial Assemblage at Delhi held January 1, 1877, to celebrate the Assumption of the Title of Empress of India by H. M. Queen Victoria; including Historical Sketches of India and her Princes past and present." We understand that like everything which proceeds from Mr. Wheeler's prolific pen, the forthcoming work will be full of suggestive and valuable thoughts.

OUR friend, Mr. Dill, is doing a very useful work. He has collected a "Thousand Life Mottoes," and is distributing them for use in our Schools. To those teachers who are engaged in giving moral instructions to their pupils, the pamphlet will be a valuable help.

MESSRS. Macmillan & Co. have just published the Political Essays written by the late Lord Hobart, Governor of Madras. The book is accompanied with a short Biographical sketch of the author.

THE last number of the *Academy*, received in India, has a highly eulogistic notice of Babu Uday Chand Dutta's "Hindu Materia Medica," reviewed in these columns sometime ago. It is from the pen of Dr. Birdwood.

THE *Westminster Review* is very severe upon Dr. Russell's "Prince of Wales' Visit to India." It says that the whole thing is unworthy of Dr. Russell's fame, and is essentially snobbish. This may be true, but everything depends upon the point from which one views it. To every reader of sport and amusements the book is a capital companion to travel with. As for the fact noticed by the *Review* that everything is rose-colored in the book, that is no fault of Dr. Russell. Did not the whole country assume a roseate hue when the Prince visited it?

Almacantar Press.

UNIVERSITY EXAMINATIONS FOR WOMEN.

(*Bamabodhini Patrika.*)

BENGALI women should keep the 5th day of Choitra 1283 engraved in golden letters in commemoration of their having received the privilege of appearing at the University Examinations from the Senate of the University of Calcutta. Before this, the latter were requested by the University of Bombay to make such a measure as this in favor of women, but then they did not mind it on the plea that the time for it was not then come. Last year a lady, Chandramukhi Bosu by name, was a candidate at the Entrance Examination, and to the admiration of all, he passed successfully. Chandramukhi has both glorified her class of Bengali females and opened a way for their intellectual advancement. Her efficiency has so much influenced the Senate that they granted the privilege to all of her sex.

When such a right was conferred upon women, the Synodics passed the three following resolutions as to the subjects and the manner in which their examinations were to be held—

(1) That the Entrance Examination of both the sexes is to be the same.

(2) That the Examination of women is to be held in a separate place and under the supervision of women.

(3) That the rules for the higher examinations of women are to be formed by a committee appointed for the purpose.

We give myriads of thanks to the University for what it has done for women, but we must examine the manner of procedure that has been determined upon.

Two kinds of opinion prevail as to the equality or otherwise of the standards of the examination of the two sexes. One of them is that the mental structure of both the sexes are identically one and the same by nature, and therefore, they ought to be educated alike. According to this opinion, the palpable difference between men and women in this respect is owing to habits, national customs, and the condition of life, and a sound education can thoroughly equalize them. The modern Americans are mostly of this opinion, and the women of that part of the world are receiving higher education and gradually taking the dignities and honors that were hitherto monopolized by men. The holders of this opinion wish to see the same done in our country. The other opinion is that the natures of men and women have been created different, that according to their different natures, their rights and duties have been ordained, and that though it is possible for men to become woman-like, and for women to become manlike by training, yet that course is not natural and consequently mars the constitution of society. According to this opinion, men ought to be educated in such a way as will make them bold, firm and expert in worldly matters, while women ought to receive such education as would make them gentle, soft, and skilled in the management of domestic affairs. Thus the ends of education of the two sexes ought to be quite distinct. In the harmony and co-operation of the sexes consists the perfection and true happiness of human society. It is not our purpose to scrutinize these different opinions at present, for the state of womanhood is so low in this country, that it is simply madness to think of bringing them to the level of men in every respect. The University has admitted this difference to some extent and resolved upon holding the examination of women in a separate place. But now it may be asked, what led them to make the Entrance Examination standard the same for women as for men? In our opinion, prudence would recommend the system of making regulations, after duly weighing the circumstances of those who are to be subject to those regulations as it is thus only that real good can be done to society, otherwise they will become altogether useless, if not positively injurious. When all the circumstances regarding our women are properly weighed, it seems necessary, for the present at least, that the rules of their education and

examination should be somewhat different from those for men.

The first thing that is to be considered, is that women have no means of being educated like men here. Sound education would require colleges or schools, books and efficient teachers, as essential things. The schools that have been instituted here for the education of the fair sex, are, to most of the girls, a place of diversion. The learning that they acquire there, does not deserve the name. A few institutions that have been set on foot for giving high education to them, are attended by a handful of pupils. Then, again, they are taken advantage of only by Christian or Brahmin ladies, the generality of the Hindu community being shut out. So much money is being spent in the Bethune School for the benefit of the Hindu girls, yet it is a matter of great regret, that there is no means even of training up girls for the Entrance Examination in that institution.

We need not spend a great many words on the want of books. The Bengali language is almost as much in want of proper books for the education of women as ever. It is no easy matter for our women to study English books after learning the English language. Under such circumstances it is simply cruel to oblige them to study a great many books.

The want of teachers for women is a much more serious thing. The income from female schools is but insufficient. It mostly depends upon their own exertion and that of their fathers, brothers, or husbands, to receive proper tuition.

Considering the low state of education among the females of this country, we think it would have been better, had the University instituted a preliminary examination of their private studies, though the province of the University is to look after the higher examinations only.

Next to this comes the consideration, that although the want of institutions, books and teachers can be supplied, who will tell us whether it is necessary to educate women exactly like men or not? Our women are mostly confined within the precincts of the Zenanah. That only can be considered necessary education for them, which would secure domestic welfare, or cause their intellectual advancement, or procure them their livelihood even if they would not come out of the Zenanah. Such considerations would lead us to put down mathematics and the like studies as of secondary importance in their education. That learning which does not find its application in life can very well be put down as so much labor wasted. Thirdly, some such subjects as are not learnt by the sterner sex are of paramount importance for females. The nursing of children, management of domestic affairs, the arts, and moral instruction, if these are not learnt by women, their education is altogether imperfect and useless. King James I of England, once, while inquiring into the accomplishments of a lady, asked whether she knew cookery.

This question does not at all seem irrelevant. A wise man of Greece has replied to the query "what is the highest learning?" saying, "Lead your child, in the way, in which it must go, and which it will not forsake even in old age." Woman leads one and the same sort of life during her whole existence, so that what does that education avail her if she is not educated in that way of life in the prime of her age. Learning may satisfy the curiosity of the public by producing some exceptional instances among women, but there is little chance of any material good being done to their class or to society at large, by mere knowledge derived from books.

If the Senate of the University are willing to satisfy their curiosity of beholding the two sexes rival each other in every respect, we opine they had better not interfere with those women who may be desirous of competing with men according to the standard meant specially for men. Such women may be allowed

to compete fairly with men, but for ordinary women there ought to be some variation in the examinations. Let the English for women be easier and mathematics lower. Let their history be in Bengali, while their vernacular Bengali can be kept the same as that for the other sex. Arts, midwifery and domestic economy can very well be introduced into their examinations. If these suggestions are acted up to, their education will prove interesting as well as advantageous. We expect, at the hands of the University authorities, the introduction of these changes in the Entrance Examination standard even now if possible, deferring for the present, the question of carrying them even into the First Arts and B. A. Examinations.

However, we would cheer and encourage our female students. They have been subjected to a difficult examination, but we trust upon God, they will exert hard and pass it successfully, so that none may say that though they received a great privilege, they could not take advantage of it on account of their unfitness. There are disadvantages, difficulties and disappointments in their way, but they may rest assured, they shall succeed in surmounting all hindrances, and they shall gain the day at last. When such a path of glory has been opened before them, shall they be depressed by difficulties? Those among them who will now stand before them as examples, shall deserve the gratitude and commendation of the female community for ever.

Official Paper.

MINUTE BY HIS EXCELLENCY THE VICEROY ON THE FAMINE.

THE summer rains of June and July have now failed, more or less, over many of the districts in Southern India where the rainfall of 1876 was lamentably deficient. The severity of the situation is increased by the scantiness of the rain-fall in Western and Northern India during the past six weeks. I desire to place on record my appreciation of the probable effect of these unanticipated circumstances on the condition of the people and the prospects of Government. In so doing, I will endeavour to indicate my general views as to some of the measures required to prepare for a second year of famine, if unhappily so terrible a calamity should overtake any large tract of Southern India.

RESULTS OF PAST OPERATIONS.

In regard to the main object of relief operations, *viz.*, the saving of human life, much, but not complete, success has been attained. In some tracts relief operations began too late; at centres of population, like Madras and Bangalore, and on some of the roads leading to such centres, starvation deaths have occurred; the death-rate from cholera, dysentery, and such like diseases has greatly increased over large areas. But, on the whole, the worst evils of famine have, so far, been successfully averted over the vast tracts visited by failure of crops. According to the standard of mortality during the Orissa famine, from three to five millions of people must have died of famine in Southern India during the year 1877 if the guaranteed railways had not existed, and if Government had incurred no outlay on relief operations. Nothing of

this sort has occurred; and on this result the Governments, and the local Officers, who have exerted themselves admirably, deserve the acknowledgments of the Government of India. I fear, however, it may hereafter be found that over large tracts relief operations were, for considerable periods, conducted without sufficient system, and without due regard to economy.

OUR SPRING AND SUMMER HOPES DISAPPOINTED.

Regarding what is past I have been obliged to say this much, because it is only after a consideration of the past that we can frame improved plans for the future. During the spring and early summer of 1877, it was hoped that the season might be favorable; that spring showers might bring forward some small extent of early food crop in June; that bountiful summer rains (south-west monsoon) would enable the people to secure a large food harvest during August and September; and that favorable October rains (north-east monsoon) would fill the irrigation tanks, and restore plenty to the districts of the Madras Presidency. The October rains are not yet due; but our spring and summer hopes have been disappointed. Had they been fulfilled there would have been no present need for special aid from the Government of India; some millions sterling would have been spent, there would have been some waste, but in the main the great object of all this expenditure would have been obtained; the difficulty would have been over, and the Government of India would, at the proper time, have placed on record for future guidance the lessons taught by the famine of 1877.

THE FAMINE FORECAST.

But, so far as the season has gone, our hopes have not been fulfilled; the spring showers came not; the summer rains have, until the last week of July, been very scanty and irregular; the main food crops of part of the black soil country in the Deccan are still in great jeopardy; it is feared that the unirrigated food crops of Madras and Mysore must be lost, unless the good rain of the past week continues during August; the local officers report that already an unascertained, but large, proportion of these crops are dried up; the irrigation tanks of the Mysore country are still dry; and no fresh food crops can be reaped on any large scale in Southern India before December next. If there are favorable rains in August and September, and if the October rain-fall (north-east monsoon) is full, then plenty may, perhaps, be restored by January 1878, though the people will feel the effects of the famine for some years to come. But even under the most favorable circumstances, the pressure of famine in many districts of Madras and Mysore cannot abate greatly before January 1878; at the best the tension in Bombay may lessen in September, and may cease altogether in December. But, unless the rain-fall of August and September is unusually heavy, there must be another year of famine in parts of Bombay, of the Deccan, and over a great part of Mysore; for in none of these tracts can a heavy downpour be expected in October. A great part of Bellary and Kurnool also, where the October rains are scanty, must suffer another famine, if the summer rains are not plentiful during August and September; while, if the October rains, the main rain-fall of the Madras littoral, should be scanty, there must be another year of famine over a great part of the Madras Presidency.

POSITION AGGRAVATED BY PROBABLE SCARCITY IN NORTHERN INDIA.

The position in Southern India, grievous as it is, because much aggravated by the fact that the sum-

mer rains have hitherto been extremely scanty in the North Western Provinces and the Punjab. Vast areas of these Provinces are protected by irrigation, the surplus food in stock from the bounteous harvests of the last few years is said, in the Punjab at any rate, to be very great; the autumn crop in these Provinces has not yet been lost; and the seed-time of the main food crop has yet to come. There is no present ground for fearing actual famine in Northern India, although I fear there may be serious scarcity and suffering in some districts; but the surplus food available for export thence to famine country will be greatly reduced. In Bengal, Burmah, and Central India there is, according to present prospects, no reason to anticipate that the winter crops will not be full ones. But the main crops of Bengal and Burmah can hardly be estimated before October, at earliest.

CERTAIN PRINCIPLES SHOULD BE LAID DOWN.

The prospect in Southern India, more especially in Madras and Mysore, is, therefore, as serious as it could possibly be. If a second famine has to be encountered over this large portion of the Empire, the duty of saving the lives of the people, and of utilising to the utmost the vast expenditure which must be incurred will impose on both the Supreme and Local Governments as arduous and gigantic a task as any Government could be called upon to undertake. Before entering on this task it may be well to state shortly what are, in my opinion, the main principles which Government should follow on an occasion of this kind.

DEATH SHOULD BE AVERTED BY ALL MEANS.

In the first place, the Government of India, with the approval of Her Majesty's Government, and of the people of India and England, are resolved to avert death from starvation by the employment of all means practically open to the resources of the State, and to the exertions of its officers. Thus far, there can be no room for doubt or difference of opinion.

PRIVATE TRADE SHOULD BE LEFT UNDISTURBED BY ALL MEANS.

When harvest fail in an Indian province, considerable old stocks of food are left in the hands of the land-holding and mercantile classes; but these stocks are often held back from sale. Market have, therefore, to be supplied with grain imported from a distance. I consider that, except under most peculiar and exceptional circumstances, the function of supplying the demand for imported grain can be best, and, indeed, alone, discharged by private trade; and that private trade should be left to do its work in this respect with as little interference from Government as practicable. The Government and its officers should, however, give all possible information, and should give, where necessary, additional facilities, to private trade. Early and correct information as to prices and means of carriage should be published. The carrying power of railways and canals, leading into the famine tracts, should be reinforced; tolls and other restraints on free intercommunication should be removed; roads into the interior should be improved and kept in order; rates of railway or other carriage might be reduced; and, in cases of extreme necessity, temporary railways, or tramways, might be laid from main railway lines into populous tracts, where means of communication failed, or were insufficient. These will, indeed, be the most useful of

all work, if we have to meet another year of famine. Grain required by Government for alms to the helpless poor, or for laborers on relief works, or for any tract where supplies were deficient, should be obtained through the trade, at or near the local markets, and should not be imported from a distance by Government itself. Experience has shown that Government operations in the grain market disorganise and paralyse private trade, to an extent out of all proportion to the operations themselves. Moreover, where the carrying power of a country by rail, canal or cart, is limited, and is fully utilised, Government grain importations must necessarily displace a corresponding quantity of privately imported grain. My view, therefore, is that, under no circumstances, which are likely to occur, ought the Government itself to engage in the business of importing grain. Free and abundant private trade cannot co-exist with Government importation. Absolute non-interference with the operations of private commercial enterprise must be the foundation of our present famine policy. Trade towards the famine country from Bengal and Northern and Central India is at present active; and there is every reason to believe that the Indian resources of supply are still considerable. But even if these should fail, the interference of the Government would be a ruinous error. It could only have the effect of decreasing the total amount of food available, and thus aggravating the catastrophe. I am confident that more food, whether from abroad or elsewhere, will reach Madras, if we leave private enterprise to itself, than if we paralyse it by Government competition. These remarks refer to the famine we are now dealing with. I do not, of course, intend to assert that famines cannot occur, in which Government interference for the importation of food may not be absolutely necessary. Indeed, the Orissa famine was one of those cases.

RELIEF WORKS SHOULD BE OF A PERMANENT BENEFICIAL CHARACTER.

Before scarcity of food deepens into famine, there is a large, and increasing, section of the population who are out of work, and have no means of buying food at dear rates. It is the policy of Government to employ such people on relief-works; and my view is, that relief employment, at a subsistence rate of wage, should be provided on large, fully supervised, works, which will be of permanent benefit to the country. The advantage of large works of this kind over petty local works is twofold—firstly, the obligation to do a full day's work, at a low rate of wage, and to go some distance to work, keeps from seeking relief people who can support themselves otherwise; and, secondly, the money expended on such works bequeaths permanent benefits to the country.

GRATUITOUS RELIEF TO BE UNDERTAKEN BY THE STATE UNDER CERTAIN CIRCUMSTANCES.

At the beginning of a famine there are some, and before the end of a famine there will be many, people who, from physical infirmity, or from social custom, or from some other reason, are unable to earn wages on relief-works, and who have no means of buying food. For persons of this class the State must, when the sources of private benevolence are dry, provide gratuitous relief, if it undertakes to provide for them at all; an undertaking which, if it assumes wide dimensions, must impose upon the State operations of peculiar difficulty and delicacy. For it is the juxta-venient tendency of all gratuitous relief afforded by the State, if it be not supervised and restricted with the most scrupulous exactitude, to intrude injudiciously on the field of relief labor, and thus demor-

alized large masses of the population. Such relief may be given in the shape of grants-in-aid of private charity; in the shape of cooked or uncooked food, distributed at relief centres, at camps, or poor-houses, where the recipients of relief are housed and cared for; or (if complete means of supervision exist), in the shape of money alms distributed to paupers at their homes through village agencies. One or other, often more than one, of these forms of gratuitous relief must, sooner or later, be dispensed in every famine tract. At large centres of population relief camps are useful; for the inmates are prevented from wandering about the streets, and starving for want of miscellaneous alms. On great roads and lines of traffic out-door relief centres are more suitable. Where a good indigenous village agency exists, it is advisable to register and relieve, at an early stage of famine, the helpless paupers in their villages, so that they may be prevented from starving at home or from wandering forth in quest of charity. But in whatever shape gratuitous relief be given, the ordinary district organization must be greatly strengthened to secure its due and honest administration. No other form of famine relief is more open to abuse and malversation. Every rupee spent in providing effective, trustworthy supervision is saved over and over again, not only in preventing wasteful and unnecessary expenditure, but in securing that the relief given reaches the classes and persons for whom it is intended, without being turned aside into the pockets of people who can do without State aid.

THE CARRYING POWER OF RAILWAYS SHOULD BE INCREASED.

The amount of grain carried daily into Southern India will have to be greatly increased. The present estimate, founded on the figures of the Local Governments, is that

This quantity would into the Madras, Mysore, give subsistence to and Hyderabad districts about ten millions of alone, from 4,500 to people. 5,000 tons of food may

have to be carried daily; whereas 2,500 tons a day was the greatest quantity carried during the past season. I believe this full task, if it be required, can be accomplished. During the Bengal famine the railways, working from three directions, carried at times as much as 4,000 tons of food a day; and the railways into Madras and Mysore work from four different ports, besides the fifth line from the Bombay direction. No time should be lost in framing, in publishing to the trade generally, and in bringing into effect on the guaranteed railways, a scheme whereby 4,500, to 5,000 tons of food can, if consigned by the trade, be carried daily into the famine districts of Madras and Mysore. When the railway has brought the required supply of food into the country, the question will arise, whether the famine-stricken cattle can suffice for the task of distributing by cart the large quantities required in the interior of the districts. And the problem will have to be faced and decided at once, whether it will be best to lay down rough tramways for carriage of grain, or to bring the destitute poor to places near the railway lines, or to promote their emigration into other provinces.

BEST ENGINEERING SKILL SHOULD BE LENT TO THE MADRAS GOVERNMENT.

Next, all the best engineering skill available in the many provinces of India should I think, be lent to the Madras Government, so that a sufficient number of large public works may be opened in all

parts of the Madras as well as of the Mysore famine country, at which the largest possible proportion of the two-and-half millions of people, now supported by the State, may be employed under proper supervision on works which will help to protect the country from future famines. The districts of Madras and Mysore are studded with irrigation tanks, and are traversed by rivers, many of which are already bridled and turned into irrigation channels. Much great work of this kind remains to be done. The projects and estimates for such works may not be everywhere ready in full detail; but it would be better for the people and for the country that the Government should accept a moderate proportion of failures in such works than not to attempt them at all. It would be wiser to lay out one million sterling on irrigation channels and reservoirs, which will store water for future needs, or on other works of lasting utility, than to spend half a million on petty works, which cannot be adequately supervised, and are of no permanent usefulness. Of the famine roads, which in 1874 were undertaken in Bengal, about one-half had to be left unbridled and unfinished. These have since fallen into a condition of utter uselessness, owing to the inability of local funds to complete and maintain them. I believe that it would be highly desirable to sanction for Madras a special Chief Engineer for famine works, as was done for Bengal in 1874.

THE SITUATION IN MYSORE.

I am afraid that the situation in Mysore is, in proportion to its area and population, even more critical than in Madras. The Mysore demand for imported grain has, throughout the famine, been larger with reference to the distressed population than in the Madras Presidency. The fate of the crops now in the ground is more doubtful in parts of Mysore than anywhere else. The employment of the destitute poor on useful public works has, since April last, been quite inadequate to the occasion. At the present time the persons on gratuitous relief are three times as many as the relief laborers on public works. In Bombay, the numbers on gratuitous relief are now little more than half the total of relief laborers. In Madras the total number on gratuitous relief is somewhat less than the total on works. Reports have been received from more than one Madras district that people in the last stage of distress flock over from Mysore to British relief-houses for help. In this Province immediate steps must be taken for reorganising the relief administration.

THE VICEROY ANNOUNCES HIS DESIRE OF VISITING MADRAS.

As my colleagues are aware, it is my intention to visit Madras and Mysore immediately. Before starting on this journey, I have thought it desirable to place on record my reasons for undertaking it. These will be found in the foregoing general statement of the main facts of the present condition of the famine-stricken districts in Southern India. I cannot contemplate such a condition of things without the most serious anxiety and the deepest sympathy with all those local authorities who, after prolonged and arduous exertion, are now confronted with new administrative difficulties.

OBJECT OF THE JOURNEY SET FORTH.

It is unnecessary, and indeed undesirable to discuss in the present Minute any of the particular measures which have been or may have to be, adopted for meeting these difficulties. The teachings of experience would be as barren as they are bitter, were it impossible to derive, from study not only of the phenomena of the

a te famine in Bengal, but also of the course of the present famine in Madras and Bombay, a clear apprehension of certain general principles of famine management. The soundness of these principles is I think, established both by the beneficial results of their timely and intelligent application, and also by the disastrous consequences which have attended the disregard of them. I cannot doubt that they should everywhere guide our action. But it is obvious that the application of them must always be easier in localities than in others. My object, therefore, in now proceeding to Madras is, not to urge upon the administrative authorities of that Presidency the adoption of any system of operations devised, *a priori*, without due reference to local peculiarities, but to endeavour, by frank unprejudiced personal conference with His Grace the Governor, to ascertain how far it may be practically in my power to place unreservedly at his disposal, for the furtherance of measures approved by his judgment and experience, all those resources which are commanded only by the Government of India.

VISIT, WHY HITHERTO DEFERRED.

So long as we might reasonably hope that the worst difficulties and dangers of the Madras famine would by this time be passing over, I have purposely refrained from visiting that Presidency, lest my presence there should, however unintentionally, prove embarrassing rather than helpful, to the efforts of the Local Government.

THE VICEROY'S AID NOW NECESSARY.

But, in face of the facts recorded and reviewed in the preceding paragraphs of this Minute, I can no longer question the urgency of my own duty, and that of all concerned, under the pressure of a natural calamity greater than any which, so far as I know, has in modern times afflicted India. It is now clear that the humane and unremitting efforts of the Madras Government have proved insufficient to diminish the intensity, or reduce the area, of this calamity. The distress, which appears to be increasing with frightful rapidity, must, even under the most skilful, the most economical, and the most energetic management, strain to the utmost the administrative abilities of the Local Government, and the financial resources of the Empire. Therefore I cannot doubt that the Governor of Madras is entitled to receive from the Viceroy the unreserved assistance of all the technical skill and special experience this Empire can furnish, for the relief of the people and the revenue by a vigorous prosecution of the wisest measures that can be devised. In short, we are now fairly engaged in a terrible conflict with nature: our line of battle has been broken at Madras and Mysore; and it is, therefore, at these points we should now concentrate all our reserved force.

INTERFERENCE NOT INTENDED.

Nothing could be further from my intention than to interfere unduly with the local authorities and the devoted officers, who have so long and zealously been combating the growth of a gigantic catastrophe. Although, up to the present moment, the result has not equalled the assiduity of their untiring efforts, yet the energy and devotion of the district officers throughout Madras, during the protracted and increasing strain upon their physical and mental faculties, cannot, I think, be too highly or gratefully appreciated. It is not to inadequate energy or intelligence, but to inadequate numbers and inadequate executive powers, that I attribute the incompleteness of their success.

THE GOVERNOR TO BE STRENGTHENED.

My journey, therefore, to the famine-stricken districts of Southern India, and more especially my journey to Madras, is prompted by the hope that it may enable me to strengthen and augment the means on which His Grace the Governor of that Presidency is now dependent for the satisfactory solution of a problem as serious as any which has ever occupied the mind, or taxed the abilities, of an Indian Statesman.

ALL RESOURCES SHOULD BE PLACED AT THE DISPOSAL OF THE LOCAL GOVERNMENT.

I think that the highest expert talent procurable from any part of India should now, at once, be placed unreservedly at the disposal of the Madras Government. The Duke of Buckingham will be able to supplement, and direct, the special knowledge of experts by the large generalisations of a varied experience. Such a combination can scarcely fail to ensure ultimately to the Government of Madras an administrative success commensurate with the magnitude of those difficulties which nothing short of the coolest judgment and most resolute firmness can now overcome.

SIMLA, 12th August 1877.

LYTTON.

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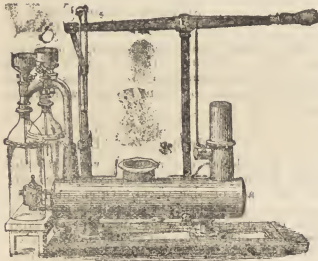
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(Sd.) **W. R. LARMINE,**
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**
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I am informed by the Maharajah of Burdwan to request you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

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Private Secretary.

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Koyl-sh Chunder Rymohasoy,
Zemindar and Hony. Magistrate;
Dehoorda Zillah Alesheiw.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,
Bahalgram, Raingunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shusi Bhuvu Ha dar,
Deputy Magistrate of Mathabanga,
Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy,
Zemindar of Bansidha.

By using your Amrita-rasa continually my seizure has been checked in a great measure. I feel much livelier, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadour,
Chooramun in Malda.

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I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,
Secy. of Raina N. P. Club.

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Purno Chunder Banerji,
Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better. And I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,
Mohesrakha.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

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Glutia Bazar, Hughly.

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In settlements and Localities where the attendance of a Physician cannot be readily obtained, Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all, and in addition, Jayne's Medical Almanac and Guide to Health, to be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

All of Dr. D. Jayne & Son's Family Medicines are sold by

SYKES & CO.,

1, Grant's Lane Calcutta.

SMITH STANISTREET & CO.,

Pharmaceutical Chemists & Druggists. BY SPECIAL APPOINTMENT TO HIS EXCELLENCY THE RIGHT HONBLE LORD LYTON, G.M.S.I., VICEROY AND GOVERNOR-GENERAL OF INDIA &c. &c. &c. Have received ex S. S. "Mecca" the following :-



GUARANTEED ALL COCOA.

Schweitzer's Cocoa.

Anti-Dyspeptic Cocoa or Chocolate Powder.

This unique pure preparation of the finest Cocoa Beans.

Hermetically-sealed tins, at Rs. 1-4 and 2-8.

Per Dozen Rs. 12 and 24.

Tidman's Salseyie Soap.

REPORT BY CHARLES H. PIESSE, F. C. S. Having submitted your sample of Salseyie Soap to a careful chemical examination, I am enabled to state that it contains a considerable proportion of Salseyie Acid. The prophylactic and antiseptic properties of Salseyie Acid have been long known and appreciated abroad, and among the medical world in this country; and it is only necessary for it to be known to be used by all classes. The skill with which the Salseyie Acid is combined with Soap, so that none of its effective properties are lost, and the excellent quality of the Soap, is well deserved the highest praise.

(Signature)

CHARLES H. PIESSE, F. C. S. Public Analyst for the Strand District.

Price Re 1 Tablet, Re. 1-3 a bar.

ERUPTIONS & IRRITATION OF THE SKIN PREVENTED AND ALLAYED

By the daily use of

F. S. Cleaver's Patent Terebene Soap.

Re. 1-8 per box of 3 tablets.

F. S. Cleaver's Terebene Tooth Powder,

Re. 1 per pot.

F. S. Cleaver's Terebene Shaving Cream,

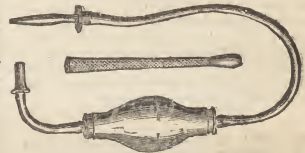
Re. 1 per tube.

Patent Household Terebene Soap.

For general household purposes. It will also be found most useful, as in addition to its very valuable disinfecting and purifying powers, it possesses most wonderfully cleansing properties, and emits a most refreshing odour.

In bars, As 8 each.

3½ bars, Re. 1-8 each.



Higginson's Enema, with bone Rectum Tube Gum Elastic Vagina Pipe and Leather Shield in side cedar box Rs. 4-8.

9 AND 10, DALHOUSIE SQUARE, And 47, Dhurrumtollah Street

BEST OIL.

Per Imperial Gallon.

Raw Linseed Oil ... Rs. 1 14

Boiled ditto ... " 2

5-gallon Iron Drums, each ... " 2

Guarantee drying within 24 hours.

Coconut Oil, per pound ... Rs. 18 0

Castor Oil ... " 14 0

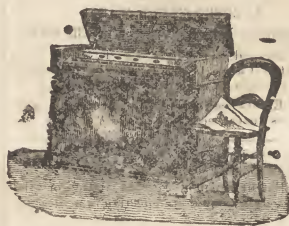
4-md. Tin Canisters, each ... " 0 12

BENGAL MILLS CO.,

New China Bazar.

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HARMONIUMS.

Harold and Co., call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description are always kept in Stock.

PROSSUNNA CHUNDR KOBIRAJ'S DISPENSARY.

For the sale of Native Medicines and Drugs.
SOBHABAZAR CALCUTTA,
133, UPPER CHITPORE ROAD.

NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial
Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.
Packing and Postage Ans. 6.

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box
Packing and Postage Ans. 6.

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial
Packing &c., Ans. 8.

MUTTY LAUL GOOPTU,
Manager.

INDIAN TEAS WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEELING AND KANGRA VALLEY.

Flowery Orange Pekoe, per lb.	Rs. 3 0
Flowery Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 13
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
Souchong, per lb.	" 1 3
Broken Souchong, per lb.	" 0 15
Special Quotations for boxes, from 10lbs. and upwards.	

TERMS—CASH WITH ORDER.

H. J. MEYERS & Co.

14 Government Place.

SEEDS--PLANTS--SEEDS.

The Pikeparah Nursery has received per Steamer *Indiana* a large consignment of vegetable and flower seeds which will be ready for distribution to the subscribers, and sale to the public, from August next, at the following prices: 40 sorts of American Vegetable seeds with 9 kinds of Cabbages, Cauliflowers, beet root, Radish-Turnip Peas, Lettuce &c., &c., complete being ten kinds more than the last year, Rs 5 per packet. 30 sorts of flower seeds, including German Asters, Heartsease, Cilanthus, Damperü, Double Poppy Pinks, Larkspur, Hollyhock, Geranium, Balsam, Double Portulaca, &c., &c., Rs. 4 per packet.

Cauliflower seed saved from the very best flowers, at Re. 1 per tola.

No charge is to be made for packing &c., of the seeds.

The following seeds, will also be sold at the same time with the others.

Sea Island or long Staple Cotton, at Rs. 1-8 per seer.

List of plants furnished on application to the undersigned with one anna postage stamps.

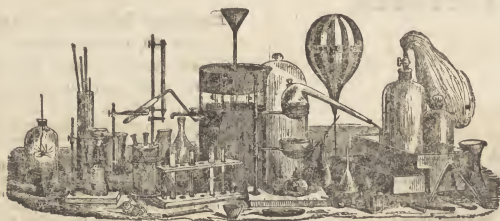
NITTO G. CHATTERJEE,

Proprietor, Pikeparah Nursery.

PIKEPARAH NURSERY,
CALCUTTA, June 1877.

N.B.—Of the cauliflowers, those produced in our country and seeds saved from the biggest flowers are said to be the best.

P. W. FLEURY & Co.,
BUILDERS ENGINEERS



AND
INSTRUMENT MAKERS
No. 63, Dhurumtollah-street
CALCUTTA.

FOR SALE.

Light! Light!! Light!!!

Electric Light Apparatus, complete, worked with a battery of 50 large cells, on Bunseu's principle,—Rs. 400.

Ditto ditto, with 40-cells, smaller size,—Rs. 350.

Ditto ditto, with a powerful 44-cells Cast-iron Battery, Callan's principle,—Rs. 250.

Lime Light Apparatus, complete, with Iron Gas-holder and Copper Retort,—Rs. 150.

Oxy-Hydrogen Light Apparatus, with safety Jets, 2 Iron Gas-holders and Retorts, complete,—Rs. 200.

Dissolving View Apparatus, with Electric Light, by J. Duboscq of Paris.

A complete and most magnificent Dissolving View Apparatus with improved Lantern, powerful Lenses, Reflectors, instantaneous improved dissolving movement, with Duboscq's self-acting clock-work Electric Lamp, worked with 50 Bunseu's powerful battery, with screen for 12 feet disc, complete,—Rs. 700.

Photographic Slides for the above, from Rs. 4 to Rs. 6 each.

Magic Lantern Slides consisting of views of Cities, Palaces and Water-falls, from 3 Rs. to 6 Rs. each.

Stanley's Electric Bells, &c.

Invalid's Electric Bell, with battery and insulated wire complete,—Rs. 50.

Electric Bell, large size, with battery and 50 feet insulated wire complete,—25.

Electric Bell, smaller ditto, ditto ditto Rs. 20.

Apherscope for showing any Carte-de-visite Portraits by means of the dissolving view lantern, life-size,—Rs. 40.

Magnesium Lamp, with clock-work movement and reflector,—Rs. 38.

Magic Disc with 9-inch plate for 9 experiments complete, fitted in a Box with a Book of instruction,—Rs. 25.

French Fountain, Jets.

Fountain Jets, from Rs. 4 to Rs. 10 each.

Rumkorff's Coils, &c.

Induction Coil, giving a spark in air O. 2 of an inch, and working with great brilliancy all the small and medium size tube,—Rs. 16.

Ditto larger size ditto, with reversing break,—Rs. 24.

Vacuum or Luminous tubes showing the most brilliant experiments that can be made by the Induction Coil Double U Tube,—Rs. 25.

Medium size Geissler's tubes in great variety, from Rs. 3 to Rs. 10 each.

Small Vacuum Tubes,—Rs. 2.

Stanley's Microscope sliding tubular body, in mahogany case,—Rs. 5.

Bunseu's Galvanic Battery, 9 inches by 4 inches,—Rs. 7.

Lime Crucibles for Oxy-Hydrogen Light, at Rs. 8.

Ditto per dozen, at Rs. 4.

Portable Gasometer with metal Gas-holder, measuring 2' 9" x 1' 6" with Brass Stop Cocks and pipes, complete—Rs. 75.

Holtz's Electrical Machine.

Holtz's improved Electrical Machine, recently invented, in which a body is electrified once for all and made to act by induction upon a moveable system in such a way as to produce streams of powerful currents of Electricity, giving sparks of great brilliancy, complete with stand and 2 Condensers,—Rs. 200.

MRS. GARRICK.

ZENANA PHOTOGRAPHER.

WILL BE GLAD TO TAKE PHOTOS

FOR

HINDOO LADIES

AT

THEIR RESIDENCES OR AT HER STUDIO

NO. 1. COOPER'S LANE, BENTINCK STREET.

Terms very Moderate.

JODU NATH MOOKERJEE, L.M.S.,

Author of the well-known "Dhatri Shiksha"

(Guide to Dhaces or Native Midwives.)

Who during a period of twelve years has

made Midwifery and Diseases of

women and of children his

special study,

HAS LATELY REMOVED TO

198, BOW BAZAR-STREET,

CALCUTTA

Fee—Rs. 4 per visit.

THE
ORIGINAL TRUNK DEPOT,
8, DALHOUSIE SQUARE,
Trunks, Portmanteaux, Straps, Bags, &c.
ALSO BEST CHINA SILKS.
At very moderate prices.
TURKISH TOBACCO AND CIGARETTES.
BOOT AND SHOE MAKERS.

ESTABLISHED 1848.

DRUGGISTS' HALL.

35-36, COLLEGE-STREET, CALCUTTA.

Fresh Consignments to hand ex S. S. "Mercara."

Cash Rates.

CLARKE'S BLOOD MIXTURE

WARRANTED to cleanse the blood from all impure matter from whatever cause arising. Price per bottle Rs. 2.

SAVORY AND MOORE'S PANCREATIC EMULSION.

Price per bottle Rs. 2.

BRONCHIO—THORACIC LOZENGES.

Especially useful to public speakers, preachers, preachers and vocalists. Price per bottle Rs. 2.

WHITMORE'S COMPOUND LINIMENT OF ARNICA.

Effective remedy for Rheumatism, Lumbago, Weak joints, sprains, sciatica, contusions, &c. Price per bottle Rs. 3.

GRIMAULT'S SYRUP HYPOSPHITE OF LIME.

Is used with great success for the cure of consumption and the different affections of the lungs. Price per bottle Rs. 2

DR. LALOR'S PHOSPHODYNE OR VITAL ELIXIR.

Gives health, strength and energy. Purifies and cleanses the blood, clears the skin, &c. &c. Price Rs. 3-4.

DINNEFORD'S FLUID MAGNESIA.

It effectually corrects acidity and heartburn without injuring the coats of the stomach. Prevents the food of infants from turning sour and in all cases acts as an agreeable aperient; peculiarly adapted for females.

Price per ½ pint bottle Rs. 1.

LAMPHLOUGH'S PYRETIC SALINE.

Cures the worst forms of ordinary bilious headache in a few minutes. Price per bottle Rs. 2.

DR. LOCOCK'S PULMONIC WAFERS.

For all disorders of the breath and Lungs. Price Rs. 1-4.

The Proprietors are happy to announce that their "Hall" has been placed under the general supervision of—

DR. U. C. MUKERJEE M. B., C. M.,

(Bachelor of Medicine and Master of Surgery Glasgow University)

Late Assistant Physician, Barony, Parish Dispensary, Glasgow, and Resident Medical Officer, Medical Mission Hospital and Dispensary, Canongate, Edinburgh, who is advising patients gratis, from 7 to 9 A. M. daily, and is always available at this "Hall."

D. Marsh,

Superintendent.

HAMILTON & CO.,**WATCH AND CLOCK MANUFACTURERS,**

CALCUTTA.

The Silver "Calendar Watch."*Showing the Day of Week, and Month, in addition to Time.*

A CALENDAR WATCH is admirably suited for use in localities remote from Mofussil Stations, as the day of the week and month can be seen at a glance on reference to the Watch, the hands on the various Dials working steadily on day by day.

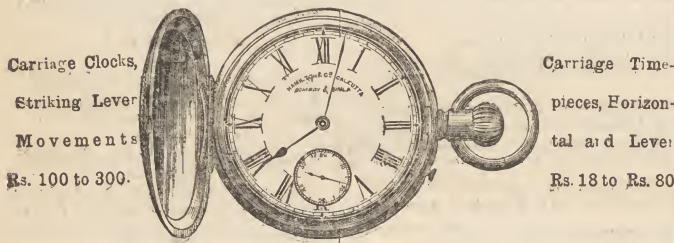
Each Watch supplied in a Morocco Case.

Silver Open Crystal Face ... } Rs. 66, cash.
 " Hunting Case ... }
 " Open Face and Keyless, Rs. 88, cash.

The "Double Dial and Train" Silver Hunting Watch.*For showing at the same moment the time of two different places*

THIS is a very useful watch for all who travel much by Railway. One Dial shows the Railway (Madras) time, the other indicates local time. In fine Silver Engine-turned case, richly decorated Silver Dial, highly finished horizontal jewelled movement.

*Delivered Tined, and in perfect order,
 For Rupees Sixty cash.*

**GUARANTEED FOR TWO YEARS.****GENTLEMEN'S GOLD ENGLISH LEVER WATCHES.**

Of best English make, with highly finished Jewelled Lever Escapement, keyless or non-keyless movements, enamelled dial with small seconds, plain or compensated balance, stont Hunting, Half-Hunting, or Open crystal-face cases, plain, engine-turned, or richly engraved, &c., can be supplied at Prices ranging from Rs. 300 to 600

GENTLEMEN'S SILVER ENGLISH LEVER WATCHES.

Same quality in every way as above, the difference being merely in the case, from Rs. 90 to 175

*Gold Guard, Albert and Safety Chains, in immense variety. Write for our Illustrated Catalogues.***HAMILTON & CO.,**

CALCUTTA.

NOTICE.

SHAMA CHURN GUPTA, late of Santragachee, Howrah, begs respectfully to notify to the public of Calcutta that he has established himself as a Native Doctor and *Kobiraj* at No. 53, College Street, Calcutta. Gentlemen wishing to avail themselves of his services will be good enough to communicate with him at the above address, where Native medicines, prepared solely under his own supervision, as also English medicines, can always be had at cheap and favorable rates.

S. C. Gupta has the pleasure to inform the nobility and gentry of Calcutta that he has been appointed Physician to the *Calcutta School*. He therefore hopes he may be deserving of their patronage and support.

Public Sales.**HORSES.****THOS. SMITH & CO'S**

Crushed Food at Rs. 2-12 per md., exclusive of bags.

Chaff at Re. 1 per md., do.

SPECIFICS! SPECIFICS! SPECIFICS!**DR. ABDUL KARIM'S***Proprietary Medicines.***Bengal Medical Hall**

No. 50, COLLEGE STREET.

*Opposite Medical College Hospital.***THE GREAT MALARIA KILLER.**

All ordinary medicines do but temporary good in curing and advanced case of Malaria disease such as Intermittent fever, Ague cake and Enlarged liver even quinia failing.

The Malaria killer prepared by me is a true specific against malarial and its effects. It acts by destroying the germ on which malaria depends; and at once checks the fever, cures the enlarged spleen and liver rapidly, and soon restores the patient to health by removing the influence of malarious cachexia and attending anaemia.

Mixture per bottle Rs. 2 0
 Powder per packet " 2 0
 Postage &c. for each " 0 8

THE HEALTH RESTORER.

An excellent preparation, which if used by persons whose health has suffered from the injudicious use of mercury or by those who have attained a premature old age, has the property of restoring them to their former health and youthful vigour by purifying their blood from the effete materials floating in and circulating with it.

Price for 12 ounces phial Rs. 2 0
 Postage " 0 8
 For 24 ounces bottle " 3 8
 Postage " 1 0

HAIR PRESERVER AND REPRODUCER.

Preservation of the hair is a matter of great importance for all ladies. An oil grown and my special supervision, from a vegetable substance is now offered to the public, which if regularly used not only prevents the hair from falling off, but promotes a luxuriant growth on such parts as are quite destitute of hair.

Price for a phial Re. 0 12
 Postage " 0 8

And the undersigned took great trouble in preparing an excellent medicine which rapidly and radically cures cases of Bronchitis with chronic and long standing fever.

Mixture per phial Re. 1 0
 Postage " 0 8

NICHOLLS & CO.,**Financial and General Agents,****8, Old Court House Street, Calcutta.**

LONDON: 41 WHITEFRIAR'S STREET FLEET ST. E. C.

Current or Floating Accounts.

No account opened for less than Rs. 200. Cheques paid from Rs. 10. No sums received or payments made, after 3 P.M. and on Saturdays after 1 P.M.

Government Paper and Securities.

Kept in safe custody. Interest and Dividends realized on the dates, and disposed of as desired. Purchases and Sales effected at the best market rates, and advances made on Government Paper or other approved security on favorable terms.

Exchange.

Sterling Bills negotiated, and remittances made by Bills on the London Firm, or by Bank Drafts. Special attention paid to family remittances, the first of Exchange, when desired, sent direct to the payee.

Fixed Deposits.

Sums received on fixed deposit subject to 10 days' notice of withdrawal. Interest allowed on deposits for longer periods at the following rates payable in Calcutta or in London at par:—

Repayable at 10 days' notice ... 3 per cent.
 " at 3 months' notice ... 4 "
 " at 6 months' notice ... 5 "
 " at 12 months' notice ... 6 "
 " at 2 years' notice ... 7 "

Pay Bills, Pensions, and Allowances drawn. Premium on Life Policies paid on due dates. Btl. collected and rents received.

Business rules forwarded on application.

PRIZE MEDALLISTS

For Excellency of Workmanship.

J. M. EDMOND & Co.,

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ESTABLISHED 1833.

Cabinet makers, Upholsterers,

AND

Billiard Table Manufacturers,

Houses completely furnished. Furniture

designed and made to order.
ESTIMATES given for all kinds of Carpentering, Painting, Polishing, Gilding, and General Repairs; Marble Polished, Moulded, and Cleaned; Picture Frames made.

J. M. EDMOND & Co., in soliciting a continuance of public patronage, beg to say they have ready for sale specimens of Ebonized and Gold Oxford style of Fancy Chairs, and are prepared to execute orders for other Furnitures in the same style.

J. M. EDMOND & Co.'s New Show-Room is now replete with New Heraldic Style of Dining-room Chairs, and Rustic Chairs, Telescopic Dining Tables, with Patent Table Expanders, and a variety of finished Furniture.—Orders solicited.

THE

INDIAN HOMOEOPATHIC MEDICAL HALL.

REMOVED TO 55, COLLEGE STREET (NORTH

PRESIDENCY COLLEGE.)



"The National Co.' have the great pleasure in referring to the efficacy of their Medicines, during a period of last three years, as the best guarantee of their integrity and trustworthiness. This fact as well as the miserable failure of the "old system of Medicines" in treatment of difficult cases like Cholera, have secured for them, customers of nearly half of the Homoeopathic and many Allopathic Practitioners of this country. All Homoeopathic Medicines, Medicine chests of sizes, books, phials, corks, and all other requisites are indented from London and sold here at a cheapest cash price. Mufussil orders of every description are executed with promptness; orders not accompanied with remittance are not attended to, the medicines chests with directions, are sold at the following rates:—Medicine chests for Cholera Rs. 5; for Dysentery Rs. 6; for Piles Rs. 5; diseases in general Rs. 10, 13, 25 and 80.

SARAT CH. DUTTA,
Homoeopathic Practitioner.

DR. SIMES' PATENT CURE PILLS

THE ONLY CURE FOR

Bile and Liver Complaints.

Warranted not to contain Blue Pill or Calomel.
THE intention of these Pills is to act directly on the Liver, stimulating it, and producing relief in Pains in the Side, between the Shoulders, Costiveness, &c., without Purgings the Bowels.

Those Persons who are troubled with Eruptions in the Skin and Nervous Irritation in the Spring and Autumn, and different changes of the weather, will find these Pills, from their Alternative quality, Purify the Constitution, and generally preserve it in health without the aid of any other medicine. Dose.—One or two to be taken occasionally when required.

Sold in Boxes, at Rs. 1 Cash by all Chemist and Medicine Vendors or sent to any part on receipt of 36 Stamps, by

A. W. MASON,
15, Royd Street, Calcutta.

No More Pains!!!

THE INFALLIBLE PAIN-CURER

Warranted to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Stomach, Cough, Colds, Tightness of the Chest, Colic, Rheumatism, Paralysis, Pains in the Groin, Contracted Joints, Gout, Swelling, Old Sores, Piles, Ringworm, and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine, when all the skill of the medical art has been tried without effect.

Does not burn or smart at all on application.

Per bottle. Re. 1; packing and postage, As. 8.

THOUSAND OF TESTIMONIALS.

OF THE

MARVELLOUS CURES BY THIS REMEDY.

The following is from an influential gentleman of Bangalore, and one who writes a letter from us 9 bottles of the Infalible Pain-Cu er.

Messrs. DAININGTON & Co., 48, Dhurumtolah Street, Calcutta.

Dear Sir,—I have used two bottles more of your Infalible Pain-Cu er. I am happy to observe that I have witnessed beneficial results from its application on persons affected with rheumatic affections on the limbs and joints, also in pains on the back and other parts of the body. It is very useful application, and its results are beneficial. Some of my friends used it, and I also gave some to my servant; I was pleasantly surprised to see that in every instance it kept true to its name.

You are faithfully,

EDWARD BROWN.

The following is from the Rev. Mother of St. Joseph's Convent, Bandra, Bombay Presidency.

Dear Sir,—We find the Infalible Pain-Cu er efficacious, and are glad to know of it as being a useful medicine.

I remain, yours truly, SISTER THEODORINE.

Superiores F. de la Croix.
Gentlemen,—I herewith send you the value and shall feel obliged by your sending me by post another bottle of the Infalible Pain-Cu er. I find that the medicine is doing me great deal of good.

CHINAMAY S. KHARAM CHITTEE, Subordinate Judge.

Kaira G. 27th, Bombay Presidency.
Dear Sir,—Yours Infalible Pain-Cu er which was sent to Babu Rajkisor Chatterji, Toondla, has done him good, and he writes me to send him another bottle as early as possible. Will you have the goodness to send up without delay another bottle of the same sort you forwarded last time to him.

Yours faithfully,

KISHORY MOHUN CHATTERJI, 4, Fairlie Place, Calcutta.

[ESTABLISHED A. D. 1833.]

H. C. GANGOOLY & CO.,
Stationers, Engravers, Printers, &c.
24, MANGOE LANE, CALCUTTA.

The following are few of the description of works undertaken and goods sold by us.—

ENGRAVING DEPARTMENT.

Zinc plate for marking cases, Office Seals Badges, Turban Badges, Door-plates, Seals for Indigo Cakes, Punches for marking on metal utensils, Hammers with letters cut thereon, Branding Irons, &c., Engraving on plated-ware, Gold, Silver, Ivory, valuable Stones, Wood &c. &c.

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Rent Dakilas, Mercantile Forms, Cards-visiting, Business, &c., Maps, Plans, executed from Letter and Lithographic Presses, Stamp- ing Monograms and Crests in colors, or Gold, Silver &c., Books, Pamphlets in English, Bengali and Nagree, &c.

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Note and Letter Papers of various quality and sizes, Envelopes to match them, Writing and Printing Papers, Cards Visiting Business, Ball-programme, Invitations &c., Writing, Printing, Lithographic, Inks, Steel and Quill Pens, Holders, Inkstands, and many other requisites in stationery, fancy Note-papers and cards for wedding invites, Envelopes, &c.

CATALOGUES ON APPLICATION.

Terms cash or reference given for payment in Calcutta.

SUBSCRIPTIONS

IN AID OF THE

MADRAS FAMINE RELIEF FUND.

Rs. As. P.

Already Acknowledged	1559	1	0
Babu N. L. Mitter	...	1	0
" J. N. Dey (1)	...	1	0
" B. S. G.	...	1	0
" Sarat C. Ghose	...	5	0
" Kali Prosnomo Mitter	...	1	0
" Sree Nath Mukerji	...	1	0
" Nobin Ch. Dey	...	2	0
" Prosnomo Cumar Mukerji	...	1	0
Two Hindu Ladies	...	2	0
K. D. G. D.	...	5	0
A Bengalee	...	2	0
Bagachara Brahma Somaj	...	10	0
Babu Mohendro Nath Sircar	...	2	0
" Joy Gopal Gupta	...	1	0
" Haran Chunder Gupta	...	2	0
Sreemuttee Hemanginee Basu	...	10	0
Babu Mohendro Nath Sircar	...	2	0
" Babu Kally Churn Shomo	...	20	0
Bo-u Family of Sima (Calcutta)	...	3	2
Two Friends of Benares	...	2	0
Small Collections	...	1	0
Students, Sylhet Zillah School	...	9	13
" Maffi School	...	7	2
Head Master, " "	...	2	0
Third " "	...	1	0
Babu Gopal Prosnomo Mozumdar	...	2	0
Lukshmi Narayan Pundit (Farihar)	...	10	0
T. N. Sen	...	1	0
Babu Jodunath Mukerjee	...	10	0
A friend	...	1	0
Choonapukur Brahma Somaj	...	2	0
Babu Mohesh Chandra Sen	...	2	0
" Utum Chandra Chakravarti	...	1	8
" Coomar Kishien Mitter	...	10	0
" Nitto G. Chatterjee	...	1	0
" Tez Chunder Bose (Meer- manu)	...	5	0
Mr. M. Lingasaram Pillay	...	5	0
Collected by Babu Bama Charan Gupta	...	4	8
Sreemuttee Koylash Kaminee	...	1	0
" Kadambari	...	1	0
Babu Bepin Behari Dutt	...	1	0
Collected by the Kamar Khali Brahmo Somaj (1st instal)	...	70	0
Small Collections	...	1	8
Sreemuttee Ramruginee Dutt	...	5	0
Babu Nobin Chandra Chuckerbutty	...	2	0
" Nobin Chandra Roy and friends (Agra) (1st instal),...	...	30	0
Collected by the Berhampore Brahmo Somaj	...	100	0
Babu Satouri Chatterjee	...	5	0
2 Friends	...	1	6
Babu Purna Chandra Ghosh	...	3	0
A poor man's mite	...	1	0
Clerks of the Commissariat Office...	...	25	0
A boy of Monckhally (Krish- nagore) from his tiffin allowance	...	1	0
Babu Jogendro Nath Ghosh	...	5	0
Students of Campbell Medical School	...	5	0
Collected by the Kamarkhali Brahmo Somaj (2nd instalment)	...	40	0
Babu Hari Mohan Mukerjee	...	1	0
" Mathura Nath Burmana	...	1	0
Small collections	...	1	4
Babu Prosnomo Kunnar Chuckerbutty (Rajpore)	...	1	0
Babu Ohby Churn Chuckerbutty (Rajpore)	...	1	0
3 Gentlemen of Tonlin &c., at five rupees each	...	15	0
Babu Ohby Churn Moetro (Raj- pore)	...	1	0
Petty sums collected at Rajpore	...	5	0

Total Rs. 2032 6 0

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The following are the probable dates of her arrival at Stations on the Assam Line:—

UPWARDS.

Arrive at Seraijunge on Wednesday,	6th	Sept.
" Kallyjunge " Thursday,	8th	"
" Dooibree " Saturday,	8th	"
" Gowaijarah " Sunday,	9th	"
" Gowhatty " Tuesday,	11th	"
" Tezporo " Thursday,	13th	"
" Kaliabar " Friday,	14th	"
" Bishnauth " do,	14th	"
" Dihunsiri " do,	14th	"
" Mookh " Saturday,	15th	"
" Kokeela " do,	15th	"
" Mookh " Sunday,	16th	"
" Dooibree " do,	16th	"
" Mookh " Monday,	17th	"
" Debrooghur " Tuesday,	18th	"

DOWNWARDS.

Leave Debrooghur on Friday,	21st	Sept.
Arrive at Dooibree " do,	21st	"
" Kokeela " do,	21st	"
" Mookh " do,	21st	"
" Dihunsiri " Saturday,	22nd	"
" Mookh " do,	22nd	"
" Bishnauth " do,	22nd	"
" Kaliabar " do,	22nd	"
" Tezporo " Sunday,	23rd	"
" Gowhatty " Monday,	24th	"
" Gowaijarah " Wednesday,	26th	"
" Dooibree " Thursday,	27th	"
" Kallyjunge " do,	27th	"
" Seraijunge " Friday,	28th	"
" Goalundo " Sunday,	30th	"

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VOL. XVI.]

CALCUTTA, SUNDAY, SEPTEMBER, 16, 1877.

[No. 1020]

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Editorial Notes.

Is the Fifty-second Annual Report of the British and Foreign Unitarian Association the following passage occurs relative to India:—"No special opportunity has occurred during the year for giving aid to the Hindu reformers. To the knowledge of their work, however, a valuable contribution has been made, to which the Committee would direct attention, in the Brahmo Year-Book for 1876, recently published by Miss Collet,"

God bless those who have subscribed to the Madras Famine Fund and those who are engaged in dispensing relief to the sufferers! It is a noble work to save the lives of our brethren and alleviate their sufferings. More money is still needed, and more workers too. Let those who can come forward and render help, and great shall be their reward in heaven. We are profoundly thankful also to our Government for working so generously, and at an enormous outlay of fifty lacs a month, for the relief of suffering millions. And may God's blessing descend upon generous and noble-hearted England for her gift of fifteen lacs in this good cause.

THERE is a rumour that a Universal Catholic League has been established with the view of restoring the Pope's temporal power. If the report turns out to be true, though we notice a contradiction of it somewhere, evidently the predominance of the clerical party now in power in France has had much to do with it. It is absurd, however, to speak of restoring the temporal power of the Pope, as absurd as it would be to think of restoring the old ecclesiastical belief in the sun's motion round the earth. The spirit of Mazzini and Garibaldi is as supreme in Italy as that of the philosopher in the modern astronomical

world. Besides, is it possible for two such suns as Pius IX and Victor Emanuel to shine in the same sphere?

WE give prominent insertion to the following letters to the Lord Mayor of London, enclosing contributions from the Royal Family, in aid of the famine-stricken people in Madras:—

FROM SIR THOMAS BIDDLEPH TO THE LORD MAYOR.
"The Queen commands me to inform you that Her Majesty will give £500 towards the Indian Famine Fund."

MARLBOROUGH HOUSE, PALM MALL,
August 20, 1877.

My Lord,—The distressing accounts from India of the terrible famine now raging in that country, more especially in the Southern parts of India, have caused the greatest concern to the Prince of Wales. I have the honor to forward herewith a check for 500 guineas as a donation from His Royal Highness in aid of the fund now being raised by your Lordship for the relief of the sufferers.

The Prince of Wales desires me to add how sincerely he trusts that your appeal to the public for the relief of our starving fellow-creatures in Southern India may meet with the prompt and generous response it deserves.

I have &c.,

D. M. PROBYN, MAJOR-GENERAL &c. &c.

THERE is romance even in adversity. In the present war many fugitives and wounded were sent in wagons by railway to Tirnova from a place called Karabounar which was in dread of the Russian advent. There were many persons, male and female, adult and juvenile—who had been severely wounded. Some were going to die, some were just standing on, if we may so call it, the isthmus between life and death, while one woman actually got herself delivered of a child. Says the *Times'* correspondent:—"In this same carriage, a dirty, rough horse-box, an unfortunate woman had been delivered of a child in the night. I saw the poor little mortal who had first seen the light of the world with such misery and sorrow around it, and could not help pondering on this extraordinary mixture of life and death, where the soldiers lying dead in the next compartment and this newborn infant must have almost crossed each other on their way out and its way in over the dim threshold of life."

A REMARKABLE book under the title of "Cradle of the Christ" has been lately published by the Rev. O. B. Frothingham, President of the Free Religions Association of America. The book is in nine chapters,

In the last chapter, we are told by a reviewer, Mr. Frothingham attempts to find the actual Jesus; to disentangle him from the idea Messiah and to estimate his influence on the religious fortunes of humanity. The conclusions to which he comes are mainly negative. Only in the earliest stage of Christianity are we obliged to infer the presence of a commanding personality. But further on his influence is not necessary to account for anything that happened or was believed or done. All that we know about him is that he "lived upon the highest level of Hebrew thought and illustrated the highest type of Hebrew character; that he was a genuine prophet and saint—all the more so, perhaps, for the completeness of his self-abnegation." And Mr. Frothingham makes no concealment of his faith that it was expedient that Jesus should thus go away.

THE *Christian Life* comes down upon Mr. Conway with the severity of a factious critic, as the following extract will show:—"To illustrate his proposition that in human life tendency is the main thing, and that by knowing its tendencies you can calculate its apex, Mr. Conway assures us that, if you know the angles of convergence of the sides of the pyramid, the point at which they will meet, if continued, may be computed (p. 184). We heartily congratulate our author on possessing a power of computation which De Morgan or De Moivre would have envied. For we are sure neither of them ever made out the height of an isosceles triangle from their knowledge of the angles at its base. So deep an interest do we feel in the development of mathematical science, that our first impulse on reading of this new method was to ask its discoverer to reckon for us the height of a regular pyramid in which each of the angles he mentions is of n° . But we fear that the task would be as protracted as the solution of that more famous problem, Given the tonnage of a ship, the angle of her course, and the height of the cabin-boy—to find the name of the captain."

If the man of faith suffers, we regard his sufferings as trials designed by Providence to

chasten him and intensify his faith and love. But if he prospers in the world, it is because the Lord wishes to prove that by serving Him the believer may acquire both temporal and spiritual happiness. When Ram Chandra proposed to confer sovereignty, wealth, power and honor upon Bivshan after vanquishing his foe, like a true devotee Bivshan humbly submitted that he did not covet these things, but only sought the feet of his divine master. His heart was above the world, and it had no craving for earthly honors or riches. Happy would he be if he could only live as a true worshipper at the feet of his master. But Ram Chandra said,—Suffice it to be otherwise; accept the crown and prosper in the world, that the worldly-minded may be convinced that the believer is not necessarily doomed to sorrow and destitution, but that whoso serves the Lord may through His mercy acquire the riches of this world as well as the next.

—
We do not deny that railways are good and useful institutions. But they are intensely prosaic and have deprived travelling and rustic life of half their poetry and beauty. There are many who would fain go back to the days of *dak gharry*, who would take up their residence in wildernesses separated by half the world from the busy haunts of men. The poet Wordsworth was one of these estimable souls. In an address which Mr. Gladstone lately delivered from the terrace of his garden at Hawarden to some 2,000 excursionists who came to see him, he alluded to the poet in the following terms:—“Wordsworth was one of those who were called the Lake Poets, and he inhabited a beautiful cottage near to Lake Grasmere. In the later years of his life the question was raised whether a railway should be made down to Windermere. Wordsworth liked his retirement, he liked the tranquillity and meditation which was favored by the scenes in which he lived, and would be sorry to see it disturbed, and he wrote both in prose and verse against the railway (Laughter.) He had been told that the population of the manufacturing districts would make use of it to visit the scenery, but that, he said, was all stuff. He said it would probably do them very little good if they did come, while they might do a great deal of harm when they got down among the groves and plantations and open fields and so forth.” Mr. Gladstone considered this sentiment as trash; and he was right. For utility has its poetical side as anything else. But who that has grown old in the world and, like the Indian *rishi*, would fain court heaven under the aspect of nature's

most amiable moods, will not sympathise with the poet and wish the whole network of railways at an end? Indeed the old *dak gharry* has its esthetic side which the poet cannot reject.

—
Last month a report was received by the Government of India from the Agent to the Governor-General in Rajputana, to the effect that the whole of Rajputana, north and west of the Aravelli, from Dira on the extreme south-west to Alwar in the north-west, was threatened with severe scarcity, that there had been much less rain than in 1868, which year preceded the famine of 1869, and that the crops were widely damaged, the grass withering and great loss of cattle expected. It was reported, however, that good stocks were in hand and the people were hopeful. About the same time, the Maharajah of Jeypore submitted a memorandum reporting that severe distress was apprehended in the Jeypore territories, and making the following suggestions for dealing with it, on which he desired the advice of the Viceroy. (I.) For the Darbar to offer inducements to money-lenders to assist cultivators by promising them help to recover such loans. Court-fees to be remitted. (II.) Great leniency to be shown in collecting revenue. (III.) Where no money-lenders exist, Raj should offer to lend money. (IV.) Casual waste land and pasture land to be given up without rent. (V.) Extensive irrigation works and other works of permanent utility to be undertaken. (VI.) To open alms-houses. (VII.) To strengthen Police force. (VIII.) Feudatories and Jagirdars &c. to do likewise. (IX.) Tenure-holders to have tribute &c. suspended. Lord Lytton's reply to the Governor-General's Agent in Rajputana, though open to criticism, is interesting, as clearly stating His Excellency's views as to how scarcity should be met in Native States. We shall content ourselves for the present with laying before our readers a fair abstract of these views, reserving for another occasion our own observations thereon. In his reply Lord Lytton deprecated the too early adoption of any very “vigorous” policy. It is necessary, he said, to be prepared with schemes of work of permanent public utility, but it was not desirable to open them in the very earliest days of scarcity. It seemed to Lord Lytton that the failure of a single crop ought not to be felt with extreme severity, till such time as that crop ought, in the ordinary course, to be coming to the market; and that it should not be too readily assumed that the people's own resources had failed before that time.

He recommended that, avoiding as far as possible the pernicious system of employing people on petty local works near their homes, and the still more pernicious system of giving relief at their homes, to any save those who are absolutely helpless and infirm, the Maharajah should be advised to concentrate his efforts in the first instance on providing adequate large works of permanent utility to large numbers from whom a full or nearly a full day's work should be exacted, and these works should be placed under careful and strict professional control. If works of irrigation, such as large tanks holding a two years' supply of water, are possible and are suited to the country, they have a great advantage not only in offering profitable employment for unskilled labour, but in the facility with which they can be superintended. Lord Lytton deprecated the idea of the Darbar making itself responsible for the recovery of loans granted by money-lenders to cultivators. So far as the credit of the cultivator goes, the money-lender will tide him over the difficulty without any inducement from the State; and if the State creates an artificial credit by inducing the money-lender to extend his operations, the State practically becomes security for the loan. Now experience shows that if a loan can at all be recovered from the cultivator, the money-lender is the person who has the greatest facility for recovering it; and if he cannot do it, the State can only do it by ruining him. The same objection does not apply to the remission of Court Fees, which is a matter of detail on which the Darbar can best decide; but any interference with the business of the money-lender, any State advances at this stage, however disguised, any interference with the usual process of recovering debts and, therefore with the whole fabric of credit, and above all any interference with the natural price of grain, Lord Lytton emphatically condemns as a false and mischievous policy. On the special points in the Rajputana Memo. the Viceroy had no objection to the State exercising great leniency in the collection of Revenues. He deprecated, as explained above, any competition by the State with the ordinary business of the money-lender, adding that, where (if anywhere in the world) money-lenders are not, to be found, the State would do well to undertake the work only on such terms as to interest &c., as would prevent too ready a resort to its coffers and would protect the State from loss by bad debts. It was added that the opening of alms-houses might become necessary, and preliminary arrangements should, therefore, be made; but in Lord Lytton's opinion these should not be opened while the people support their own poor, nor when opened, should any be admitted to them

save under stringent tests and checks: it is a matter of extreme difficulty to make people, who have been once fed in alms-houses for nothing, to join the public works where they are forced to give labor in return for subsistence and Lord Lytton expressed his conviction that the Maharajah would find it the more humane and beneficial course to take stringent measures for controlling and testing the issue of alms and gratuitous relief, and generally to concentrate all relief labor on large works under professional superintendence and to interfere as little as possible with the business of the money-lender and to give no advances except with an immediate view to the renewal of cultivation.

THE WHOLE TRUTH.

ASCETICISM is only the lower half of a great truth. It is, therefore, an unintelligible mystery unless read with the light of the upper half; and hence is it that it has given rise to considerable doubt, misunderstanding and contention. Nay many there are who account asceticism to be an absurdity, and "taking no thought for the morrow" to be nothing but folly. Evidently mere asceticism is foolish. But in asceticism plus Providence there is abundance of wisdom. Unite the two parts of the circle, and you will find a consistent and harmonious whole. Take only the lower half, and you have a mutilated, dwarfish and monstrous doctrine absurd and unintelligible; no wonder sensible men will denounce and ridicule it. Man forgets himself,—is an absurd half-truth. But man forgets himself and the God of Providence takes care of him is a complete truth, and perfectly unexceptionable. The devotee accepts the vow of poverty—is a dangerous principle; but when we add to it the other part of the doctrine, the Lord feeds and clothes the poor devotee, we find nothing to object to, and readily get reconciled to what we would otherwise never acquiesce in. It is unfortunate that men do not always interpret the ascetic's creed in the light of Providence, and therefore expose themselves to numerous errors. It is what man does that puzzles us. The devout contemplation of what God does brings light and harmony. Let us believe that He who calls upon His disciples to forsake worldly riches and worldly cares and resign themselves into the hands of thoughtless asceticism, takes in His own hands the anxious task of feeding and protecting them. Those whom He summons away from food and raiment He Himself feeds and clothes. He Himself becomes wealth and happiness unto those who make themselves poor for His sake. There is a sweet mystery in the Lord's dealings with His devoted servants which it is alike profitable and pleasant to study. The

outward life of the devotee shows a thorough unconcern about even the necessities of life, whether as regards himself or his family. He is sold to God, and is absorbed in Him and His work. He is a *faquir*, an ascetic. He takes no thought for the morrow, neither what he shall eat nor what he shall put on. His heart is set on the kingdom of heaven and on that alone. He has neither time nor inclination to attend to the wants of the body apart from the interests of the soul. He has denied and forgotten self, and he is all for God. His life means self-renunciation and resignation from beginning to end. And yet he starves not and is not like a deserted beggar. He is cheerful, and knows no want. Why is this so? Because Divine Providence completes human asceticism. The child of poverty and resignation may seek nothing but the kingdom of heaven, but the Lord knows all his wants and is sure to provide for them. The devotee never seeks bread, but bread seeks and finds him. He does not seek money, but money cometh to his door. He seeks God alone, but finds God and the world both. He seeks the kingdom and heaven only, but "all things" needful are "added unto him." He does not feed himself, but he is fed, as the fowls of the air are fed. The fact is, those who surrender themselves completely unto God are taken care of by Him, and He directly ministers to all their wants, temporal and spiritual. How the temporal wants are met is a mystery. All outward appearances are unfavorable and adverse to the prospects of sustenance, health and prosperity, and only forebode penury, starvation, danger and death. And yet the devotee gets all he needs if not more. His surroundings show that he is every morning on the verge of disaster and ruin; yet there is no want, no peril; all is tranquil, safe and blissful. He smiles and rejoices where others would shudder, weep and die. It is not merely scanty food and slender raiment that the Lord gives to his devoted disciples, but sometimes even honor and riches, house and garden, friends and servants, and abundance of earthly prosperity. How these temporal benefits come to the poor devotee who never sought them no one can explain. The unbeliever is confounded; the believer rejoices, though he, too, is equally ignorant because he knows this much that God is doing all, secretly and mysteriously, for the welfare of His beloved disciples. The logic of Heaven's merciful Providence may be thus stated,—"If my child resigns his all to me, his body and soul, family and property and all, and seeks only the righteousness of heaven, I must carry all his burden upon my shoulders, and feed him and comfort him under my direct guardianship."

Such is the sweetness of Divine mercy! How the Loving Father takes care of those who trust Him!

COMMUNION AND UNION!*

WHAT means so great a predominance of communion all around? Has communion become so very necessary in the midst of civilization in India? Why this retrograde motion? There are many who would fear the cessation of all progress from so much prevalence of communion. They suppose that each individual devotee, being absorbed in God, will by and by stop all communication with others, and that if Brahmos give themselves up to communion, they will not be united with one another. India needs social union, and, therefore, it is necessary to extirpate all the seeds of disunion from the soil. Our endeavours are to be put forth in the direction of the religious unification of all races and sects. At first sight, it appears, that communion separates and draws away devotees one from another, that one turns one way, and another another way, that communion, far from uniting worshippers, rather separates those that have been united. It is time to contradict this assertion. Behold, the leaves of a tree are innumerable, but when you keep them and the boughs and branches out of sight and look at the trunk, you do not find isolation. There is individuality in the leaves and branches, but unity in the trunk. Each leaf keeps its individuality by its dissimilarity with every other leaf, but one, and all of them draw their life-sap from the trunk. O Tree, be thou our pattern. The more we commune, the more we go towards the trunk. Admitted that at the time of communion we lay aside brethren and friends. Some hundreds of us are gathered here in the Mandir, but at the time of silent communion we should think as if each one of us were quite alone. We should realize such solitude even in the midst of a multitude during meditation. Then we should also feel as if there were no relation between ourselves. All thoughts of wealth, honor, wife, children, and even of friends, in God are to be shut out. The body of the worshippers also needs to be forgotten, having the soul alone in the bosom of God. All entities are effaced except the existence of the Deity. But let me ask you, friends, is such communion the last stage of the devotee in the world? No. We go to the trunk from the branches for the time, but there all are one. We see nobody in the path of communion, neither friend nor foe, neither youth nor age; and we have to go

* The substance of a sermon preached in the Brahma Mandir—translated from the Bengali.

our way quite alone for days and months. But bear in mind, brother, where you are going, I am going there too. We are both of us forgetting the branches and going to the trunk. When we reach the place whence proceeds the nourishing sap for our souls, we are all united. All isolation and divisions disappear. As long as we shall remain unseparated from God, the trunk there must be union amongst ourselves; and on the other hand, as long as we shall be catching hold of the branches, division and disunion will not leave us. Some may say that associations promote union, while meditation fosters division, as it is during meditation that every one forsakes others. I protest against such an affirmation. I say, on the contrary, that if union cannot be effected in the trunk, the branches will never be united. The breath of your life issues from the place whence that of mine flows too. The source which is the common ground of both of us is certainly the ground of union. All other places are to us foreign land for carrying on commerce only. If you mean to be united with one another, go to the source, and it will be no harm if you do not see one another for months together in the way. For when we shall have arrived there, we shall surely recognise one another, and be united. It is not true to say that because we are separated for the time only, during communion, we shall never meet, again. If all men go to the same place, there must necessarily be union among themselves. True communion, real devotion, and such spiritual exercises as are not artificial can never be the cause of disunion. If you wish, you can exercise communion on the summit of a mountain; another man may cultivate *vakti* (passionate love to God) in a cavern or beside a spring; another man may betake himself to singing the praise of God in the company of friends; but the difference of these localities and exercises can not be the cause of the division of the hearts of the devotees. One saint communes with his God on the top of the Himalayas, another teaches to a miserably sinful world the knowledge of the love of God, another has turned an ascetic and takes pleasure in exercising communion under a tree, and another lives happily in the world and there enjoys His company. Though the external forms of their devotion are different, they are all united at one point and that point is God. All these lines of devotion meet at that point. In God, there is no difference of time and place. So, therefore, let us cultivate devotion by all possible means, and if we are not united in this life, we shall be so in the life to come. But why not in this life? If we place our head just at the place where

millions of heads have been bent, there must be union. Let us all, therefore, try to be united there, and we shall feel social union to be quite unnecessary. If you ask,—will deep communion effect union? I answer,—assuredly. The more we are near to God by communion, the deeper will be the union amongst ourselves. Do not think that *Dhyan* (communion) is opposed to the bonds of society, for it not only brings about the elevation of individuals, but establishes eternal brotherhood and friendship.

Devotional.

LORD! I have served my brothers and sisters laboriously and zealously these five and twenty years. But I have had no reward. They do not encourage me, they do not smile upon me. They do not say—well done, brother. They even annoy me and grieve me with words which indicate distrust. They do not love me as a brother, they do not respect my talents, they do not gratefully acknowledge my services. Instead of honoring me they treat me with disrespect; instead of encouraging me with kind words they damp my spirits and I feel no heart to work for them any longer. I feel, O my God, that they are bound to protect and honor and serve me, meet my wants, redress my grievances, add to my comforts and increase my usefulness, for I have resigned myself into thy hands and their hands, and I have none else to look to. If my best friends give me up, where am I to go? If they persecute me, where shall I get comfort? If they do not serve me wilt thou not judge them.

Thou shalt not expect services in return for thy services, saith the Lord. If thou art faithful thy reward is in heaven. Seek no earthly reward, not even the smiles of friends. Even they of his own household shall persecute my servant; therefore be prepared for the worst. Go on serving thy brethren, no matter how they treat thee. Do not labor like the hireling, expecting compensation for thy services. But work disinterestedly, expecting nothing, claiming nothing, demanding nothing.

Worshipper.—I again approach thee humbly, O my God. Hear my prayer.

Heavenly Voice.—Thou shalt not approach me till thou hast redeemed the promise thou madest before me yesterday. Thou didst solemnly vow the renunciation of certain vicious habits, and thou comest coolly before me without making any effort to redeem thy vow. Can man deceive me? I shall have sincere and honest prayers. The hypocrite's words I hear not. Go and repent, and then come with a heart full of sin-

cerity and thou shalt be heard.

Worshipper.—I am here again, O God, hear me.

Heavenly Voice.—Come, beloved disciple, sit close to my throne. I wish to hear thee pray. Thy tender voice I like to hear, for I know thou wilt speak like a child, and tell me many things about the joys of thine inner life. I wish to remain day and night with my beloved children. Therefore come to me often, and I shall give thee heavenly treasure.

The Brahmo Somaj.

A TELEGRAM informs us of the safe arrival of Babu Protap Chunder Mozunder at Kurachi.

BABU AGHORE NATH GUPTA returned from Monghyr yesterday. He speaks highly of the state of the local Brahmo Somaj.

THE first quarterly meeting of the Brahmo Representative Association will take place this day week, the 23rd instant. It is to be hoped that the attendance will be large.

THE Bharat Asram has removed to No. 3, Puttatuolla Lane. We hope the arrangement is temporary, as the present house does not answer the purposes of the institution.

FROM this day service will commence in the Mandir at 7 instead of 7-30 P. M.

Local

MR. MONTEATH, the Director-General of Post Offices, will very probably take serious action regarding the abuses in the Calcutta Post Office, disclosed in the course of the trial of the recent case of Jibunkissen Mitter *vs.* Saradaprasad Ghosal in the High Court.

THE Forty-Third Anniversary of La Martiniere took place on Thursday last. Mr. C. T. Metcalfe, C. S. I., presided, and made a speech, not in a very happy style.

A PRISONER at the Police Court, we hear, flung a shoe at one of the Magistrates of Calcutta, while seated on the bench. The shoe fortunately struck the Interpreter. The case is under investigation.

MR. JUSTICE G. G. MORRIS has returned from furlough by the steamer *Bokhara*.

A MEETING of the students of Calcutta was held yesterday afternoon at the Albert Hall to devise the best means to collect subscriptions from the general body of students in aid of the famine-stricken people of Madras.

The Hon'ble Mr. Justice Pitt-Kennedy has been elected District Grand Master of Freemasonry in Bengal, *vice* Mr. J. B. Roberts, whose term of office expires. The 22nd instant has been fixed for the installation ceremony.

The glorious uncertainties of the law have received striking illustrations at the present Criminal Sessions of the High Court. Mowlah was convicted by the Jury of so serious a crime as murder on the merest suspicion and was sentenced to be hanged by the Judge, while Heenan who shot dead a Native at Sahibgunge gets off only with one year and six months' rigorous imprisonment. There was a recommendation from the Jury for mercy in the case of Heenan, but none in that of Mowlah. No less than five shots were received from Heenan by the deceased Native. All the Native jurors except one were challenged by Heenan's Counsel.

While taking his seat on the Bench yesterday, Mr. Justice Kennedy stated that he had received an anonymous letter connected with the case of Bhuban Mohan Neogy *vs.* Janokinath Roy, which he had made over to the Government Solicitor with a view to find out the author, if possible. He condemned, in strong terms, the conduct of the writer, and said he was very much mistaken if he thought that the contents of the letter would in any way influence his judgment.

MR. JUSTICE KENNEDY, on taking his seat yesterday on the Bench, addressing the Officiating Standing Counsel, said that with reference to his remarks on last Tuesday, regarding Mr. Marsden's conduct in taking the depositions in Mowlah Bux's case, Mr. Justice Macpherson had called his attention to Section 16 of the Presidency Magistrates' Act, and put a construction on it with which he (Mr. Justice Kennedy) could not agree. As, however, Mr. Justice Macpherson was inclined to think that Mr. Marsden, under the circumstances, had taken the proper course, he (Mr. Justice Kennedy) felt bound to say that he could not blame the Magistrate. Mr. Bell was requested to convey this information to the Government Solicitor.

MANULLAH, who stands charged with the murder of his wife Nurun, *alias* Nori, whom he drowned in a tank in Arkuly Lane, has been committed by Moulvi Abdul Latif Khan Bahadur to take his trial at the present Criminal Sessions of the High Court.

We are glad to find that good sense has at last prevailed in the councils of the Corporation of Calcutta. The Municipal Commissioners have resolved not to encourage any further applications for change of names of streets. To use the words of Dr. Rajendralala Mitra, "the granting of such applications would place the Municipality in the position of dispensers of cheap immortality."

THE Native Assistant Surgeons from Bengal, who have been ordered to go to Madras, left

Calcutta yesterday by the *Maldah*, which vessel was to leave the port this morning.

The following further subscriptions have been received by Sir Richard Garth in aid of the Madras Famine Infant Nurseries:—

	Rs. A. P.
Amount already acknowledged	5,215 0 0
Babu Mohima Runjan Ray Chowdhry,	
Zemindar, Kakinia, Rungpore	1,000 0 0
Babu Grish Chunder Mitter	20 0 0
Total	6,235 0 0

VITAL STATISTICS OF CALCUTTA.

The following is the statement showing in detail the sectional mortality of the town for the week ending 8th September, 1877:—

Shampukur	20
Cumartolly	22
Burtollah	19
Sukea's Street	7
Jorabagan	26
Jorasako	21
Burra Bazar	18
Colutolla	41
Muehiparah	24
Bow Bazar	17
Puddopukur	14
Waterloo Street	5
Fenwick Bazar	17
Toltollah	19
Collingah	9
Park Street	1
Bamun Busti	2
Hastings	5
Fort William	1
Port of Calcutta	9
Total	237

THE STUDENTS' FAMINE RELIEF MEETING.

A MEETING of the students of Calcutta was held yesterday at the Albert Hall for the purpose of collecting subscriptions in aid of the famine-stricken in Madras. The Rev. K. S. Macdonald in the chair. Among others present we noticed Mr. Parry, Mr. Ashton, Mr. Pope, Babu Kali Churn Bannerji and Babu Surendro Nath Bannerji.

Moved by Babu Jogendra Nath Bose, seconded by Babu Makhan Lal Singha and supported by Babu Bhavani Charan Ghose

I. That this meeting views with anxiety and alarm the progress of famine in Madras, and recognizes the duty of assisting in the relief of distress in that Presidency.

Moved by Babu Rajendra Lal Mitra, seconded by Babu Gobind Chunder Mukerji and supported by S. Nagalingam

II. That an appeal be made to the students of the different colleges and schools in Bengal and Upper India soliciting contributions in furtherance of the succour of their distressed brethren in Madras.

Moved by Babu Kali Pada Ghosh, seconded by Babu Sutto Prashad Sarbadhichary and supported by Babu Sarat Chunder Ghosh

III. That the following gentlemen be requested to form themselves into a Committee, with power to add to their number, for the purpose of making arrangements for the collection and due disposal of the students' subscriptions:—

Rev. K. S. Macdonald, M. A., *Chairman*;
K. C. Bannerji, Esq., M. A., B. L.; J. Wilson, Esq.; A. M. Bose, Esq., M. A.; S. N. Bannerji, Esq., B. A.; Babu Chandra Nath Bose, M. A., B. L.; Babu Bireswar Chatterji, M. A.; B. L.; Babu Krishna Vihari Sen, M. A.; Moulvi Abul Khan, M. Abdus Subhan; Babu Preo Nath Chatterji, M. A.; Babu Gopal Chunder Bannerji; Babu Jogeswar Ray; Babu Kisori Mohan Ganguly; Babu Gopal Chunder Bose, B. A.; Pundit Jeggendra Nath Vidyabhusan, M. A.; Pundit Hurish Chunder Kaviaratna; Pundit Hari Nath Shiroaratna; Babu Byomkes Chakravarti, B. A.; Babu Jogendra Chunder Bose, B. A.; S. Nagalingam, Esq.; R. Parry, Esq.; J. V. S. Pope, Esq.; M. Mowat, Esq.; Babu Nanda Krishna Bose, M. A., and Shiva Nath Shastri, M. A., *Secretaries*.

REUTERS' TELEGRAMS.

MANSION HOUSE FAMINE RELIEF FUND.

LONDON, SEPTEMBER 14.

The Mansion House Famine Relief Fund amounts to £150,000.

MR. BRIGHT ON THE INDIAN FAMINE.

Mr. Bright, in speaking of the Indian Famine, urged the Indian Government to look beyond the military necessities of India, and devote the chief expenditure to Canals and Irrigation as the sole means of preventing the recurrence of the present distress.

RUSSO-TURKISH WAR.

According to the unofficial Turkish accounts Mahomed Pasha was marching against the Russian positions on the river Jantra on the 12th, and the Russians were falling back. It is reported that Suleiman Pasha has crossed the Balkans, and occupied the village ten miles South of Gabrova. A Turkish official despatch states that, on the 9th instant, Hafiz Pasha repulsed a violent attack made by the Montenegrins on the Turkish positions. The Montenegrins suffered a heavy loss.

Literary and Scientific.

DR. W. CARPENTER has printed the admirable memoir of his sister which he contributed to the *Times*. He has restored some omitted passages and others relating to the first part of her life. The memoir will serve as an introduction to the little volume of "Voices" and "Pictures" which she had prepared for private circulation, and which will soon be ready. A fuller memoir is to be prepared by her nephew, the Rev. J. Estlin Carpenter, to whom she left her manuscripts.

A NEW system of shorthand, by Professor Everett, of the Queen's College, Belfast, will be published this autumn by Messrs. Marcus

Ward and Co. The author claims for his system that it can be written freely, like longhand and is scarcely, if at all, more liable than longhand to be rendered illegible by scribbling; that both vowels and consonants are noted down with a speed comparable to that which is attained in other systems by writing consonants only; and that all sounds are written in the order in which they are spoken. Professor Everett uses only about one hundred special symbols for individual words.—*Academy*.

THE *Independent* of New York says:—"Mr. J. C. Marshman, the founder of the only weekly political paper in India, has just died in England. He set up the first paper-mill in India, rebuilt a college at his own expense, gave away at least \$200,000, compiled the first Indian "Code of Civil Law," and then translated it, and for a quarter of a century worked fifteen hours a day. No wonder he is dead." The writer ought to have re-written his last sentence, and said:—"No wonder he lived so long."

IN the September number of the *Nineteenth Century* there are, among others, the following articles:—"Famine and Debt in India," by Mr. W. G. Pedder; "Improvement of the Law by Private Enterprise," by Sir James Stephen; "Mr. Gladstone and the Empire," by Mr. Dicey. The "Modern Symposium" is continued. The subject is—"The Soul and Future Life" and the writers are Mr. R. H. Hutton, of the *Spectator*, Professor Huxley, Lord Blachford and Hon. Roden Noel. The former contributions on the "Influence of Decline in Religious life upon Morality," were considered most unsatisfactory. It remains to be seen whether the present attempt turns out to be more fortunate than its predecessor.

A BOOK has been written to prove that Sir Walter Raleigh wrote the plays of Shakespeare. And another book will shortly be brought out by that indefatigable writer, Mr. Hepworth Dixon, on Lord Bacon, in which he will uphold the theory that Bacon wrote Shakespeare's plays. The world has a right to put down those men who try to disprove and dispel its dearest and long-cherished notions. Shakespeare was written by Raleigh and Bacon! *Honi soit qui mali penes!*

HERE is a puzzle for our juvenile readers:—"What is it which has a mouth and never speaks, and a bed and never sleeps?"

DR. HENRY DRAPER announces a discovery of the greatest interest and importance. He has demonstrated the existence of oxygen in the sun by means of certain bright lines in the solar spectrum, which he shows to coincide with the bright lines of the gas as brought out by the electric spark in a so-called Geissler tube. The discovery, too, was made in a new way—not by comparing with the eye the spectra of the sun and of an oxygen tube; but by actually photographing the two spectra side by side. He publishes the photograph (by the Albert-type process) just as it was taken, absolutely un-

touched and unmodified, except by the printing of certain reference letters and figures upon the negative, and any one can see for himself the significant coincidences. The interest of the discovery is two-fold. For one thing, the apparent absence of oxygen, and the other non-metallic elements from the atmosphere of the sun, has been to all astronomers a puzzle, and to some hardly less than a stumbling-block, greatly in the way of any consistent theory of planetary evolution. The discovery of oxygen, thus inconspicuous, but unmistakable, removes the difficulty and makes it more than probable that many of the other elements, hitherto unrecognized, may yet be found. The other point of interest in respect to the discovery is the means by which it was accomplished. The difficulties in the way of such a photographic success are enormous, especially as regards the obtaining an oxygen spectrum of sufficient steadiness and brilliance. This was accomplished by new methods.

THE following account of the death of Miss Mary Carpenter is given by Dr. Wines in a late number of the *Independent*:—"She died, as Dr. Chalmers did, with her harness on, and as nearly all earnest workers, I think, desire to die. No lingering illness, no gradual decay of physical and mental powers, preceded her departure. About a week before her own death she had received intelligence of the death of a favorite brother, Dr. Philip Carpenter, who resided in Montreal. She felt this blow very sensibly. It distressed her particularly at night, and so interfered with her customary rest that she had given directions not to be disturbed in the morning till she rang her bell. She retired in her usual health on Thursday night, the 14th of June. On Friday morning no bell rang; but her house-keeper was not alarmed, because of the order already mentioned. At a later hour her adopted daughter, Miss Rosanna Powell, having occasion for some keys in Miss C.'s possession, went into the room and found her dead, but lying in so natural and composed a posture that it is believed her death was entirely painless."

WE are glad to learn that the *Sulabha Samachar*, the pice paper of the Indian Reform Association, is increasing in circulation and usefulness. It has now got about six thousand regular readers, and from the way in which it is being conducted, we are sure the number will steadily rise within another six months. The projectors should aim at increasing it to ten thousand.

Gleanings

WOULD to God that we are animated with the sentiments of the holy old man mentioned by Cassian, who would have added the night to the day in order to speak longer of God, and who fell asleep as soon as any one began to speak of anything else. Alas! Is man's life so long as to make it become necessary every day to employ a large portion of it so ill!—St. Thomas.

THIS unruliness of our tongue makes us hasty, and that haste puts it out of our power to examine what we ought to say or leave unsaid. "A brook," says St. Ambrose, "that leaves its bed, soon gets muddy." "Let us then reflect," says St. Basil, "that God has given us two ears but only one tongue, in order to teach us that we should listen more than we should speak."—*Ibid*.

SIN has very justly been compared to a thief, they both enter silently into the abode of plunder and deprive us of the most valuable and best of treasures. We always treat the least approach of sin in the heart with the same degree of alarm and hatred as we do to thieves. It is from this feeling that a holy father used to cry aloud "thief, thief," and raise an alarm whenever any sinful thought or imagination appeared in the mind. He thus successfully drove away sin from the heart.

MONEY MARKET.

Government Loans.

4 1/2 Per cent., Securities	Rs. 93	a	93	4
4 1/2 Per cent., of 1870 (1885)	"	101	4	101
4 1/2 Per cent., of 1871 (1881)	"	100	a	100
4 1/2 Per cent., of 1872 (1879)	"	93	4	93
5 1/2 Per cent., of 1859-60 (1879)	"	101	8	101
5 Per cent. Debenture for 15 years (1882)	"	101	12	a 102

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Rs. 110	a	110	8
6 Per cent., of 1865 (1885)	"	110	8	a 111
6 Per cent., of 1866 (1886)	"	111	8	a 112
6 Per cent., of 1867 (1887)	"	112	8	a 113
6 Per cent., of 1870 (1890)	"	115	a	115
6 Per cent., of 1872 (1892)	"	115	8	a 116

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1-9 5-16
Ditto ditto, at 3 months' sight	1-9 1/2
Ditto, on demand, above £500	1-8 15-16

Bank of Bengal Rates.

Minimum rate of Interest	... 9 per cent.
Ditto Discount	... 10 "

Joint Stock Shares.

Banks and Financial Companies.

Agra Bank, Ltd.	... 118	a	120
Agra Savings' Bank	... 125		
Allahabad Bank, Ltd.	... 150	a	152
Alliance Bank of Simla	... 103	a	105
Bank of Bengal	... 680	a	682
Bank of Upper India, Ltd.	... 120		
Delhi and London Bank	... 160	a	
Himalaya Bank, Ltd.	... 100	a	105
Musoorie Bank, Ltd.	... 99	a	100
National Bank of India	... 109	a	110
Simla Bank Corporation	... 500	a	
Unconv. S. Bank (Agra)	... 86	a	88

Commercial Company's Shares, &c.

Asiatic Jute Co., Ltd.	... 30	a	32
Bally Paper Mills Co.	... 98	a	99
Baranagore Jute Factory	... 69	a	70
Bengal Coal Co., Ltd.	... 1100	a	1110
Bengal Iron Works Co.	... 75	a	
Bengal Jute Pressing	... 125	a	
Bengal Mills Co., Ltd.	... 1150	a	1200
Borded Warehouse	... 300	a	310
Bowen's Cotton Mills	... 89	a	90
Budge-Budge J. Mills	... 79	a	80
Burrakur Coal Co.	... 90	a	95
Calcutta Docking Co.	... 200	a	
Calcutta Hydraulic	... 46	a	48
Calcutta Jute Mills Co.	... 94	a	95
Carew and Co. Ltd. (Sugar)	... 125	a	127
Dunbar Cotton Mills	... 79	a	80
Eastern B. Railway Co.	... 285	a	290
East Indian Railway	... 288	a	290
Equitable Coal Co. Ltd.	... 145	a	150
Fort Gloster J. Manufacture	... 59	a	60
Goosery Cotton Mills	... 250	a	
Gouripore Co., Ltd.	... 170	a	82
Great Eastern Hotel	... 125	a	130
Howrah Docking Co.	... 80	a	81
Howrah Mills Co. Ltd.	... 975	a	980
India General S.N.Co., Ltd.	... 116	a	118
Labor Transp. Co., Ltd.	... 78	a	79
Land and Shipping Co.	... 230	a	240
Merchant's Stm. Tag.	... 160	a	
Murree Brewery Co., Ltd.	... 185	a	190
Namnyth's Pat Press	... 4	a	
Nauthpore Indigo Co.	... 80	a	81
New Beerboom Coal	... 47	a	49
Oudh and B. Railway	... 65	a	67
Ramkistopore Press	... 47	a	48
Raneegunge Coal Assn.	... 90	a	100
Rustamjee Twine & Canvas	... 210	a	
S. Scott Thomson and Co	...		

Sinde, P. & Delhi Ry. Co. ...	250	a
Seepore Jute Manuf. Co. ...	54	a 55
Strand Bank Press Co. ...	42	a 43
Watson's Patent Press ...	60	a

Tra Company's Shares.

Aidulpore Terai (Darj.) ...	110	a
Amisole (Assam) ...	150	a
Anuluckie ...	108	a
Arantipore (Cachar) ...	175	a 180
Assam Company ...	870	a 875
Balaam (Darjeeling) ...	95	a 100
Barea (Kangra) ...	90	a
Bengal (Cachar) ...	75	a 78
Do. contributory ...	60	a 62
Bishnuath (Assam) ...	375	a 400
Do. contributory ...	190	a 200
Borelli (Assam) ...	160	a 165
Borsillah (Assam) ...	88	a 90
Burkholia (Cachar) ...	98	a
Central achar ...	142	a
Central Terai (Darjeeling) ...	62	a 63
Chandypore (Cachar) ...	610	a 615
Chota Nagpore ...	92	a 93
Colonial (Assam) ...	125	a
Coochleela (Cachar) ...	145	a 150
Culecherra (Cachar) ...	110	a 112
Dadur Koshi, (Cachar) ...	85	a 86
Dehing (Assam) ...	60	a 61
Delra Doon ...	90	a 91
Dessai & Perbut, (Assam) ...	160	a 151
Durrung (Assam) ...	60	a 62
Eastern Cachar ...	130	a 132
East India (Assam & Cachar) ...	67	a 58
Gielle (Darjeeling) ...	80	a 90
Gowliaty (Assam) ...	89	a 90
Grob (Assam) ...	380	a
Holta (Kangra) ...	90	a 91
Hooluwaree (Assam) ...	135	a
Hoolungorie (Assam) ...	93	a 94
Jellapore (Cachar) ...	400	a 410
Jhoori Ghat (Cachar) ...	65	a 67
Jokni (Assam) ...	135	a 126
Kalacberra (Cachar) ...	105	a 106
Kangra Valley ...	75	a 76
Kanchupore (Cachar) ...	100	a
Kanaseung and Darjeeling, ...	90	a
Do. (contributory) ...	80	a
Kanaseung and Terai ...	40	a
Kutta (Cachar) ...	13,500	a
Lakatoora (Sylhet) ...	90	a
Lower Assam ...	41	a 42
Luckimpore (Assam) ...	144	a 145
Majagran (Cachar) ...	120	a
Minn (Darjeeling) ...	90	a 95
Moncheerra (Cachar) ...	75	a 77
Do. contributory ...	65	a 67
Moran (Assam) ...	30	a 30 prem.
Mothola (Assam) ...	105	a 106
Do. Contributory ...	6	a 6 prem.
Mottuck (Assam) ...	125	a 120
Do. contributory ...	70	a
New Fallodhi (Darjeeling) ...	80	a 82
New Gola Ghat (Assam) ...	206	a 208
New Mutual (Cachar) ...	215	a 220
Phoenix of Cachar ...	2	a 3 prem.
Punkabaree (Darjeeling) ...	95	a
Puttarea (Sylhet) ...	95	a
Rajabaree (Assam) ...	104	a 105
Sapkatati Tea Co. ...	130	a
Second Mutual (Cachar) ...	30	a 30 prem.
Singbulli and Murmah ...	85	a 90
Singell (Darjeeling) ...	103	a 104
Soom (Darjeeling) ...	98	a 100
Springade (Darjeeling) ...	105	a 106
Sungoo River (Chittagong) ...	113	a 114
Teendurra (Darjeeling) ...	90	a 91
Tukvar (Darjeeling) ...	135	a 136
Upper Assam ...	71	a 72

Latest News.

—The Lord Mayor of Dublin has called a public meeting there to raise subscriptions in aid of the Madras Famine Relief Fund.

—The Northern Bengal State Railway, from the Ganges to Jalpigi, will be opened for through traffic by the 1st of November, and from the latter place to Siligori by the 1st of April next year.

—THERE are two parties in Nepal contending for the Prime Ministership,—one which supports the present Minister, Sir Jang Bahadur's brother, and the other, which puts forward the claims of Sir Jang's eldest son.

—THERE have been rains throughout the Nizam's Dominions and the fears of famine have been allayed according to the *Statesman*.

—THE Government of India have directed the release of Sirdars Mahomed Hashim Khan and Tabir Khan of Cabul, who were kept under surveillance at Dehradun and Sunar for some time past as State prisoners, and have sanctioned an expenditure of Rs. 1,000, on account of travelling expenses to enable them to proceed to their country.

—It is believed that Germany and Austria will insist on an armistice in the event of Russia sustaining a severe defeat.

—THE Khedive is to have a navy. England approves of the idea.

—ARAB Volunteers are drilling at Hedjaz for Turkey.

—AN Agra correspondent says that hundreds of villagers are forsaking their homes in the hope of getting the common necessities of life. Jewels are brought to the market daily, but do not find ready purchasers, and are always sold for much less than their value. The Bunneahs at Ajmere are said to have raised the price of wheat from 16 to 13 seers in one day.

—THE following is a summary of the weather and crop report in the N. W. P. to the 14th instant:—There has been fair rain in the Benares and Allahabad divisions and in part of Oudh; insignificant showers in Jhansi, Agra, Bareilly, and Mirat. Prospects are gloomy. The people are losing heart and are emigrating from Agra and Jhansi. The cattle are dying and prices have risen considerably. Strong westerly winds are drying up the crops and fodder. Here also prices are rising rapidly owing to exportation to up-country stations, in addition to Bombay and Madras. Inferior wheat is selling to-day at twelve seers per rupee and gram at fourteen.

—ON the 4th instant the Lieutenant-Governor distributed prizes and medals to the boys of the Bhaugulpore Zillah School. The town was largely represented on the occasion. Three students received medals, of whom one was a Mahomedan and two Bengalis.

—THE following particulars regarding the Jeypore forgery case, which has been lately tried on the Allahabad High Court, are given by a correspondent of the *Delhi Gazette*:—"The great Jeypore forgery case, which has been all this time dragging its length along, has at last been decided by the High Court, N. W. Provinces. As many of our readers might have forgotten the particulars of this interesting case, I will here briefly recapitulate what I have already mentioned in my previous letters. I may here premise that I am not in possession of any documentary evidence, but have taken my information from the statements of an eye-witness who was present during the whole or the proceedings. It is said that certain

persons had, in their possession, a forged currency note for Rs. 1,000. When all their attempts to have it cashed here failed, they formed a company and resorted to Jeypore, on reaching which place they gave out that a Mr. McDonald, who accompanied them, was going to take the contract of the Uniyara estate. This tale, given out with much simplicity, was readily believed by the people, who were willing to afford such assistance as lay in their power, such persons, however, receiving assurances of a liberal remuneration for their labor. In this way they contracted the friendship of many wealthy persons, especially of a merchant who dealt in hides. This man, as a matter of courtesy, was willing to assist them in their enterprise, and at the solicitation of one of these men, had the currency note cashed for them on his own responsibility. This currency note continued to change hands until it found its way into the Ajmere Treasury. Meanwhile, these men having obtained the booty decamped without giving notice, to any one of their intentions. The Ajmere Treasury, however, return the note in question to the Jeypore Raj, intimating at the same time that, as it was a forged one, the credit asked for could not be allowed. Enquiries were forthwith set on foot by the Raj officials, and the bankers, through whose hands it passed, were apprehended, but on their release they in their turn pointed out those from whom they had purchased it.

Selections.

PROF. PROCTOR ON THE SEA-SERPENT.

In a letter to Mr. Dodge, of the "Letter-Box" in *St. Nicholas* for August, Prof. Proctor says:

I think it may interest your readers, however, to jot down for a few facts—some of which are not commonly known, I believe, while others are commonly over-looked or forgotten.

1. A great number of fool-h stories have been told about the sea-serpent by anonymous hoaxers; so that

2. Persons of known name are apt to be ashamed rather than otherwise, to describe any sea-creature or appearance which they supposed to be the sea-serpent. Yet,

3. In 1817 even Massachusetts witnesses of good repute gave evidence on oath before Magistrates (one of whom corroborated the evidence from his own observation) about a serpentine sea-creature, seventy or eighty feet long, seen in some cases within a few yards. It represented all the features afterward described by the officers of the *Dedalus*.

4. In 1835 five British officers recorded a similar experience.

5. In 1848 the Captain of a British frigate sent to the Admiralty an official description of such a creature, seen (by himself and his officers) travelling past his ship, close by, so that he "could have recognized the features" of a human person at the distance "with the naked eye."

6. Captain Harrington and his officers saw such a creature in 1858, under such circumstances that he says: "I could no more be deceived than (as a seaman) I could mistake a porpoise for a whale."

7. The story last related, irrelevant though it is (rejected by myself on that account, when first received as a probable hoax), has been depopulated on

oath by all who were on board the *Pauline* at the time. The Captain of the *Pauline* writes to me that, instead of being anxious to tell the story, he and his officers and crew were in twenty minds to keep it themselves, knowing that they would be exposed to ridicule and worse.

8. It is certain that creatures of the kind—i. e., not sea-serpents, which few believe in, but saurians—were formerly numerous.

9. Of other creatures, numerous at the same time, existing, living specimens are still found.

10. Agassiz states that it would be in precise conformity with analogy that such an animal as the *ammosaurus* should exist still in the American seas.

11. Of several existent sea-creatures only very few specimens have ever been seen (in some cases only one).

With these and like facts before us, we may believe that the above-mentioned observers were deceived and doubt whether any *ammosaurus* continue to exist. But there is no scientific reason for denying the possibility of their existing and being occasionally seen. The foolish stories told by hoaxers have no bearing on the case one way or the other. At least, they should have no bearing with those who can reason aright.

LORD NORTHBROOK ON THE FAMINE IN INDIA.

In the House of Lords on Thursday, August 9th, the Earl of Northbrook wished to express his sympathy with the population suffering from this great calamity. It had fallen on a people industrious and patient, obedient to the law, grateful to the officers who had to deal with them, and entertaining an affection for the Government which came forward to assist them in time of distress. With regard to the nature of the famine, he would remark that the information, presented to the House, was not very recent; but it was clearly apparent from the papers themselves, and from the statement of the noble Lord, the Secretary of State, that the calamity was most serious, for this was the second year in which there had been a failure of rain. In the month of January last the number of persons at the relief works at Madras and Bombay was very large, and exceeded one and a half million; 1,250,000 at Madras and more than 300,000 at Bombay. It was, then, expected that when the annual rain fell in April the greater part of the distress would be alleviated, but so far from that being the case, the number of persons now being relieved was quite beyond precedent. That fact, he feared, showed that the famine was not likely to be soon at an end, and that the difficulties would exist at least for some months more. It was remarkable that on the occasion of famine there often happened a second failure of rain, which greatly intensified the danger. Thus in 1874 the rain necessary to secure the rice crop had not fallen till the early days of September, a repetition of the famine had been feared. Remembering the very great responsibilities of a ruler at that time, he felt that the most generous support should be given to all the Indian authorities, and he knew from personal experience their energy, their ability, and their devotion. The proposed visit of the Viceroy to the distressed districts was very wise scheme, and he was glad that Sir R. Temple had been sent thither also, for no man's advice was more valuable in emergencies such as the present. As for the Government measures, they coincided so nearly with his own views, that he had but little to say in the way of criticism or suggestion, and he rejoiced that in Bombay the greatest distress of famine was over. The one object of every one was to

prevent the loss of life, and to do so by a system of relief which would interfere with trade as little as possible. He did not, however, think that a plan of making advances of money or food to the cultivators had been sufficiently noticed. He had talked with a Mahomedan nobleman in Calcutta, and on asking him what measures he would take in the event of a famine in the State of which he was Prime Minister, had been told that the best plan would be to advance money to the cultivators, who would, after a time, return it. The House would recollect that those who had to deal with an Indian famine were brought into contact with an enormous number of small cultivators, especially in Madras, where in one district there were fully 50,000 proprietors of less than 10 acres; and in another no fewer than 80,000. It was very important to help these men as much as possible. He would suggest that the Secretary of State of the Government here should assist the Indian Government in providing officers to deal with the distress. In 1873 the great difficulty was caused by the want of proper supervision on the spot to deal with the cases as they arose. On the occurrence of such a calamity the first thing which ought to be done was to strengthen the Staff to the greatest possible extent, and he could not but think that if the Government required such assistance many officers of the Army in this country, who had been in India and possessed some knowledge of the language, would volunteer for service of this kind. He was satisfied, however, that the noble Marquis would, to the best of his ability, assist the Government of India, and he merely threw out these suggestions for what they were worth. As the Government of India would have grave calamities to contend with, he would suggest that it would be wise to postpone, at all events for the present, any administrative changes that were contemplated. The effect of Bills like the present, by which money was raised in England for the service of India, was to diminish the remittances of money from India to England, and so to bring about a considerable saving. Sir J. Strachey calculated that the real surplus this year, if there had been no famine, would have been £228,000. The price of silver, as against gold, had very greatly fallen in the last three years. Consequently, the loss by exchange had increased from £500,000 in 1874-5 to £1,000,000 in 1875-76, and to £1,500,000 in 1876-7. He wished to express his entire concurrence with the conclusion at which Her Majesty's Government had arrived. If there were no question as to the rates of exchange it would, he thought, be quite right to borrow money, wherever it could be raised, on the easiest terms, but the operation of exchange with respect to payments in silver in India and gold in England served to increase very much the difficulties of the Indian Government. He did not wonder, therefore, that the Secretary of State was anxious as far as possible to relieve that Government, although the course which he took might not be characterized by that judgment which usually marked our financial operations. As to famines, they had occurred so frequently in India during late years, that the Government were, in his opinion, quite right in endeavouring to raise some additional means to provide for their recurrence, and he was entirely satisfied with one step which had been taken—the giving more responsible power with respect to matters of finance to the Local Governments. Whether the manner in which it was proposed that the additional local taxation should be raised was, the most desirable to adopt he would not say and he felt the difficulty of throwing upon the Local Governments works, for instance, of irrigation

in the construction of which they had no concern. As to the Income-tax, he was glad to find that no proposal for its reimposition was made, and he might, perhaps, observe in passing that it was not the intention of Lord Mayo to reimpose it. He believed, he might add, that the figures given by Sir J. Strachey, and the hope, based upon them as to the future financial position of India, were perfectly sound. There was a great deal more of elasticity than had been supposed to exist in all the main sources of Indian revenue, and he had little doubt that under the able administration of the finances of India by Sir J. Strachey, if only there were the necessary rain-falls, we should, in a few years, see those finances in a more prosperous condition. There was, however, one point connected with them on which he could not look without some degree of apprehension—he alluded to the recent increase in the military expenditure. That expenditure, he found, which had been 15½ millions for the four years ending 1874, had since risen to 16½ millions. That increase, he was aware, was in some measure due to the increase of pay, but then there were other items, especially in connection with the home charges, which were susceptible of diminution, and in reference to which Sir J. Strachey stated that the Indian revenue had great burdens imposed upon it without the Indian Government being consulted, and almost without having any power of remonstrance. A year or two ago Indian forces were employed in the Straits Settlements, and all the ordinary expenses of the troops, so engaged, were borne by the Government of India. According to the 56th Section of the Government of India Bill such expenses, incurred outside our Indian possessions, ought not to have been borne by India except with the assent of both Houses of Parliament. True, the charge in question, was not very large, but the principle involved was one of the greatest importance. It was with such satisfaction that he had heard of the prosperous financial condition of the Indian railways. This was a very hopeful sign for Indian finances. Another very satisfactory fact was the increase in the exports and the imports. The measures taken recently by the Government of India with regard to a reduction of the export duties on certain commodities had had a very remarkable effect. In the case of wheat and seeds, the figures were particularly striking, as showing the result of taking off the export duty on products in connection with which there was a competition with other countries. With regard to taxation in India, it was clearly impossible at the present moment to reduce it. As to the import duties on English cotton goods, he did not think the financial condition justified any expectation that they could be given up. No one could wish more than he did to see such duties abolished, but he would be sorry to see the stability of the revenues of India imperilled, or fresh taxation imposed upon the people, in order to remove the grievance—no very real grievance after all—to which he was referring. In concluding, the noble Lord observed, with reference to the famine which was now hanging over the people of Southern India, that this was an occasion when economy of expenditure was not the paramount consideration. In famine, as in war, when the safety or honor of the country was concerned, the great object to aim at was success, and not economy. If nations did not grudge the employment of all the means in their power for carrying on war, they ought with infinitely greater reason to tax their energies to the utmost for the preservation of human life. (Hear, hear.)

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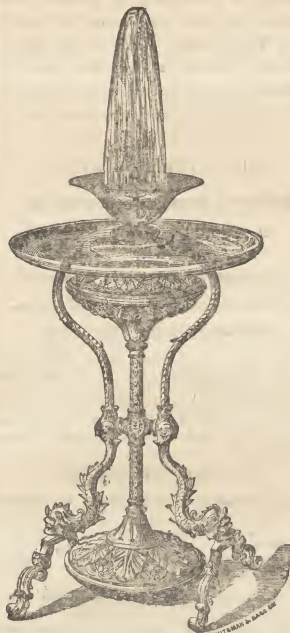
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LORD LYTON, G.M.S.I.,
VICEROY AND GOVERNOR-GENERAL OF INDIA
&c., &c., &c.
Have received of S. S. "Mecca" the following:—

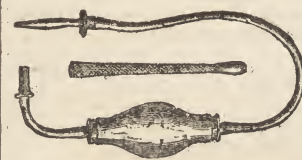


GUARANTEED ALL COCOA.
Schweitzer's Cocoa.
Anti-Dyspeptic Cocoa or Chocolate Powder.
This unique pure preparation of the Sweet Cocoa Beans.
Hermetically sealed tins, at Rs. 14 and 28.
Per Dozen Rs. 12 and 24.
TIDMANS'S SALICILIC SOAP.
REPORT BY CHARLES H. PLESSER, F. C. S.
Having submitted your sample of Salicylic Soap to a careful chemical examination, I am enabled to state that it contains a considerable proportion of Salicylic Acid. The prophylactic and anti-septic properties of Salicylic Acid have been long known and appreciated abroad, and among the medical world in this country; and it is only necessary for it to be known to be used by all classes. The skill with which the Salicylic Acid is combined with soap, so that none of its effective properties are lost, and the excellent quality of the Soap itself, deserve the highest praise.

(Signature)
CHARLES H. PLESSER, F. C. S.
Public Analyst for the Strand District.

Price Rs. 1 Tins, Rs. 1-8 a bar.
ERUPTIONS & IRRITATION OF THE SKIN
PREVENTED AND ALLEVED.
By the daily use of
F. S. Cleaver's Patent Terebene Soap.
Rs. 1-8 per box of 3 tins.
F. S. Cleaver's Terebene Tooth Powder.
Rs. 1 per tin.
E. S. Cleaver's Terebene Shaving Cream.
Rs. 1 per tin.
Patent Household Terebene Soap.
For general household purposes. It will also be found most useful, as in addition to its very valuable disinfecting and purifying powers, it possesses most wonderfully cleansing properties, and emits a most refreshing odour.

In bars, As 8 each.
3½ bars, Rs. 1-8 each.



Higginson's Enema, with bone Rectum Tube
Gum Elastic Vagina Pipe and Leather Shield in
side cedar box Rs. 4-8.

9 AND 10, DALHOUSIE SQUARE,
AND 47, DHURMUTOLLAH STREET

LEWIS STEWART & CO.

CALCUTTA.
IMPORT AND SUPPLY ALL ARTICLES OF
HOUSEHOLD UTILITY OR ORNAMENT
IN.

GLASS-WARE, EARTHENWARE,
CHINA;

ELECTRO-SILVER WARE,

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For detailed particulars see L. S. & Co's
Illustrated Catalogue which will be forwarded
free of expense on receipt of application.

Excellence of quality combined with
cheapness guaranteed.

BEST OIL.

	Per Imperial Gallon.
Raw Linseed Oil	Rs. 1 14
Boiled ditto	" 2
5-gallon Iron Drums, each	" 2
Guarantee drying within 24 hours.	
Cocoanut Oil, per maund	Rs. 18 0
Castor Oil	" 14 0
4-md. Tin Canisters, each	" 0 12

BENGAL MILLS CO.,
New China Bazar.

STANDARD HOUSEHOLD

REMEDIES.

DR. D. JAYNE'S,

FAMILY MEDICINES

ARE prepared with great care, expressly for
family use, and are so admirably calculated
to preserve health, and remove disease, that on
family should be without them. They consist of
JAYNE'S EXPECTORANT, for Colds, Coughs, Asthma,
Consumption, and all Pulmonary and Bronchial
Affections. It promotes expectoration and allays
inflammation.

2-8 per bottle, 24 per dozen.

JAYNE'S TONIC VERMIFUGE, for Worms, Dyspepsia,
Piles, General Debility &c. An excellent Tonic for
Children, and a beneficial remedy in many of the
ailments of the young.

6-8 per bottle, 5-8 per dozen.

JAYNE'S CARMENIUM BALM, for Bowel and Summer
Complaints, Colic, Cramps, Cholera &c. A certain
cure for Diarrhoea, Cholera Morbus, and Inflammation
of the Bowels.

1 per bottle, 11 per dozen.

JAYNE'S ALTERNATIVE, of established efficacy in
purifying the Blood, and for curing Scrofula, Gout,
Dropsy, Salt Rheum, Eruptions, Cancers, and
Diseases of the Skin and Bones.

2-8 per bottle, 24 per dozen.

JAYNE'S AGUE MIXTURE, for the cure of Fever and
Ague, Intermittent and Remittent Fevers, &c. These
distressing complaints are very generally eradicated
by this remedy, when taken strictly as directed.

2-8 per bottle, 24 per dozen; 240 per gross.

JAYNE'S LINIMENT, OR: COUNTER-IRRITANT, for
Sprains Bruises, Soreness in the Bones or Muscles,
Rheumatism, and useful in all cases where an external
application is required.

6-8 per bottle, 5-8 per dozen.

JAYNE'S SANATIVE PILLS, a valuable Purgative, and
a certain cure for all Bilious Affections. Liver Com-
plaints, Costiveness, Dyspepsia, and Sick Head-ache.
8 per bottle, 5-8 per dozen; 20 per 4 dozen tin.

JAYNE'S HAIR TONIC, for the Preservation, Beauty,
Growth and Restoration of the Hair. A pleasant
dressing for the hair, and a useful toilet article.

2-8 per bottle, 24 per dozen; 240 per gross.

JAYNE'S LIQUID HAIR DYE, changes hair of any
color to a beautiful black.

2-8 per bottle, 24 per dozen.

In settlements and Localities where the attendance
of a Physician cannot be readily obtained,
Families will find these Remedies of great service.
The Directions which accompany them are in
plain, unprofessional language, easily understood
by all, and in addition, Jayne's Medical Almanac
and Guide to Health, to be had gratis of all
Agents, contains, besides a reliable Calendar, a
Catalogue of Diseases, and THE SYMPTOMS BY
WHICH THEY MAY BE KNOWN, together with
advice as to the proper remedies to be used.

All of Dr. D. Jayne & Son's Family Medicines
are sold by

SYKSE & CO.,

1, Grant's Lane Calcutta.

CINCHONA FEBRIFUGE.

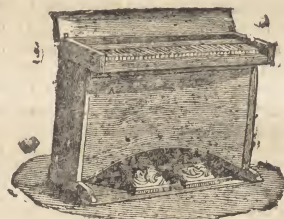
PREPARED AT THE GOVERNMENT FACTORY,
AS EFFICIENT AS QUININE IN ORDINARY FEVER.

In one pound tin Rs. 20, postage Rs. 1
(cash with order.)

Apply to Superintendent, Botanical Gardens,
Howrah, near Calcutta.

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HARMONIUMS.

Harold and Co., call attention to their unequalled stock of rich-toned Harmoniums
made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description
are always kept in Stock.

INDIAN TEAS

WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEELING AND KANGRA VALLEY.

Flowery Orange Pekoe, per lb.	Rs. 3 0
Flowery Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 13
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
Souchong, per lb.	" 1 3
Broken Souchong, per lb.	" 0 15
Special Quotations for boxes, from 10lbs. and upwards.	

TERMS—CASH WITH ORDER.

H. J. MEYERS & Co.

14 Government Place.

SEEDS--PLANTS--SEEDS.

THE Pikeparah Nursery has received per Steamer *Indiana* a large consignment of vegetable and flower seeds which will be ready for distribution to the subscribers, and sale to the public, from August next, at the following prices: 40 sorts of American Vegetable seeds with 9 kinds of Cabbages, Cauliflowers, beet root, Radish-Turnip, Peas, Lettuce &c., &c., complete being ten kinds more than the last year, Rs. 5 per packet. 30 sorts of flower seeds, including German Asters, Heartcase, Cilanthus, Damperü, Double Poppy Pinks, Larkspur, Hollyhock, Geranium, Balsam, Double Portulaca, &c., &c., Rs. 4 per packet.

Cauliflower seed saved from the very best flowers, at Rs. 1 per tola.

No charge is to be made for packing &c., of the seeds.

The following seeds, will also be sold at the same time with the others.

Sea Island or long Staple Cotton, at Rs. 1-8 per seer.

List of plants furnished on application to the undersigned with one anna postage stamps.

NITTO G. CHATTERJEE,

Proprietor, Pikeparah Nursery.

PIKEPARAH NURSERY, }
CALCUTTA, June 1877. }

N. B.—Of the cauliflowers, those produced in our country and seeds saved from the biggest flowers are said to be the best.

PROSSUNNA CHUNDR KOBIRAJ'S DISPENSARY.

For the sale of Native Medicines and Drugs,
SOHABAZAR, CALCUTTA,
133, UPPER CHITPORE ROAD.

NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A. M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial
Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA,
It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

Packing and Postage Ans. 6

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

Packing and Postage Ans. 6

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial

Packing &c., Ans. 8

MUTTY LAUL GOOTU,

Manager.

P. W. FLEURY & Co.
BUILDERS, ENGINEERS



AND
INSTRUMENT MAKERS
No. 68, Dhurumtollah-street
CALCUTTA.

FOR SALE.

Light! Light!! Light!!!

Electric Light Apparatus, complete, worked with a battery of 50 large cells, on Bunsen's principle,—Rs. 400.
Ditto ditto, with 40-cells, smaller size,—Rs. 350.
Ditto ditto, with a powerful 44-cells Cast-iron Battery, Callan's principle,—Rs. 250.
Lime Light Apparatus, complete, with Iron Gas-holder and Copper Retort,—Rs. 150.
Oxy-Hydrogen Light Apparatus, with safety Jets, 2 iron Gas-holders and Retorts, complete,—Rs. 200.

Dissolving View Apparatus, with Electric Light, by J. Duboscq of Paris.

A complete and most magnificent Dissolving View Apparatus with improved Lantern, powerful Lenses, Reflectors, instantaneous improved dissolving movement, with Duboscq's self-acting clock-work Electric Lamp, worked with 50 Bunsen's powerful battery, with screen for 12 feet disc, complete,—Rs. 700.
Photographic Slides for the above, from Rs. 4 to Rs. 6 each.
Magic Lantern Slides consisting of views of Cities, Palaces and Water-falls, from 3 Rs. to 6 Rs. each.

Stanley's Electric Bells, &c.

Invalid's Electric Bell, with battery and insulated wire complete,—Rs. 50.
Electric Bell, large size, with battery and 50 feet insulated wire complete,—23.
Electric Bell, smaller ditto, ditto ditto Rs. 20.
Aphescope for showing any Carte-de-visite Portraits by means of the dissolving view lantern life-size,—Rs. 40.
Magnesium Lamp, with clock-work movement and reflector,—Rs. 38.
Electric Disc with 9-inch plate for 9 experiments complete, fitted in a Box with a Book of instruction,—Rs. 25.

French Fountain, Jets.

Fountain Jets, from Rs. 4 to Rs. 10 each.

Rumkoft's Coils, &c.

Induction Coil, giving a spark in air O. 2 of an inch, and working with great brilliancy all the small and medium size tube,—Rs. 16.
Ditto larger size ditto, with reversing break,—Rs. 24.
Vacuum or Luminous tubes showing the most brilliant experiments that can be made by the Induction Coil Double U Tube,—Rs. 25.
Medium size Geissler's tubes in great variety, from Rs. 3 to Rs. 10 each.
Small Vacuum Tubes, at Rs. 2.
Stanley's Microscope sliding tubular body, in mahogany case,—Rs. 5.
Bunsen's Galvanic Battery, 9 inches by 4 inches,—Rs. 7.
Lime Cylinders for Oxy-Hydrogen Light, at Rs. 8.
Ditto per dozen, at Rs. 4.
Portable Gasometer with metal Gas-holder, measuring 2' 9" x 1' 6" with Brass Stop Cocks and pipes, complete—Rs. 75.

Holtz's Electrical Machine.

Holtz's improved Electrical Machine, recently invented, in which a body is electrified once for all and made to act by induction upon a moveable system in such a way as to produce streams of powerful currents of Electricity, giving sparks of great brilliancy, complete with stand and 2 Condensers,—Rs. 200.

MRS. GARRICK.

ZENANA PHOTOGRAPHER.

WILL BE GLAD TO TAKE PHOTOS

FOR

HINDOO LADIES

AT

THEIR RESIDENCE, OR AT HER STUDIO

NO. 1. COOPER'S LANE, BENTINOK STREET.

Terms very Moderate.

JODU NATH MOOKERJEE, L.M.S.,

Author of the well-known "Dhatri Shikha"

(Guide to Dhass or Native Midwives.)

Who during a period of twelve years has made Midwifery and Diseases of women and of children his special study,

HAS LATELY REMOVED TO

198, BOW BAZAR-STREET,

CALCUTTA

Fee—Rs. 4 per visit.

ESTABLISHED 1846. DRUGGISTS' HALL.

36-36, COLLEGE-STREET, CALCUTTA.
Fresh Consignments to hand of S. S. "Médica."

Cash Rates.

CLARKE'S BLOOD MIXTURE

WARRANTED to cleanse the blood from all impure matter from whatever cause arising. Price per bottle Rs. 2.

SAVORY AND MOORE'S PANCREATIC EMULSION.

Price per bottle Rs. 2.

BRONCHIO—THORACIC LOZENGES.

Especially useful to public speakers, pleaders, preachers and vocalists. Price per bottle Rs. 2.

WENTMORE'S COMPOUND LINIMENT OF ARNICA.

Effectual remedy for Rheumatism, Lumbago, Weak joints, sprains, sciatica, contusions, &c. Price per bottle Rs. 3.

GRIMAUD'S SYRUP HYPHOSPHITE OF LIME.

Is used with great success for the cure of consumption and the different affections of the lungs. Price per bottle Rs. 2.

DR. LALOR'S PHOSPHODYNE OR VITAL ELIXIR.

Gives health, strength and energy. Purifies and cleanses the blood, clears the skin, &c. &c. Price Rs. 2-4.

DINNEFORD'S FLUID MAGNESIA.

Effectually corrects acidity and heartburn without injuring the coats of the stomach. Prevents the food of infants from turning sour and in all cases acts as an agreeable aperient peculiarly adapted for females.

Price per ½ pint bottle Rs. 1.

LAMPHLOUGH'S PYRETIC SALINE.

Cures the worst forms of ordinary bilious headache in a few minutes. Price per bottle Rs. 2.

DR. LOCOCK'S PULMONIC WAFERS.

For all disorders of the breath and Lungs. Price Rs. 1-4.

The Proprietors are happy to announce that their "Hall" has been placed under the general supervision of—

DR. U. C. MUKERJEE M.B., C.M.,

(Bachelor of Medicine and Master of Surgery Glasgow University)

Late Assistant Physician, Barony, Parish Dispensary, Glasgow, and Resident Medical Officer, Medical Mission Hospital and Dispensary, Calcutta, Edinburgh, who is advising patients gratis, from 7 to 9 A.M. daily, and is always available at this "Hall."

D. MARSH,
Superintendent.

SHAMA CHARAN GUPTA.

LATE OF SANTRAGACHY (HOWRAH).
Medical Practitioner

AND

PHYSICIAN TO THE CALCUTTA SCHOOL.

BEGS respectfully to inform the public of Calcutta that he has established himself as a Native Doctor and Kobiraj at No. 53, College Street, Calcutta.

S. C. Gupta, from his long experience in the medical profession, and his knowledge both of the *Ayurvedic* and the English system of Medicine, hopes he may be deserving of the patronage and support of the public.

Choicest Native medicines prepared under the personal supervision of S. C. Gupta as also English Medicines of various sorts, can always be had at the above address at cheap and favorable rates.

Advice gratis daily [morning and evening]

THE EXHIBITION ENGLISH LEVER WATCH.

This watch, which is guaranteed to be entirely ENGLISH MADE throughout, has a substantial fine silver double-bottomed engine-turned HUNTING case, with MOVEMENT on the ENGLISH FULL PLATE SYSTEM, with jewelled LEVER ESCAPEMENT, Fusee and chain, and with maintaining power to go while being wound. The Dial is of hard white enamel, and with Seconds Hand. Great attention has been paid to the shape of the watch which is compact and of medium size.

We supply the EXHIBITION ENGLISH LEVER, with a Two years' Guarantee whenever required, for

Rs. 80 (EIGHTY) CASH.

Up-country applicants are requested to kindly remit eight annas extra or packing.

The *Exhibition English Lever WATCH* has now been before the Public for several years, during which period large numbers have been sold, with the result, we believe, that almost unvarying satisfaction has been given.

Arrangements have been made to supply the watch in quantities sufficient to meet any contingency that may arise.

HAMILTON & CO.,

Watch and Clock Makers, Calcutta.

RANEEGUNGE

Fire brick and Glazed Pipe Works.
RANEEGUNGE Fire bricks, equal to the highest brands manufactured in Europe
Rs. 9 per 100.
Fire clay, Rs. 35 per ton.
Glazed Stoneware, Drainage pipes of all sizes.

BURN & CO.,

RANEEGUNGE, E. I. RAILWAY,
Bengal and Calcutta.

"Damp Walls"

THE Patent Enamel Silicate Paint or the Preserving liquid are effective remedies for damp.

F. HARLEY & Co.

Public Sales.

HORSES.

THOS. SMITH & CO.'S

Crushed Food at Rs. 2-12 per md., exclusive of bags
half at Re. 1 per md., do.

No More Pains!!!

THE

INFALLIBLE PAIN-CURER.

Warranted to cure pains of every description, arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throat, Coughs, Colds, Tightness of the Chest, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Swellings, Old Sores, Piles, Ringworm, and Eruptions on the Skin.

Pains of every description have been cured by the outward application of this medicine when all the skill of the medical art has been tried without effect.

Does not burn or smart at all on application.

Per bottle. Re. 1; packing and postage, As. 8.
DARLINGTON & CO.,
49, Dhurumtollah-street, Calcutta.

Thousands of the marvellous cures by this remedy.

The following is from an influenza's victim of Burisail, and one who writes after taking from us 9 bottles of the Infallible Pain-Curer.

Messrs. DARLINGTON & Co., 49, Dhurumtollah-street, Calcutta.

Dear Sirs,—I have sent me two bottles more of your Infallible Pain-Curer. I am happy to report that I have witnessed beneficial results from its application on persons affected with rheumatic affections of the limbs and joints, also in pains on the back and other parts of the body. It is a very useful application, and its results are beneficial. Some of my friends used it, and I also gave some to my servants; I was pleased very much to see that in every instance it kept true to its name.

Yours faithfully,

EDWARD BROWN.

The following is from the Rev. Mother of St. Josaphat, Rangoon, Bombay Presidency:—

Dear Sirs,—We find the Infallible Pain-Curer a most useful medicine.

I remain, yours truly, SISTER THEODORA.

Gentlemen,—I herewith send you the value and shall feel obliged by your sending me by post and herewith the Infallible Pain-Curer. I find that the medicine is doing me great deal of good.
CHIN AMIN SATTARAH CHITTEE, Superintendent Judge, Calcutta, 17, South, Bombay Presidency.

Dear Sirs,—Your Infallible Pain-Curer which was sent to Babu Rajkumar Chatterji, Tumbuk, has done him good, and he writes me to send him another bottle as early as possible. Will you have the goodness to send up without delay another bottle of the same sort you forwarded last time to him.

Yours faithfully,

KISORY MOHUN CHATTERJI, 4, Fairlie Place, Calcutta.

Gentlemen,—Lately I had taken from you a bottle of your famous "No More Pains" which has almost relieved me of all my pains. I beg to enclose a remittance in postage stamps and hope you will be pleased to send me another bottle of the same medicine.

Yours faithfully,

RAJENDRO NATH CHATTERJI, Halishury Khasbatty.

Via Kanchraparah, Camp Rungow.
N. B.—Parties ordering should take care that they get DARLINGTON & Co.'s INFALLIBLE PAIN-CURER and not allow anything else to be passed off on them in its stead.

In every order sent to Messrs. Darlington & Co. remittance in postage stamps must contain one anna more on every rupee for discounting the stamps.

CALCUTTA MISSIONARY CONFERENCE

FAMINE RELIEF FUND.

1. The object of this fund is to send contributions to Missionaries in the famine districts, to be distributed by them to the sufferers, whether Christians or non-Christians.
2. The Missionaries are instructed to keep their relief separate from Government Relief, and to use all reasonable care not to help able-bodied persons who may be employed on Government Relief works.

3. Contributions may be sent to the Rev. A. Clifford, Old Church Personage, 10, Mission Row, or to the Rev. J. P. Ashton, Bhawanipore, Calcutta, or to any member of the Conference Committee.

INFALLIBLE CHOLERA PILLS.

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as if by magic.

Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEA.

Magistrate of Bankura.

I have the honor to inform you that your medicine for Cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) W. R. LARMINE,
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) D. V. SAPRAY,
Bankipur.

I am requested by the Maharajah of Burdwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in some cases in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) T. B. MILL E. from,
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasms, and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) BIPIN BEHARI DUTTA,
Station Master, Dooan.

Last month the Cholera Pills brought from you were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,
Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parmeshwar Banerji,
Umbica Rajbatty, Kulna

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulove Sing Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.

Kumar Kristna Gopal Mahara Rajhathi.

THE AMRITARASA. A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amritarasa.

It has been experimentally proved and certified that at this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Chest, and Heart diseases, of the Lungs, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery Dyspepsia, Debility, Nervous con-

plaints, Hysteria, female affections and other complicated diseases. It gives strength to the system, and changes all morbid secretions to a healthy state.

Price for a phial, is Rs. 5 8 0

Banghy postage " 1 4 0

Hem Chunder Banerjia.

Misirpohkra, Benares.

TRANSLATION OF VERNACULAR TESTIMONIALS.

I have bought your "Amritarasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quiet surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (soot) Asthma, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylash Chunder Kormohasoy,
Zemindar and Hony. Magistrate;
Dehoda Zillah Aleeshew.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amritarasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,
Bahalram, Raingunge.

Your Amritarasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shusi Bhunu Ha'dar,
Deputy Magistrate of Mathabangas,
Zillah Kach Behar.

The curative virtue of your Amritarasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are securing by saving thousands from untimely death.

Chowdhry Protap Narain Roy
Zemindar of Banadiha.

By using your Amritarasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadoor,
Chooramun in Malda.

Babu Motilal Lahory of the Sub-Division Dhabree and some others have been cured by the use of your famous Amritarasa.

Roy Protap Chunder Barua Bahadoor,
Zemindar of Gouripore, Dhuri.

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Mokeshakha,

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" Doobree "	Saturday,	8th	"
" Gawalparah, "	Sunday,	9th	"
" Gowhatty "	Tuesday,	11th	"
" Tezporo "	Thursday,	13th	"
" Kaliahar "	Friday,	14th	"
" Bishnauth "	do.	14th	"
" Dhunsiri "	"	"	"
" Mookh "	Saturday,	15th	"
" Kokeela "	"	"	"
" Mookh "	Sunday,	16th	"
" Deoko "	"	"	"
" Mookh "	Monday,	17th	"
" Debroghur, "	Tuesday,	18th	"

DOWNWARDS.

Leave Debroghur	on Friday,	21st	Sept.
Arrive at Deoko	"	"	"
" Mookh "	do.	21st	"
" Kokeela "	"	"	"
" Mookh "	do.	21st	"
" Dhunsiri "	"	"	"
" Mookh "	Saturday,	22nd	"
" Bishnauth "	do.	22nd	"
" Kaliahar "	do.	22nd	"
" Tezporo "	Sunday,	23rd	"
" Gowhatty "	Monday,	24th	"
" Gawalparah, "	Wednesday,	26th	"
" Doobree "	Thursday,	27th	"
" Kallygunge, "	do.	27th	"
" Serajunge, "	Friday,	28th	"
" Goalundo, "	Sunday,	30th	"

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[No. 1020

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Editorial Notes.

HINDU weather prophets predict a formidable war of the elements and a most devastating inundation in Bengal in October next. The recent storm-wave in Backergunge, it is said, will be thrown into the shade by the approaching catastrophe. We hope the dire foreboding will not be fulfilled. But in these days of calamity and misfortune nothing seems improbable in this ill-fated land.

WE learn by telegram that the Viceroy left Bangalore at 7 A. M. on Friday last, and reached Jollapur at 11 A. M., where His Excellency was met by the Duke of Buckingham and General Kennedy who accompanied the Viceroy as far as Vellore in order to confer in the train with His Excellency on further points connected with the new order of things in Madras. The Viceroy will arrive at Puna at about half past five on Saturday afternoon, and make a public entry there. He will leave Puna for Umballa at half past three on Sunday afternoon.

If the Christian missionaries have unconditionally surrendered their funds to the central committee appointed at the Town Hall meeting, they have evidently made a mistake. We cannot afford to dispense with missionary enthusiasm in so good a cause and one which calls for the highest degree of self-denial. Besides, there is something irresistible in the appeal which goes forth in the names of ministers and missionaries, to which thousands of Christian hearts will readily bow, who would otherwise, perhaps, not move in the matter at all. Our missionary friends ought to have moved a resolution to this effect that at least one-half of the funds to be raised by the Committee should be made over to missionary workers

in Southern India to be administered by them or their agents. It is said that Sir Richard Garth's Nursery Fund will not be amalgamated with the Town Hall Fund.

As a king of Bactria, so runs the Eastern story, was pursuing the chase one day, he felt hungry, and sat down to eat. And while he was eating, a bee came, seized a morsel of bread, and flew slowly away with it. Wondering thereat, the king followed the bee, which led him to where sat on a bough a sparrow blind of both eyes, which opened its beak wide so soon as it heard the bee's humming. And the bee broke the bread into three pieces, fed the bird with them, and then flew away. When the king saw this wondrous work of God, he renounced all earthly ties, and gave himself up to the All-true.

THE Famine meeting at the Town Hall on Thursday last was thinly attended, there being scarcely more than three hundred present, and was besides singularly devoid of enthusiasm. It contrasted unfavorably with the splendid meeting held there for a similar purpose, sometime ago, under the presidency of Lord Northbrook. It was, however, a success, inasmuch as it raised on the spot over ten thousand rupees for the famine fund, and thus atoned in some measure for the culpable apathy hitherto displayed by the Calcutta public. We are glad, too, that our leading countrymen have liberally contributed to the fund.

A CHRISTIAN missionary writes a memorial to the Viceroy, in which in very strong terms he speaks of the famine as a " chastisement " and a " token of Divine displeasure " for the sins of the rulers and the people. He alludes specially to the iniquitous traffic in opium and strong drinks. We, too, condemn the traffic, but we fail to see the force of the logic which connects opium with the sufferings of the famine-stricken in Madras. As to the sins of " the people of the land," we are told, " it is very possible that their greatest crime in these days is their wilful rejection of the knowledge of the only true God and of His Son the only Saviour of

sinners." If famine is a punishment unto the people for the " crime " of not embracing Christianity, how is it that many among the Native Christians in the villages in the Madras Presidency are suffering and dying of starvation? Famine is a physical catastrophe and is cause must be traced in the physical and not the moral world.

HEENAN, a European, has been sentenced to eighteen months' imprisonment for having caused the death of one Govind, one of the servants of Mr. Landale, an Indigo planter, at Sahabgunge. Heenan was in the habit of visiting a lady in Mr. Landale's house, and the hours which he selected for his visit were certainly most inconvenient, not to say improper. He used also to carry a revolver with him, so that on the night on which the unfortunate event occurred, as the servants arrested him suspecting him to be a thief, Heenan shot the deceased five times and caused his rapid death. Some of our contemporaries have condemned Mr. Landale for having given certain instructions to his servants relative to the nightly visits which Heenan paid to his house. According to them Mr. Landale ought to have sent the lady away and done everything not to compromise Heenan. By acting as he did, Mr. Landale broke the laws of hospitality and became the instrument of fatally injuring the reputation of a young man. This is what our contemporaries think. We beg leave to differ. We can never make up our mind to believe that the laws of hospitality are superior to those of morality, and that a gentleman admitted to confidence by another has any right to outrage the hospitality thus accorded to him. Heenan wished to convert the house of his host into a place for dallying with other people's wives. This is the view which every Native of India takes, and unless human nature is very different in different parts of the world, we are assured it is one which every European gentleman also takes.

Young Natives going to England ought to be better cared for by the authorities than they are at present. It is an imperative question of great magnitude, and involves important political interests. These young

men on their return must exercise a powerful influence upon the destiny of the country for good or for evil, and as their numbers increase year after year their power increases also, and must cause anxiety to all interested in the future of the country. It is of the utmost importance that those who go to England to study for the Civil or the Medical Service, the Bar or the Engineering Department, should return to India and enter upon their profession not only with cultured minds but with improved morals. Their moral character must be of a high order, or a visit to England will come to be universally regarded as a curse instead of a blessing to the country. Already cases have occurred in which Native youths have been found to have wrecked their religion and morality, and returned to India to show how intemperance and prodigality, infidelity and sensuality may stand side by side with the highest education obtainable in England. And already there is a strong feeling among the more thoughtful and advanced classes of the Native community against the practice of sending young men to England for education. It is high time, therefore, that the Government should co-operate with zealous and philanthropic Anglo-Indians in England and try to give needful shelter and protection to Native youths. A system of supervision may be organized under an efficient committee to look after and help all Native youths proceeding to England for education so long as they reside there, whether in London or Edinburgh, Oxford or Cambridge. If Government will do nothing, we should be glad to see that India has friends in England who are ready to help so important and useful a project. We believe it was Maharajah Holkar who sometime back proposed to pay so much as 25,000 Rs. towards the erection of a Home for Indian youths in England, if others would likewise support the undertaking.

SETTLE.

BETWEEN sweet home and hired lodgings there is a great difference. Men there are who spend years in lodgings and have no home. We do not like the idea. The joys of home are not to be found in lodgings. Men who wander about from house to house, from city to city, from one country to another are not likely to feel a permanent interest in their habitation. To-day they are here, there to-morrow, birds of passage, homeless rovers. They may be rich, they may be prosperous; the place where they live may be a splendidly furnished palace; there may be hundreds about them always zealously and faithfully ministering to their wants. Yet have they no peace such as the humble householder

enjoys. The man who owns a humble cottage on earth is happy. He feels proud of it, and thinks it worth thousands of pounds. It may be the veriest den of poverty, it may have the appearance of a wretched hovel. Yet to the owner it is beautiful, it is sweet, the abode of domestic love and bliss. It is to him the happiest and dearest spot on earth. What so charming and lovely than one's home in this dreary world. While the father and the mother and the children sit together round the family altar, and offer their daily prayers to the Deity of the house it is a heavenly and a blessed sight. The place is sacred and possesses a thousand endearing associations. The heart is attached to its fascinations. Day after day sacred duties and obligations are discharged in that domestic shrine, heavenly affections of the sweetest type are daily interchanged, and hence the spot known as home is thrice blessed. Men would not give the world for it. But lodgers know not such joy. They have no spot which they can call their own and passionately love as their own. They live in other people's houses in which they cannot feel any interest and from which they may at any moment be alienated and estranged. They rove about the world living in strange houses. Nor do the domestic affections and impulses grow well except within the charmed boundaries of the home. There habits and plans of life are formed and fixed for ever. There every room, every little picture, the fireside, the creper rivets the heart's interest for ever. To rovers in the world and especially to homeless wanderers in the spiritual world who have no fixed plan of life, we, therefore, say—Settle, settle comfortably, settle as soon as you can. Brethren, settle in the house of God.

FAMINE SUBSCRIPTIONS,—THE RIVER AND THE RILLS.

A GREAT river like the Ganges is surely mightier than a hundred little rivulets feebly and languidly moving along here and there. But are not a hundred rills better as fertilizing agencies than one mighty stream flowing through a particular tract of the country? Let us apply the argument to the subscriptions raised in Bengal in aid of the sufferers in Southern India. The history of such subscriptions is to us deeply interesting and most instructive. It shows how out of human error and apathy Providence has mysteriously raised a beneficial agency and regenerating power, how good has been evolved out of evil. When the intelligence of the famine in Madras first reached Bengal, we were all apathy and our leaders all sleep. Throughout these provinces there was not

the least desire to give money, not one heart perhaps, anxious to help Madras. Scepticism as to the reality of the crisis curdled natural affections and prevented a flow of charity. Starvation or death—we were wholly indifferent, and went on doing our own work and meeting our own wants, leaving Madras to take care of herself, when, however, the Duke of Buckingham sounded the tocsin of alarm, and in piteous strain invited public aid on behalf of suffering millions, our middle classes were moved. But the aristocracy not yet. Nay the elders met in solemn conclave and decided that there should be no subscriptions and no public meeting, for the present. But the heart of the middle class was roused to the urgency of the occasion, and they went to work at once without waiting for the elders. A few Brahmins of moderate income led the way. Not many mighty, not many rich came forward. Nevertheless small drops accumulated and flowed on, and in a few weeks the receipts amounted to two thousand rupees. Who were the donors? We saw among them the poor and the humble, and anon we saw the poorest and the humblest giving away their one pie and half-anna contribution. The zeal among women was intense, and we confess we never saw such benevolent zeal among them before. The Zenana sent forth gold and silver ornaments and clothes to assist suffering humanity. The contagion like wild fire soon spread among school-boys and little children. Juvenile meetings were held, and quarter-rupee and half-rupee subscriptions were cheerfully accorded. Even little boys and girls, we know, denied themselves their daily sweetmeats, and saved two annas for poor Madras. The more advanced students were not slow to move in the matter; and all our schools and colleges, thanks to the Students' Association, vied with each other in affording aid to so good a cause. Among the missionaries and apostles of Christ, as was to be expected, a strong movement was initiated, and in response to their stirring appeal money freely flowed in. Gradually the higher and more respectable classes began to be influenced, and Sir Richard Garth's movement was the result. At last the tidal wave of benevolence burst into the highest stratum of society, and the rich and wealthy, in Town Hall assembled—last but not least—gave their hundreds and their thousands. This is the greatest movement into which all the smaller movements have at last culminated. These smaller movements, God be thanked, have done a marvellous amount of good to the nation, by educating and calling forth the highest feelings of benevolence, sympathy and patriotism among all classes of men and women, and

sending forth towards suffering Madras a hundred little rills of genuine charity.

GOD, THE IDOL OF THE HEART.*

It by 'idol' is meant something made with the hand, then God is not on idol. But if idol signifies a darling thing, something upon which the affection of the heart is set, then surely God can be designated an idol. He is, indeed, a beautiful and a delightful thing for the soul of man. His *bhakta* (lover) rejoices in having Him in his heart, just as a child would do with a new doll. How great is the joy and rapture of the devotee at the advent of his God into his soul. He really can call Him the idol of his heart. One thing needs mention in this connection. The common doll is made of wood or earth, and is consequently spoiled and wasted, so that, at last, it does not serve to please any one. It needs repair at intervals of time in order to retain its handsomeness. It is this that induces men to paint their dolls anew to make them appear beautiful. At first sight, such an affirmation regarding the Deity, would appear horribly blasphemous. But that repeated repairs are needed to renew the beauty of our God is a reasonable assertion. To the heart of his *bhakta*, God is really a doll that is beautiful by itself. But why should it need repair the doll if it does not shine well enough? The impression of God's countenance on the mind of his worshipper during communion, needs to be improved and renewed. God Himself is, of course, beyond all improvement. That much of Him which I behold, and hold in my heart, needs renewal. God also turns out old in time like a doll in a child's hand. The dress and the body of the doll grow dirty and ugly, and then when it is no more pleasing to the child, it needs to be made handsome again. To Brahmos, God is a delightful spectacle only for a few days or months, whose sight overjoys their hearts to ecstasy, and brings down tears from their eyes. But He is no more so to them when those few days or months are past. But this, instead of indicating any alteration in Him, who is ever beautiful and delightful, simply shews that His *sadhak* (devotee) cannot see Him as beautiful, and feel His name as sweet, and that the Brahma Mandir (the temple in which He is worshipped) and the books in which He is spoken of, have lost their attraction for him. We find in the world the most beautiful objects are shorn of their beauty and brightness in time; the same takes place in the spirit-world. How very handsome and gay did God appear at one time, but His beauty and delightfulness are

now hidden from our sight. Man threw dust in the air, or injured his sight with it, so that he cannot behold his God as brightly as he did before. A certain form appears before him, but it is not so cheering as before. The doll of the heart grows old and therefore needs repair. If I find that I cannot discern the full measure of the beauty and splendour that I was wont to behold in days gone by, the thought ought immediately to stir in me of—'why this diminution of beauty,' 'what is it that has covered it?' It is sin that has obstructed the sight. Now the eye requires a clearing, and the mind needs purification. Clear the dust by means of truth, and paint His countenance with fresh colors of love. God is as beautiful as ever, but you must behold with the eye of love what you see of Him, and you will find beauty and splendour in it. Devote yourself more earnestly to prayer and communion, and you will perceive a marked change. If a sixteenth part of that beauty is hidden from sight, His whole countenance will seem gloomy. When it is found that at one time the heart is enraptured at the perception of His beautiful face, and at another that, that face is kept out of sight, we ought to exercise our souls the harder, and to acquiesce in the necessity of having recourse to repeated repairs. Whoever thinks of Him as an old Deity blasphemes Him and corrupts his own heart with falsehood and sin. This sin serves to hide His beauty and detract from the sweetness of His name. The sinner asks 'what makes Him appear not very pleasing to me?' The answer is that his God has departed, and he is merely worshipping a creature of his own imagination. Oh! how great a sin it is to disfigure Him whom we are to place in the heart for ever! Such a sin certainly ought to be atoned for. We count murder, theft and high-way robbery among great sins; but we put by this sin of neglecting to behold God as a sin of minor consequence, while, in truth, it ought to be regarded as a grievous one. On what ground is my religion to stand, if my God grows old and dry. Such a malady ought soon to be remedied. Whenever you feel that you cannot call God beautiful, you should weep and cry aloud, just as an infant would do, when it misses its doll. The *bhakta*, (lover of God,) who has lost the idol of his heart can never keep quiet, for that state of the soul in which the sweet countenance of God lies hidden is pitiable indeed, as it may turn out to be the source of sin and finally of death. As soon as that beauty fades from your sight, exert your head and heart

watch and strive to keep Him ever delightful to you. Beware that your doll may not grow old. If you cannot keep Him ever beautiful before your eyes, all your *utsavs* (holy festivals) will turn out vain and useless. If your doll is no more a darling thing to you, how can you have peace and happiness in your soul? Paint it in fresh colours of love, and when fresh flowers will blossom in your heart, you will be restored to your lost heaven, and there dance with joy. How often has the world deprived the Doll of our hearts of His fairest beauties! Say Brahmo, how often have you lost Him and replaced Him in your heart! To sum up what I have told you to-day, you must search your hearts often and often, to see if your God is as beautiful, and if not, you must take such exercises as would serve to display His beauty always. Cast away all creations of fancy, and weep bitterly for having the Doll of your heart and He will entrance your soul by exhibiting His beautiful self. See that you lose not sight of Him.

English Correspondence.

MR. CONWAY'S RELIGIOUS CONVICTIONS.

To the Editor of the *Indian Mirror*.

SIR,—I am indebted to the Rev. Charles Voysey for his kind attempt to set my religious position rightly before your readers, though I fear even now it is likely to be misunderstood. My conviction with regard to the deity is not represented by the negative criticism cited by Mr. Voysey, but by the affirmation up to which it leads:—

'If we mean anything whatever by the word 'God' it must at least be what is most exalted in our own human conception, but it may be without the limitations of that conception. Thus, it is anthropomorphic to say 'God loves,' for to love is the act of a man; not so to say 'God is Love,' for we can have no idea of a man who is love. To say 'God knows' is anthropomorphic; not so to say 'God is Wisdom.' When Jesus said 'God is a spirit'—in his own sense of a viewless influence, whose effect we feel as we do the breath of the wind, while we cannot tell whence it cometh or whither it goeth—he raised the mind above every anthropomorphic conception, to the pure elemental realm of ideal and moral existence.

'But is all this real? Is there in the universe any reason apart from the brain of man, or any principle of love beyond that manifested in the human heart? For myself I cannot doubt that there are in nature these supreme elements, which make and mould us rather than we them. It is not theory that tells me Love

* The substance of a sermon delivered in the Brahma Mandir.

exists in this universe, and Reason, and in an ideal perfection which neither individual men nor all mankind have attained."—*Idols and Ideals* p. p. 136-7-40.

I can only regard it as an illustration of the need which liberal workmen have to know more of each other than Mr. Voysey should have been led to suppose me addicted to politics in my pulpit, or that he should regard me as "unwilling or unable to comprehend personal religion." The essence of my teaching is that it is by personal religion alone, by profound interior experience, and development of spiritual life that we can really know God. This faith I have brought from the years of my Wesleyan training and ministry. Coming from one so highly esteemed—and so justly—as Mr. Voysey for his noble services in the cause of truth, this strange misunderstanding appears to me so serious that I humbly beg to burden your columns with further quotation from my recent volume, bearing on the subject of personal religion:—

"There is an influence beneath which mankind must bend as trees beneath the 'invisible wind.' Sacred ideals arise and overawe our lower nature. We cannot—we will not—endure the thought that the intimations of our immortality mean nothing because they mean not the egotism of the vulgar, and that the promise of our heart is false. While we muse the fire burns. Emotions ascend and life struggles to ascend with them. From the fair Kosmos whence we have derived a life—how strange, undreamable!—that is real, equally have we derived ideals and cravings that seek their satisfaction in things invisible—in moral beauty, self-forgetting love, the harmony of the inward and outer worlds, and even as a seed in its sod may feel the warm quickening touch of the sun it has never seen, so amid the darkness of the earth may feel stirring within the mystical attraction whose nature it cannot dream, whose sweetness seems to promise a far-off flowering into joy."—p 140.

"It is, indeed, a high and steep ladder, that by which a man must climb out of his lower up to his higher nature; one slip towards the false, one backward fall, and he relapses in the scale of moral being, and adds his weight to all the baser forces of the earth. Love and truth alone can save and uplift us. Let none attempt to deny or evade the grave necessity. Moral evolution is not only true, it is a tremendous truth. He who shall realise it will in that instant fall upon his knees in the awful presence of conscience, and there make his solemn vow." p. 101.

I am loth to ask space for these extracts, and nothing could cause me to send them

but my extreme anxiety not to be misjudged by those whom I so sincerely revere as the liberal religious community of India.

Yours &c,

MONCURE D. CONWAY.

HAMILT HOUSE, HAMMERSMITH, LONDON.

August 22nd, 1877.

Devotional.

LORD, how the more devout among thy children are going into the inner chambers to hear the secrets of salvation, while I, thine unworthy servant, stand at the outer gate. Father, when shall I join their ranks? When shall I sit with them at thy feet, and hear those sweet words which they alone are privileged to hear who love thee excessively? Thy published word I have read; thy secrets, O Lord, reveal unto me.

THE world does not yet regard me as its enemy. This distresses me, O God. I am sorry I am so popular still. They that serve thee and work righteousness are unpopular, and as they grow in faith and love they are hated and despised by the world and deserted by their friends. Lord, have I done nothing to merit unpopularity and odium? Have I not given thee enough evidence of my love and devotion to excite the animosity and derision of the world? My popularity is my curse. O God, save me from it.

Heavenly Voice—I am well pleased with thee, beloved child, for in my books I see entered against thy name the sum of ten thousand rupees as thy contribution to the Madras famine fund.

Worshipper—My God, I feel ashamed, I do not remember having paid a single rupee to the fund.

Heavenly Voice—I saw thee the other night shedding tears over the distress of thy Madras brethren with genuine compassion, and I heard thee express a wish to give 10,000 Rs. to the sufferers.

Heavenly Voice—Why hast thou been absent from my house so long? I have missed thee there for more than two months.

Worshipper—Lord, I assure thee I have attended church all these weeks most punctually and attended every part of the service.

Heavenly Voice—Thy body was in the tabernacle, true, but thy spirit I saw in the bank transacting business with a number of brokers, or in the steam yacht going out on a holiday excursion, or elsewhere pursuing gold or pleasure. If thy spirit is not in the temple thou art not there.

The Brahma Samaj.

The sum of Rs. fifty has been collected by the Brahma ladies at Burrisal in aid of the Madras Famine Fund.

THE first instalment of the famine fund, which is being advertised in our columns, has been remitted to Native friends at Bangalore where there is great distress, and it is to be hoped they will soon organize measures of relief and report their operations to our minister.

A TRACT in Urdu, entitled *Muzhubbe Hakkani*, just published at Lahore, embodies an interesting lecture delivered by Babu Grish Chunder Sen at the Dacca Brahma Samaj, sometime ago. It is proposed to present a few copies of it to the Brahma Samaj in northern and western India for gratuitous distribution.

WE have been requested to announce that meeting of the Brahma Representative Assembly will be held this day, at 3 P. M., at the premises of the Chalcotta School, College Square. A Report will be read and some of the rules and bye-laws will be altered and amended.

Correspondence.

THE SOLUTION OF THE PUZZLE.

To the Editor of the *Indian Mirror*.

SIR,—Here is a solution of your puzzle in to-day's paper—"The river has a mouth and a bed but it never speaks nor sleeps."

Yours &c.,

The 16th Sept. 1877.

A. N. GUPTA.

THE SAME.

To the Editor of the *Indian Mirror*.

DEAR SIR,—Here is the answer to the question you put the other day to your juvenile readers. After much action of the brain, it has come out—"River."

Yours &c.

EN. EL. ES.

THE PRESENT INDIFFERENTISM.

To the Editor of the *Indian Mirror*.

SIR,—Preaching, in the popular sense of the word, by Brahma Missionaries (especially by our revered minister and the English-speaking missionaries) is much needed now in the metropolis. The times are hard. Indifferentism is raging rampant. Every day adds in great numbers to its prey. Young men are devoured by hundreds by it. The Brahma Samaj, that at one time might count all the young men of schools and colleges as its followers, has now almost lost its credit in that direction. The rising generation do not feel that interest in it, which it at one time did and which it should and must needs do now. A little consideration would shew that the work of the Brahma Samaj in the metropolis is at a stand-still. The question that puts itself forward is—if the Brahma Samaj has done that amount of work which was expected of it during the last few years? The simple answer is—No. Christianity, the only one from which this was possible, and the more so from its extensive and varied preaching and wide establishments, has failed. That it will fail is no wonder. The Brahma Samaj is rightly regarded as the outcome of English education in India, and being based upon

Hindu communion and Christian morality," it is pre-eminently fitted to be the future church of India. European Christianity, as a foreign innovation, must give way. Lord Northbrook, referring to the Brahmo Somaj in his speech at Falmouth last year, very truly observed:—"He did not believe they (the educated Hindus) were likely to embrace Christianity in any of the precise forms presented to them now by the different religious communities existing in Europe. On the contrary, his opinion was that they would go further back, and get rid of much of the dogmas which had overlaid the foundations of the Christian religion for the last eighteen hundred years, and that eventually there would be seen in India a form of Christianity more nearly approaching the simple doctrines of the early Christians than either the Roman Catholics, the Church of England, the Wesleyans, or perhaps, any other religious sects that existed in the present day." Then it is plain that not for any formidable rival in its way, but for its own want of energy, enthusiasm, organization and preaching or lecturing (as indispensable in the exposition of its principles), the Brahmo Somaj has sadly lagged behind and is losing what it once gained. A vast field of work lies before the Brahmo Somaj; there are no weeds and obstacles; it is only the want of workers or neglect of work that stands in the way of progress of the Brahmo Somaj. The wonderful and marked growth of spirituality among a limited circle, stands in striking contrast with its progress outside the pale of it. Sir, it is really shocking to see the awful spread of religious indifference in our educated youths. I only wonder that our vigilant leader, who of all men can best read the spirit of the times, and his English-speaking brother missionaries have slept over the matter so long. Indeed, they should be more vigilant in future; no time should be lost. They should be at once "up and doing," and should go on lecturing and lecturing as they at one time did, (for lectures have been the order of the day) till they regain the day. In conclusion, I beg to throw out a proposal that ere long there should be instituted a course of lectures by our eminent leader, which should undoubtedly aim at the rooting out of religious indifference from young Bengal.

Yours dec.,
S. C. S.

September 19th, 1877.

Our station of Hyms

LIE: immersed in the sweet nectar of the name 'Merciful' O my soul; and take the vow of life-long asceticism. Fulfil all your worldly duties, without expecting anything from any body and as if you were quite alone, and take the threshold exercise of contemplation, passionate devotion and activity all simultaneously. Be always drunk with the wine of love for Him, and pass your time happily in conversing about Him in the company of holy men. Sing joyfully the praise of the Lord. Sing till your mouths are full of His praise. Sing at the end of day and night with ecstasy of heart. Eorsake all fears and anxieties, for it is

altogether useless to give them place in the mind. Sing Him alike in prosperity and adversity, in joy and grief. Sing Him even in your dreams, for we have no other business than singing Him. Oh! Sing Him everywhere and be inebriated with love, while exalting His name, and pass on through the intricate ways of the world without fear or fright.

Local

The case of Boddy vs. Durham, at the Seahab Deputy Magistrate's Court, has been dismissed.

INDIAN FAMINE RELIEF FUND OF 1877.

The Hon'ble Mr. Justice Jackson (5 monthly instalments) ...	Rs. 500
Hon'ble T. E. Ravenshaw ...	250
" Maharajah Jotendro Mohan Tagore ...	2,500
Rajah Komal Krishna ...	2,000
Rajah Degumber Mitter, C. S. I. ...	1,000
The Hon'ble Maharajah Narendra Krishna ...	500
Kumar Grishchunder Singh— <i>Paik-para</i> ...	2,500
Babu Bhugubutty Churn Mullick ...	200
Moulvi Abdul Lutfi, Khan Bahadur ...	50
Babu Grish Chunder Doss, Rai Bahadur ...	250
John B. Roberts, Esq. ...	50
Shirley Tremearne, Esq. ...	50
Babu Amarendra Nath Chatterji ...	50
Very Rev. Father E. Lafont ...	50
Robert Roberts, Esq. ...	100
J. V. Falle, Esq. ...	50
Messrs. Mackinnon, Mackenzie and Co. ...	5,000
" Borradaile, Schiller and Co. ...	1,000
" Nicol, Fleming and Co. ...	1,000
Captain de Steiger ...	10
A. M. Paul, Esq. ...	25
Messrs. Schoene, Kilburn and Co. ...	1,000
(£100 already subscribed to Mansion House Fund.)	
Brigadier General J. Ross ...	250
Babu Joykissen Mukerji ...	500

Rs. 18,893

H. W. I. WOOD.

Honorary Treasurer.

Calcutta, 21st September 1877.

Literary and Scientific.

MR. H. A. GILTS, of Her Majesty's Consular Service in China, has lately published, at Shanghai, a translation from the Chinese, entitled "A Record of the Buddhist Kingdoms."

THE thirty-second congress of German philologists, of which Dr. Paehler, of Weisbaden, is President, is to assemble at Weisbaden from September 26th to 29th. Many subjects connected with Oriental languages are on the list for discussion.

GARIBOLDI has a plan for settling the Eastern Question which may be stated as follows:—"The Turks at Bagdad; the Russians at Scutari; on the Bosphorus, a confederation of all

the peoples of European Turkey, with Constantinople as the capital; the Bosphorus and Cardanelles free to all."

Punch publishes the following characteristic acrostic:—

P ARNELL
O 'DONNELL
N OLAN
O RAY
O 'GORMAN

Bigger, says *Punch*, is omitted in deference to the Authropoid's feelings.

A good cartoon appears in *Punch* in which the spectre of Famine is represented as disputing with the Queen her empire in India. Her Majesty with a dignified stretch of the hand commands the apparition to vanish.

"How many letters are there in a postman's bag?"—asked a little girl. We should like our young readers to solve the puzzle.

Cleanings.

A CREATURE flies from that which it fears, but whoever fears God flies to Him.

What is resignation? It is the preservation of the equanimity of heart at having something and being deprived of everything.

The man of faith has three distinguishing characteristics, viz., (1st.) to keep the eye fixed upon God in all objects; (2nd) to keep union with his will in the performance of all works, and (3rd) to ask help from Him in all circumstances.

He is truly wise who does not love the world; he is truly shrewd whom the world cannot deceive; he is truly rich who is contented with what God has given; and he is a *derwish* (monk) who does not desire for more. The soul never lives, till the low inclinations are dead.—From a Persian work called the *Conversations of Saints*.

REUTERS' TELEGRAMS.

RUSO-TURKISH WAR.

LONDON, SEPTEMBER 21.

The Russian Imperial guard are daily passing through Bucharest on their way to the front. The *Daily News* states that the attack on Plewna has been abandoned by the Russians. The Turkish official despatch states that Mehmed Pasha is slowly advancing along the right bank of the Banikolom towards Kopriva, twelve miles to the south-east of Biela, where the Russians are concentrating their troops. A great battle is believed imminent in that quarter. According to information received from Constantinople the Porte will refuse to entertain any proposals for mediation while a single Russian soldier remains in Turkey, and will also refuse an armistice unless concurrent with peace proposals.

MR. FAWCETT ON THE INDIAN FAMINE.

LONDON, SEPTEMBER 20.

Mr. Fawcett, speaking at an Indian famine meeting at Salisbury, deprecated a grant from

the British Government, because it would weaken local energy and economy. He said that he urges retrenchment in the Indian army expenditure, and the employment of the surplus on Irrigation works.

MANSION HOUSE FAMINE FUND.

The Mansion House Fund has reached £200,000.

PRINCE BISMARCK.

According to trustworthy intelligence, the interview between Prince Bismark and Count Andrássy at Salzburg was a sequel to the late meeting between the Emperors of Austria and Germany at Ischl, to strengthen and complete the understanding between the three Emperors.

A Russian official despatch, dated Plevna, the 19th, states that the blockade and bombardment of Plevna continues.

LONDON, SEPTEMBER 22.

It is reported that Mehemet Pasha has gained a complete victory, after many hours' continuous fighting, over 1,00,000 Russians at Biela. The Russian losses are stated to be great.

The Montenegrins are masters of the Duga Pass.

Marshal MacMahon's manifesto has caused uneasiness. The Republicans are indignant, and have issued a counter manifesto.

POSTAL NOTICES.

The first Sunday Mail will be on 30th September 1877.

The first Sunday Mail will be on Sunday, 30th September 1877.

Mails for Madras, Ceylon and the Intermediate Ports for transmission per Steamer *Khandallas*, will be closed at the General Post Office, on Monday, the 24th instant, at 7 P. M.

The next Overland Mail, via Bombay, will close, at the General Post Office, on Friday, the 28th September, 1877, by which mails for Mauritius, St. Denis, and Reunion, can be forwarded.

2. Book post and pattern packets must be posted on the 27th inst.

N. B.—The Letter Box will close at 7 P. M., precisely, after which hour Overland letters, fully prepaid and bearing an extra postage stamp of two (2) annas on each cover, will be received up to 7-30 P. M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P. M.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Monday, the 24th instant, at 7 P. M.

MONEY MARKET.

Government Loans.

4 Per cent., Securities	Rs. 93 6 a	93 8
4½ Per cent., of 1870 (1885)	" 101 4 a	101 8
4½ Per cent., of 1871 (1891)	" 100 a	100 8
4½ Per cent., of 1872 (1899)	" 93 10 a	93 12
5½ Per cent., of 1859-60 (1879)	" 101 8 a	101 10
5 Per cent. Debenture for 15 years (1882)	" 101 12 a	102 0

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Rs. 110 a	110 8
6 Per cent., of 1865 (1885)	" 110 8 a	111 8
6 Per cent., of 1866 (1886)	" 111 8 a	112 8
6 Per cent., of 1867 (1887)	" 112 8 a	113 8
6 Per cent., of 1870 (1890)	" 115 a	115 8
6 Per cent., of 1872 (1892)	" 115 8 a	116 8

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1—9 ¾
Ditto ditto, at 3 months' sight	1—9 3-16
Ditto, on demand, above £500	1—8 15-16

Bank of Bengal Rates.

Minimum rate of Interest	... 9 per cent
Ditto Discount	... 10 "

Joint Stock Shares.

Bank and Financial Companies.

Agra Bank, Ltd.	... 118 a	120
Agra Savings Bank	... 125 a	
Allahabad Bank, Ltd.	... 150 a	152
Alliance Bank of Simla	... 103 a	105
Bank of Bengal	... 680 a	682 8
Bank of Upper India, Ltd.	... 122 a	
Delhi and London Bank	... 160 a	
Himalaya Bank, Ltd.	... 100 a	105
Musorie Bank, Ltd.	... 99 a	100
National Bank of India	... 111 a	112
Simla Bank Corporation	... 500 a	
Uncov. S. Bank (Agra)	... 85 a	88

Commercial Company's Shares, &c.

Asiatic Jute Co., Ltd.	... 30 a	32
Bally Paper Mills Co.	... 98 a	99
Baranagore Jute Factory	... 69 a	70
Bengal Coal Co., Ltd.	... 1140 a	1150
Bengal Iron Works Co.	... 70 a	75
Bengal Jute Pressing	... 125 a	
Bengal Mills Co., Ltd.	... 1150 a	1200
Borded Warehouse	... 300 a	310
Bowreah Cotton Mills	... 89 a	90
Budge-Budge J. Mills	... 80 a	81
Burrakur Coal Co.	... 90 a	95
Calcutta Docking Co.	... 200 a	
Calcutta Hydraulic	... 53 a	56
Calcutta Jute Mills Co.	... 96 a	97
Carew and Co. Ltd. (Sugar)	... 125 a	
Dunbar Cotton Mills	... 76 a	
Eastern B. Railway Co.	... 280 a	285
East Indian Railway	... 280 a	290
Equitable Coal Co. Ltd.	... 145 a	150
Fort Gloster J. Manufacture	... 64 a	65
Goswary Cotton Mills	... 238 a	
Guripore Co., Ltd.	... 80 a	82
Great Eastern Hotel	... 172½ a	175
Howrah Docking Co.	... 123 a	130
Howrah Mills Co. Ltd.	... 87 a	89
India General S.N.Co., Ltd.	... 990 a	995

Labor Transp. Co., Ltd.	... 116 a	118
Landring and Shipping Co.	... 78 a	79
Merchant's Stm. Pkg.	... 230 a	240
Murrey Brewery Co., Ltd.	... 160 a	
Nanyah's Pat Press	... 185 a	190
Nanphore Indigo Co.	... 4 a	
New Beerblom Coal	... 84 a	85
Oriental Jute Manufactg.	... 52 a	53
Onch and R. Railway	... 130 a	
Ramki-topore Press	... 65 a	67
Ranegunge Coal Assn.	... 45 a	47
Rustumjee Twine & Canvas	... 90 a	100
R.Scott Thomson and Co.	... 210 a	
Sciude, P. & Delhi Ry. Co.	... 250 a	
Seepore Jute Manufactg.	... 51 a	52
Strand Bank Press Co.	... 42 a	43
Watson's Patent Press	... 58 a	59

Tea Company's Shares.

Adulphore Terai (Darje.)	... 110	
Amicable (Assam)	... 150 a	
Amluckie	... 108 a	
Arcentipore (Cachar)	... 175 a	180
Assam Company	... 870 a	875
Balaun (Darjeeling)	... 95 a	100
Barce (Kangra)	... 90 a	
Bengal (Cachar)	... 75 a	78
Do. contributory	... 60 a	62
Bishnauth (Assam)	... 375 a	
Do. contributory	... 187½ a	190
Borelli (Assam)	... 160 a	165
Borsallah (Assam)	... 88 a	90
Burkhola (Cachar)	... 98 a	
Central Cachar	... 142 a	144
Central Terai (Darjeeling)	... 60 a	61
Chandypore (Cachar)	... 590 a	600
Chota Nagpore	... 92 a	93
Colonial (Assam)	... 125 a	
Coolchela (Cachar)	... 140 a	145
Cutcherchela (Cachar)	... 110 a	112
Dador Kosh, (Cachar)	... 85 a	86
Dehing (Assam)	... 55 a	60
Dehra Doon	... 90 a	91
Dessai & Perbut. (Assam)	... 150 a	151
Durrung (Assam)	... 58 a	60
Eastern Cachar	... 130 a	132
East India (Assam & Cachar)	... 53 a	55
Gielle (Darjeeling)	... 80 a	90
Gowhaty (Assam)	... 89 a	90
Grob (Assam)	... 380 a	
Holta (Kangra)	... 85 a	87
Hoolnatee (Assam)	... 130 a	
Hoolingorie (Assam)	... 93 a	94
Jelapore (Cachar)	... 400 a	410
Jheeri Ghat (Cachar)	... 45 a	50
Jokai (Assam)	... 135 a	136
Kalacherra (Cachar)	... 102 a	103
Kangra Valley	... par	
Kanchulpore (Cachar)	... 75 a	76
Kurseong and Darjeeling	... 90 a	
Do. (contributory)	... 80 a	
Kurseong and Terai	... 40 a	41
Kuttal (Cachar)	... 13,500 a	
Lakatoora (Sylhet)	... 90 a	
Lower Assam	... 41 a	42
Luckinipore (Assam)	... 144 a	145
Majagram (Cachar)	... 120 a	
Mim (Darjeeling)	... 90 a	95
Monscheria (Cachar)	... 75 a	77
Do. contributory	... 65 a	67
Moran (Assam)	... 30 a	prem.
Mothola (Assam)	... 105 a	106
Do. Contributory	... 6 a	prem.
Mittuck (Assam)	... 125 a	130
Do. contributory	... 70 a	
New Fallolli (Darjeeling)	... 80 a	82
New Gola Ghat (Assam)	... 206 a	208
New Mutual (Cachar)	... 215 a	220
Phoenix of Cachar	... 12 a	3 prem
Punkabare (Darjeeling)	... 95 a	
Puttarea (Sylhet)	... 95 a	
Rajabare (Assam)	... 104 a	105
Sapakati Tea Co.	... 150 a	
Second Mutual (Cachar)	... 20 a	prem.
Singbulli and Murmah	... 85 a	90
Singell (Darjeeling)	... 101 a	102
Soon (Darjeeling)	... 99 a	100
Springside (Darjeeling)	... 105 a	106
Sungoo River (Chittagong)	... 113 a	114
Teendarra (Darjeeling)	... 90 a	91
Tukvar (Darjeeling)	... 130 a	132
Upper Assam	... 71 a	72

Latest News.

—SUBSCRIPTIONS for the Famine from all parts of England, exclusive of the Mansion House Fund, are being sent to Madras. Thus, on Saturday last, £15,000 were received from Liverpool, £5,000 from Edinburgh, and £1,500 from Blackburn.

—GENERAL STRACHEY is now on a tour in America, with Sir Joseph Hooker of Kew Gardens.

—THE following is the summary of the weather and crop reports in the N. W. P. to the 21st instant:—No rain during the week; strong hot winds have blown steadily throughout the province to the ruin of the *khari* crops. The sowings for the *rabi* are also checked. Prices have risen in Rohilkhand. Wheat is nine seers-and-a-half and grain ten-and-a-half per rupee. Elsewhere prices are steady. Large numbers of people are emigrating from Jhansi to Malwa.

—THE Bishop of Calcutta's tour in Upper Assam has been completed. His Lordship has visited Jorehat, Sibsaur, Nazareth, and Dibrugarh. He now proceeds to Bishnath, Tezpur, Benghari, and Dhubri, omitting the visit to Cutch Bellari, and reaching Darjiling on the 8th October, and Calcutta on the 27th.

—THE Bhopal Famine Report shows a decrease on works, and an increase on charitable relief. About a fourth of the *khari* is saved. The cost of the Bhopal famine is estimated at only two millions, and the total eleven millions, assuming the Madras monsoon comes.

Selections.

WHY THE DOG'S NOSE IS ALWAYS COLD.

"WHAT makes the dog's nose always cold?"

I'll try and tell you, curls of gold,

If you will good and quiet be,

And come and stand by Mamma's knee.

Well, years, and years, and years ago—

How many I don't really know—

There came a rain on sea and shore.

Its like was never seen before

Or since. It fell unceasing down,

Till all the world began to drown.

But just before it 'gan to pour

An old, old man—his name was Noah—

Built him an ark, that he might save

His family from a watery grave.

And in it also be designed

To shelter two of every kind

Of beasts. Well, dear, when it was done,

And heavy clouds obscured the sun,

The Noah folks to it quickly ran,

And then the animals began

To gravely march along in pairs—

The leopards, tigers, wolves, and bears,

The deer, the hippopotamuses,

The rabbits, squirrels, elks, walruses,

The camels, goats, cats, and donkeys,

The tall giraffes, the beavers, monkeys,

The rats, the big rhinoceroses,

The dromedaries and the horses,

The sheep and mice, the kangaroos,

Hyenas, elephants, koodoos,
And hundreds more—'twould take all day,
My dear, so many names to say—
And at the very, very end
Of the procession, by his friend
And master, faithful dog was seen.
The lifelong time he'd helping been
To drive the crowd of creatures in;
And now, with loud, exultant bark,
The 'gayly apr'a'g abroad the ark.
Alas! so 'crowded was the space,
He could not in it find a place;
So, patiently he turned about—
Stood half way 'in and half way out.
And those extremely heavy showers
Descended through nine hundred hours
And more; and, darling, at their close,
Half frozen was his honest nose,
And never could it lose again
The dampness of that dreadful rain.
And that is what, my curls of gold,
Makes all the doggies' noses cold!
—MADGE ELLIOTT, in "Baldwin's Monthly."

A CAT HOSPITAL.

(New York Tribune.)

ON Division Street, about midway between Essex and Norfolk Streets, in this city, stands a three-story dilapidated wooden building, that evidently dates back to the Dutch period of the city. The outside appearance of the house is far more inviting than the inside, with its rickety stairs, bare floors and walls, and dirty ceilings. This house is occupied as a tenement house. On the ground floor lives a German Jew, who makes a living by selling cheap cigars. The first floor is occupied by an Irish family. A German has the rooms on the second floor. The third floor is given up to Mrs. Rosalia Goodman, better known by the children in that vicinity as "Catty Goodman," because she devotes much of her time to the comfort and relief of persecuted and neglected cats.

Here a Tribune reporter found Mrs. Goodman administering to the wants of some fifty cats, of all sizes, ages, and conditions. She occupied two rooms, one on each side of the house. The front room is used for eating, cooking, and sleeping purposes; while the back room is used for washing and as a playhouse for the feline patients. Mrs. Goodman is a widow and, with the exception of her cats, lives alone. When the reporter called, she held in one hand a puny kitten, with a large bandage over its left eye, while with the other hand she was engaged in stirring some compound in a pot on the stove. Lying in the closets, on the tables, and under the stove were cats of all descriptions. Some had broken limbs and missing eyes, the result probably of prowling around at night. Others looked as if they had been clipped, being without their fur. Mrs. Goodman receives no pay for her attention to the cats, only the satisfaction which it gives her to attend to the maimed, neglected animals. Her idiosyncrasy is so well known in the neighbourhood that whenever a cat is found that is in want of food or is in any way injured the unforgotten sufferer is without delay placed in her charge.

THE PAPAL TIARA.

(New York Tablet.)

THE triple crown or Papal tiara is, like the crowns of sovereigns, sumptuously adorned with pre-

cious stones, the most prominent of which is a splendid emerald. Rich as it is, however, it is far from equaling those, about ten in number, which were possessed by the Vatican. The numbers of these tiaras had been going on increasing since Pope Boniface VIII., and each surpassed its predecessor in value. Financial difficulties more than once forced the popes to sell the jewels set in these crowns, in order to pay their debts. At the accession of Pope Pius VII. there was only one left. The only Papal tiara at the Vatican was a pasteboard one, with imitation jewels. After the Concordat, about 1801 Napoleon I. made Pius VII. a present of a new tiara. It is the same that is now used and was valued at 250,000 francs. Its capola consists of eight rubies, twenty-four pearls, and one emerald. The cross is composed of twelve brilliants. The tails are studded with rubies and pearls. Two gold cords serve to fix the tiara on the head of the Pope—who, by the way, so rarely ever wears it. This tiara was carefully concealed in 1843, and only taken out of its hiding-place after the French troops had entered Rome. The principal diamond of the Papal tiara has a history attached to it, which begins with the Duke of Burgundy. This prince had a passion for jewelry and there was not a wealthier man than he in the fifteenth century. Whenever he was engaged in a campaign, his gold and silver vessels, his diamonds and jewels, invariably accompanied him. Now having been beaten by the Swiss at Granson, he fled, leaving his treasure on the field of battle, and among them three beautiful diamonds. The first was discovered by a soldier under a cart. It was the largest and most valuable having been sold to the Duke of Burgundy by the Great Mogul. The lucky finder not having the slightest idea of the value of the stone, flung it into a field; but, repenting of his act, picked it up again and sold it for a crown equal to a priest who recalled it for three to a Bernese citizen. The latter, who was better informed, disposed of it for 5,000 ducats. It passed through other hands for 7,000, and was purchased for 14,000 by the Duke of Milan, Ludovico il Moro, who sold it to Pope Julius II. for 20,000 ducats. The second diamond is the well-known Sancy, and the third adorns the crown of Austria, and is valued at 3,000,000 francs.

BIOGRAPHICAL SKETCH OF AN INFANT.

(Inquirer.)

UNDER this title the current number of that admirable journal of philosophy, called *Mind*, contains a diary kept thirty-seven years ago by Mr. Darwin with respect to one of his own infants. His chief object was expression, and his notes were used in his book on this subject, but as he attended to some other points, he has now given his observations more fully. He notices the various reflex actions of the first seven days, such as sneezing, hiccupping, yawning, stretching, and, of course, sucking and screaming. On the seventh day, when the naked sole of the foot was touched by a bit of paper the child jerked it away, curling at the same time his toes. A warm soft hand applied to his face excited a wish to suck, which, says Mr. Darwin, must have been a reflex or instinctive action. "During the first fortnight he often started on hearing any sudden sound, and blinked his eyes." At sixty-six days he started violently when Mr. Darwin sneezed. "A few days before this date he first started at an object seen, but for a long time afterwards sounds made him start and wink his eyes much more frequently than did sight." Other manifestations as to feeling

are given. When he was one hundred and fourteen and one hundred and twenty-four days old, corresponding facts are noted as to vision. Thus, on each, as on the ninth day, the infant's eyes were fixed on a candle. Up to the forty-fifth day nothing else seemed to fix them. On the forty-ninth day his attention was attracted by a bright red tassel, &c. The movements of his limbs and body are next recorded. These were for a long time vague and purposeless, and usually performed in a jerking manner. There was one exception—he could, from an early period before forty days old, move his hands to his own mouth. When seventy-seven days old he took the sucking bottle in his right hand and would not take it in his left hand till a week later. Yet he afterwards proved to be left-handed. Other notices of development of power of directing movement follow. When he was one hundred and thirty-two days old if an object were brought as near to his face as his own hands were, he tried to seize it, the convergence of his eyes apparently giving him the clue. Mr. Darwin next notices the manifestations of mental qualities.

Anger.—Something like the manifestation of anger appeared on the eighth day before crying, and at ten weeks old, when milk too cold was given him. When nearly four months old he showed violent passion. When a little over seven months old he screamed with rage because a lemon slipped away from him. At eleven months he would push away a wrong plaything given him, and beat it. When two and three months old he would throw books or sticks, &c., at anyone who offended him.

Fear.—Mr. Darwin thinks that this is probably the earliest feeling experienced by infants as shown by their starting at any sudden sound and crying. His infant cried at strange sounds at four-and-a-half months—was ready to cry at his father standing before him with his back turned to him at one hundred and thirty-seven days. At two-and-a-half years he was pleased with animals at the Zoological Gardens, but alarmed at the larger animals in cages. "May we not suspect," says Mr. Darwin, "that the vague but very real fears of children which are quite independent of experience, are the inherited effects of real dangers and abject superstitions during ancient savage times?"

Pleasurable Sensations.—Infants seem to feel pleasure when sucking. This infant smiled when forty-five days (another when forty-six days old). When one hundred and ten days he was much amused by a pianoforte thrown over his face and suddenly withdrawn. The pleasure from this and similar experiments seemed to arise from surprise, and it is noticed in connection how early puppies and kittens begin to play. At four months old he showed pleasure at the playing of a piano.

Affection.—He smiled early at those who had charge of him. When nearly five months old he showed a wish to go to his nurse. When about a year he showed overt acts of affection by kissing his nurse, who had been absent a short time. At six months and eleven days his melancholy face, with corners of mouth depressed, showed sympathy when his nurse pretended to cry. This is a very important fact, as it shows how early rises that feeling of sympathy for others which has so large a share in much of our moral consciousness. Jealousy was exhibited when a large doll, and, later on, his sister were taken in arms.

Association of Ideas, Reason, &c.—On the one hundred and fourteenth day the infant slipped his hand down his father's finger, so as to get the end of it in his mouth. At four-and-a-

half months he smiled at his own image and his father's in a mirror, as if at real objects. In less than two months he understood the image was only an image. At five months associated ideas appeared. When hat and cloak were put on he was cross if not taken out. At seven months old he associated with his nurse her name. Whilst under a year old a short sentence repeated two or three times fixed on his mind some associated idea. At the age of eleven-and-a-half months he could readily imitate all kinds of actions, such as shaking his head, and saying "Ah" to any dirty object, &c.

Moral Sense.—The first sign of moral sense was noticed at the age of nearly thirteen months, when he was called "naughty." When two years and three months old he gave his last bit of ginger-bread to his little sister, and then cried out with self-approbation, "Oh kind Duddy, kind Duddy." At two years seven-and-a-half months old Mr. Darwin thinks the child showed pleasurable excitement, struggling with conscience at having taken some pounded sugar which had been forbidden.

Unconsciousness and Shyness.—Young children, Mr. Darwin thinks, look at a new face with unabashed stare, because they do not think in the least about themselves. The first symptom of shyness appeared in his infant when nearly two years and three months old.

Means of Communication.—Squalling without tears is instinctive, but shows suffering. After a time the sound differs according to the cause, such as hunger or pain. The infant appeared soon to learn to cry voluntarily, or to wrinkle his face so as to show he wanted something. At forty-six days old he made little noises to please himself. These soon became varied. An incipient laugh was observed on the hundred and thirteenth day. When a little over a year he used gestures to express his wishes. At a year old he invented a word for food *mum*, and now began to use it instead of crying for food. The different ways in which he employed this word *mum* are very interesting.

Mr. Darwin thinks that the wants of an infant are at first made intelligible partly by instinctive cries, which, after a time, are modified in part unconsciously, and in part voluntarily, as a means of communication; by the unconscious expression of the features by gestures and different intonations; and by words of a general nature invented by himself.

We suggest to mothers that they have it in their power to contribute much valuable information regarding the early unfolding of our human life, by following the example of Mr. Darwin, and also of M. Taine, whose account of the development of an infant was contained in the last April number of the *Mind*.

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 Proctor (Richard A.) Other Worlds than Ours.
 Supernatural Religion 3rd vol.
 Marryat (Capt.) Children of the New Forest.
 Collins (Mortimer) Letters and Friendships of by Frances Collins.
 Huxley (Thomas H.) American Addresses.
 Wright (Daniel) History of Nepal.
 Pearson (Emma, Maria) Service in Service.
 Marryat (Capt.) Settlers in Canada.
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 Hoffman (Wickham) Camp, Court and Siege.
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 DeMazade (M. Charles) Life of Count Cavour.
 Collins (Wilkie) Dead Secret.
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 And the nineteenth century and other Magazines, and the periodicals as usual for August 1877.

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With reference to the above a correspondent writes under date November 29th, 1876:—

"DEAR SIRS,—Your receipt No. 2762 duly received yesterday morning.

"I am very happy to testify to the efficacy of the PHOSPHORINE I purchased from you. I had formerly been a great sufferer from periodical attacks of Melancholia and Depression of Spirits, amounting at times to almost madness, coupled with distressing Night-mares and 'Day-mares' (so to speak). Short as the time is since I commenced taking 'Phosphorine,' it has produced a very marked effect, making me feel quite a different person, and I am gradually recovering my wonted health and spirits.

"You are welcome to publish this (without my name).

Yours Sincerely,

"M. K. F."

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INFALLIBLE CHOLERA PILLS

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as if by magic.

Cost, for 50 Pills is Rs. 5, only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEE,

Missirpohra, Benares.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases, with successful result.

(Sd.) **W. R. LARMINE,**

Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**

Bankpur.

I am requested by the Maharajah of Bardwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease, but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL E. from,**

Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man, I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasms, and caused a discharge of urine, but unfortunately at this stage, his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) **BIPIN BEHARI DUTT,**

Station Master, Dooarsa.

Last month the Cholera Pills I bought from you, were administered to 6 patients, and I am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEE,

Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parmanohar Banerji,

Umbera Rajbatty, Kulna

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Baboo Sing Deb,

Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.

THE AMRITARASA.

A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amrita-rasa.

It has been experimentally proved, and certified that this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the disease of the Cranium, Chronic Fever of all kinds, Chest, and Heart disease, of the Lungs, Spleen, Liver, Adipity, Colic pain, Piles, Dysentery, Diarrhoea, Debility, Nervous com-

plaints, Hysteria, female affections and other complicated diseases. It gives strength to the system and changes all morbid secretions to a healthy state.

Price for a phial, is Rs. 5, 8, 0.

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Hem Chunder Banerjee.

Missirpohra, Benares.

TRANSLATION OF VERNACULAR TESTIMONIALS.

I have bought your "Amrita-rasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quite surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (cool) Asthma, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylath Chunder Roy Mohanoy.

Zemindar and Hony. Magistrate;

Dehorda Zillah Acheeshew.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chunder Roy Chowdhry,

Bahalgram, Raigunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less, than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shyaji Bhunoy Ha'dar,

Deputy Magistrate of Mathablanga,

Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy

Zemindar of Bansidha.

By using your Amrita-rasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadoor,

Chooramun, in Malda.

Babu Motilal Lahory of the Sub-Division Dhubree and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barua Bahadoor.

Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,

Secy. of Raina N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,

Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,

Moherakka.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions, now without blood.

Jogendra Chunder Basu.

Glutia Bazar, Hugli.

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amrita-rasa.

Ramanath Banerji,

Haripur, Zillah Dinapore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dysentery of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e. a drink which prevents death) is really achieving what its name imports.

Shampa Churn Mittera,

Deputy Post-master, Bansidha.

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PAUL & CO.'S

PROPRIETARY MEDICINES

PREPARED AND SOLD ONLY BY PAUL & CO.,

DRUGGISTS.

No. 285-13, Bowbazar Street, Calcutta.

Embrocation.

An external application for Rheumatic Affections, Numbness of the Limbs, Pains in the Sides, Back, Chest, or Joints. It is highly efficacious where Anodynes and Counter Irritants are required. Besides, when used with Detersive Mixture, it materially assists the same in speedily allaying the Pains and Swellings attendant on obstinate cases of Rheumatism. Price 1-8 Re. per 4 oz. Bottle.

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An agreeable and well perfumed preparation for the Preservation, Restoration and Growth of the Hair. It not only prevents it from falling off or turning prematurely grey, but, by its gently stimulant properties excites the scalp to a new and healthy action, cleanses it from Scurf and Dandruff, exerts its curative influence in the most obstinate forms of Baldness, and promotes the Growth and Strength of the newly grown Hair. Besides, it is a safe, useful and elegant Hair Oil—always tending to keep up the vitality of the growth, and far superior to the ordinary Preparations in benefit and perfume. Price 1 Re. per 4 oz. Bottle.

Tooth Powder.

It is a harmless and most agreeable preparation for the Teeth. It cleanses the Teeth, preserves their Enamel, arrests their Decay, eradicates Tartar and all Injurious Secretions, and renders the Teeth sound and useful. Besides, it removes Sponginess, Recession, Tenderness and all Painful Affections of the Gums, gives them Strength and Natural Redness, dispels the Disagreeable Odour of the Mouth, and imparts a Delightful Fragrance to the Breath. It is an excellent Dentifrice—perfectly free from all injurious ingredients, and eminently calculated to preserve and beautify the Dental Structure. Price 1-8 Re. per 1/2 lb. Bottle.

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A safe and instantaneous cure for painful Tooth-ache. Price 8 As. per Bottle.

N.B.—Full directions accompany each Bottle. Mails orders for these medicines accompanied with full remittance of price and packing charge are promptly attended to.

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Have received ex S. S. "Mecca" the following :-



GUARANTEED ALL COCOA.
Schweitzer's Cocoa.
Anti-Dyspeptic Cocoa or Chocolate Powder.
This unique pure preparation of the finest Cocoa Beans.

Hermatically-sealed tins, at Rs. 1-4 and 2-8.
Per Dozen Rs. 12 and 24.
Tidman's Salicylic Soap.
REPORT BY CHARLES H. PIESSE, F. C. S.

Having submitted your sample of Salicylic Soap to a careful chemical examination, I am enabled to state that it contains a considerable proportion of Salicylic Acid; The prophylactic and antiseptic properties of Salicylic Acid have been long known and appreciated abroad, and among the medical world in this country; and it is only necessary for it to be known to be used by all classes. The skill with which the Salicylic Acid is combined with Soap, so that none of its effective properties are lost, and the excellent quality of the Soap, itself, deserve the highest praise.

(Signature)
CHARLES H. PIESSE, F. C. S.
Public analyst for the Strand District.

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ERUPTIONS & IRRITATION OF THE SKIN
PREVENTED AND ALLAYED
By the daily use of

F. S. Cleaver's Patent Terebene Soap.
Rs. 1-8 per box of 8 tablets.

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For general household purposes. It will also be found most useful, as in addition to its very valuable disinfecting and purifying powers, it possesses most wonderfully cleansing properties, and emits a most refreshing odour.

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PREPARED AT THE GOVERNMENT FACTORY
AS EFFICIENT AS QUININE FOR MALARIAL FEVER.
In one powder this has 20 grains of the
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ARE prepared with great care, expressly for family use, and are so advantageously calculated to preserve health and remove disease, that on Family should be without them. They consist of
JAYNE'S EXPECTORANT, for Colds, Coughs, Asthma, Consumption; and all Pulmonary and Bronchial Affections. It promotes expectoration and allays inflammation.

2-8 per bottle, 24 per dozen.

JAYNE'S TONIC VERMIFUGE, for Worms, Dyspepsia, Piles, General Debility &c. An excellent Tonic for Children, and a beneficial remedy in many of the ailments of the young.

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JAYNE'S ALTERNATIVE of established efficacy in purifying the Blood, and for curing Scrofula, Gout, Dropsy, Salt Rheum, Epilepsy, Cancer, and Diseases of the Skin and Bones.

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JAYNE'S AGUE MIXTURE, for the cure of Fever and Ague, Intermittent and Remittent Fevers, &c. These distressing complaints are very successfully eradicated by this remedy, when taken strictly as directed.

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In settlements and countries where the attendance of a Physician cannot be readily obtained, Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all; and in addition, Jayne's Medical Almanac and Guide to Health, to be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

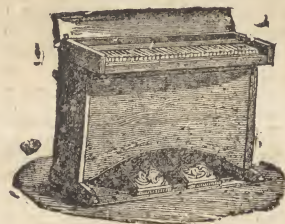
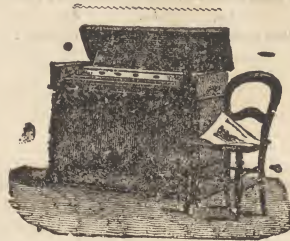
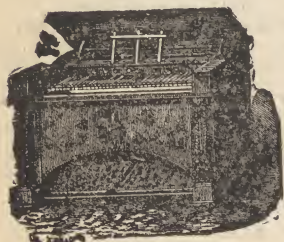
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Cauliflower seed saved from the very best flowers, at Rs. 1 per tola.

No charge is to be made for packing &c., of the seeds.

The following seeds, will also be sold at the same time with the others.

Sea Island or long Staple Cotton, at Rs. 1-8 per seer.

List of plants furnished on application to the undersigned with one anna postage stamps.

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Proprietor, Pikeparah Nursery.

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N. B.—Of the cauliflowers, those produced in our country and seeds saved from the biggest flowers are said to be the best.

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The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Rs. 1 per phial

Postage &c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

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DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

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INDRALUPTA HORRA TOYLA

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THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Rs. 1 per phial

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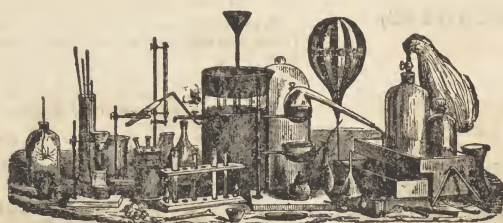
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Special Quotations for boxes, from 10lbs. and upwards.	

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Electric Light Apparatus, complete, worked with a battery of 50 large cells, on Bunsen's principle, —Rs. 400.
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Dissolving View Apparatus, with Electric Light, by J. Duboscq of Paris.
A complete and most magnificent Dissolving View Apparatus with improved Lantern, powerful Lenses, Reflectors, instantaneous improved dissolving movement, with Duboscq's self-acting clock-work Electric Lamp, worked with 50 Bunsen's powerful battery, with screen for 12 feet disc, complete, —Rs. 700.
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Invalid's Electric Bell, with battery and insulated wire complete, —Rs. 50.
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Aphenscope for showing any Carte-de-visite Portraits by means of the dissolving view lantern life-size, —Rs. 40.
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Electric Disc with 9-inch plate for 9 experiments complete, fitted in a Box with a Book of instruction, —Rs. 25.

French Fountain, Jets.

Fountain Jets, from Rs. 4 to Rs. 10 each.

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Induction Coil, giving a spark in air O. 2 of an inch, and working with great brilliancy all the small and medium size tube, —Rs. 16.
Ditto larger size ditto, with reversing break, —Rs. 24.
Vacuum or Luminous tubes showing the most brilliant experiments that can be made by the Induction Coil Double U Tube, —Rs. 25.
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Small Vacuum Tubes, at Rs. 2.
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Lime Cylinders for Oxy-Hydrogen Light, at Rs. 8.
Ditto per dozen, at Rs. 4.
Portable Gasometer with metal Gas-holder, measuring 2' 9" x 1' 6" with Brass Stop Cocks and pipes, complete —Rs. 75.

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Holtz's improved Electrical Machine, recently invented, in which a body is electrified once for all and made to act by induction upon a moveable system in such a way as to produce streams of powerful currents of Electricity, giving sparks of great brilliancy, complete with stand and 2 Condensers, —Rs. 200.

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WARRANTED to cleanse the blood from all impure matter from whatever cause arising. Price per bottle Rs. 2.

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Especially useful to public speakers, pleaders, preachers and vocalists. Price per bottle Rs. 2.

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Effectual remedy for Rheumatism, Lumbago, Weak joints, sprains, sciatica, contusions, &c. Price per bottle Rs. 3.

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Is used with great success for the cure of consumption and the different affections of the lungs. Price per bottle Rs. 2.

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Gives health, strength and energy. Purifies and cleanses the blood, clears the skin, &c. &c. Price Rs. 3-4.

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It effectually corrects acidity and heartburn without injuring the coats of the stomach. Prevents the food of infants from turning sour and in all cases acts as an agreeable aperient, peculiarly adapted for females.

Price per pint bottle Rs. 1.

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Cures the worst forms of ordinary bilious headache in a few minutes. Price per bottle Rs. 2.

DR. LOCOCK'S PULMONIC WAFERS.

For all disorders of the breath and Lungs. Price 1-4.

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Late Assistant Physician, Barony, Parish Dispensary, Glasgow, and Resident Medical Officer, Medical Mission Hospital and Dispensary, Canongate, Edinburgh, who is advising patients gratis, from 7 to 9 A. M. daily, and is always available at this "Hall."

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PHYSICIAN, TO THE CALCUTTA SCHOOL.

Begs respectfully to inform the public of Calcutta that he has established himself as a Native Doctor and Kobiraj at No. 53, College Street, Calcutta.

S. C. Gupta, from his long experience in the medical profession, and his knowledge both of the Ayurvedic and the English system of Medicine, hopes he may be deserving of the patronage and support of the public.

Choiceest Native medicines prepared under the personal supervision of S. C. Gupta as also English Medicines of various sorts, can always be had at the above address at cheap and favorable rates.

Advice gratis daily morning and evening

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The Silver "Calendar Watch."

Showing the Day of Week, and Month, in addition to Time.

A CALENDAR WATCH is admirably suited for use in localities remote from Fossil Stations, as the day of the week and month can be seen at a glance on reference to the Watch, the hands on the various Dials working steadily on day by day.

Each Watch supplied in a Morocco Case.

Silver Open Crystal Face ... Rs. 66, cash.

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The "Double Dial and Train" Silver Hunting Watch.

For showing at the same moment the time of two different places

This is a very useful watch for all who travel much by Railway. One Dial shows the Railway (Madras) time, the other indicates local time. In fine Silver Engine-turned case, richly decorated Silver Dial, highly finished horizontal jewelled movement.

Delivered Tined, and in perfect order,

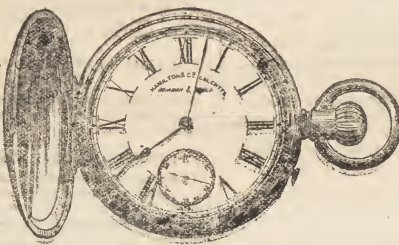
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Carriage Clocks,

Striking Lever

Movement

Rs. 100 to 300.



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Rs. 18 to Rs. 80

GUARANTEED FOR TWO YEARS.

GENTLEMEN'S GOLD ENGLISH LEVER WATCHES.

Of best English make, with highly finished Jewelled Lever Escapement, keyless or non-keyless movements, enamelled dial with small seconds, plain or compensated balance, stout Hunting, Half-Hunting, or Open crystal-face cases, plain, engine-turned, or richly engraved, &c., can be supplied at Prices ranging from ... Rs. 300 to 600

GENTLEMEN'S SILVER ENGLISH LEVER WATCHES.

Same quality in every way as above, the difference being merely in the case, from Rs. 90 to 175

Gold Guard, Albert and Safety Chains, in immense variety. Write for our Illustrated Catalogues.

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BEST OIL.

Per Imperial Gallon.

Raw Linseed Oil ... Rs. 1 14

Boiled ditto ... " 2

5-gallon Iron Drums, each ... " 2

Guarantee drying within 24 hours.

Cocoonut Oil, per maund ... Rs. 18 0

Castor Oil ... " 14 0

3-md. Tin Canisters, each ... " 0 12

BENGAL MILLS CO.,

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FAMINE RELIEF FUND.

1. The object of this fund is to send contributions to Missionaries in the famine districts, to be distributed by them to the sufferers, whether Christians or non-Christians.

2. The Missionaries are instructed to keep their relief separate from Government Relief, and to use all reasonable care not to help able-bodied persons who may be employed on Government Relief works.

3. Contributions may be sent to the Rev. A. Clifford. Old Church Personage, 10, Mission Row, or to the Rev. J. P. Ashton, Bhowanipore, Calcutta, or to any member of the Conference Committee.

No More Pains!!!

THE

INFALLIBLE PAIN-CURER.

Warranted to cure pains of every description, arising from whatever cause, on any part of the human frame. A certain cure for Pains in the back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Swellings, Old Sores, Piles, Ringworm, and Eruptions on the Skin.

Pains of every description have been cured by the outward application on y of this medicine when all the skill of the medical art has been tried without effect.

Does not burn or smart at all on application.

Per bottle Rs. 1; packing and postage, &c. 8.

Per Dozen Rs. 10; Packing and Postage Rs. 8.

DARLINGTON & CO.,

49, Dhurumtollah-street, Calcutta.

Thousands of testimonials of the marvellous cures by this remedy.

The following is from an influential zemindar of Burisal, and one who writes after taking us from 9 bottles of the Infallible Pain-Curer.

Messrs. DARLINGTON & Co., 49, Dhurumtollah-street, Calcutta.

Dear Sirs,—Please send me two bottles more of your Infallible Pain-Curer, I have to observe that I have witnessed beneficial results from its application on persons affected with rheumatic affections on the limbs and joints, also in pains on the back and other parts of the body. It is very useful application, and its results are beneficial. Some of my friends used it, and I also gave some to my servants; I was pleasantly surprised to see that in every instance it kept true to its name.

Yours faithfully,
EDWARD BROWN.

The following is from the Rev. Mother of St. Joseph's Convent, Bandora, Bombay Presidency.

Dear Sirs,—We find the Infallible Pain-Curer efficacious, and are glad to know of it as being a useful medicine.

I remain, yours truly, SISTER THEODORINE,
Superioress P. de la Croix

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" Tezpor " Thursday,	13th "
" Kalihar " Friday,	14th "
" Bishnauth " do,	14th "
" Dinusiri " do,	15th "
" Mookh " Saturday,	15th "
" Kokeela " Sunday,	16th "
" Mookh " do,	16th "
" Deckoo " Monday,	17th "
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" Dinusiri " Saturday,	22nd "
" Mookh " do,	22nd "
" Bishnauth " do,	22nd "
" Kalihar " do,	22nd "
" Tezpor " Sunday,	23rd "
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" Gopalparah " Wednesday,	25th "
" Doobree " Thursday,	27th "
" Kalyangee " do,	27th "
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VOL. XVI.]

CALCUTTA, SUNDAY, SEPTEMBER, 30, 1877.

[No. 1032]

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Editorial Notes.

THE *Lucknow Witness* is of opinion that "the Theist in general lives with a feeble, paralysed faith, and dies without hope." What a terrible verdict! If our contemporary is correct in his assumption, it follows that half the members of the Brahmo Somaj either are tempted to commit suicide or otherwise live a life not worth living. It is the omniscience of our Christian critics that amuses us. Has the *Lucknow Witness* lived and associated with any number of Indian theists that it speaks so confidently? To live and die without hope! Why that is the doom set apart for atheists.

THE *Spectator*, alluding to the present famine, says:—"One-third of all the misery in the south is directly traceable to the cynical idiots who abused Lord Salisbury, Sir Richard Temple and the *Spectator* for urging even extravagant measures of relief in Behar. They frightened the officials into a parsimony which has prevented reasonable measures of precaution." We think the *Spectator* is right; for whatever others may say, we hold it is the Government of India that, by its ill-judged and cynical economy, has made itself responsible for the terrible disaster from the effects of which it will take some years for India to recover.

CAN there be any religion in matters of eating? Is there anything in our daily meals that can turn the heart to God? The world's experience readily returns a negative reply. Let the Persian sage answer. We are told in the *Akshir Hodayet* that true believers devoutly realize the wonderful skill of the Great Artist as it is displayed in every article of food and in the "fingers,

teeth, gullet, stomach, heart," and in all parts of the digestive apparatus. The more advanced among them not only study these manifestations of Divine wisdom and love during meals, but are delighted and "intoxicated" with the beauty and greatness of God. How few there are who thus realize and enjoy God scientifically when they eat and drink!

THE journal of the National Indian Association closes a full and appreciative sketch of the life of Miss Carpenter with these words:—"Of the clearness of her thought, the transparency of her candour, the ardour of her resolve, the directness and tenacity of her purpose, the intensity of her sympathy, the utter absence of any personal aim—of all this many who came into contact with her through her philanthropic endeavours may have formed some idea. But only a few could know how devoted was her tenderness as sister or as friend; fewest of all, perhaps, ever shared the secrets of her inmost aspirations. Writing with seventy years behind her, she gently quoted the approving words, 'She hath done what she could.' Wherever the story of her life is known, the Master's judgment will surely be anticipated, 'Well done, good and faithful servant.'"

AT last there is some prospect of the organization of a purely Native agency in Southern India for the relief of the famine-stricken. The sum of Rs. 450 has been already remitted from Calcutta and placed at the disposal of the leading Brahmos at Bangalore, and a Native committee has been formed to superintend relief operations, three of its members having undertaken to select deserving objects. Half of the amount is to be spent in the city itself, and the other half in the Mofussil. Printed forms of returns have been circulated, which will be duly filled in and forwarded to Calcutta together with accounts to be prepared by Mr. T. V. Amaswami Mudaliar and audited by Mr. Apparu Pillay, Subadar Major. These excellent arrangements cannot fail to meet with general approval, and give satisfaction to those who have subscribed to the Fund.

It is proposed to remit to Bangalore the amount collected in monthly instalments. Now that the public know that the money is to be spent by an independent Native agency, it is to be hoped that more money will be forthcoming.

THE famine in Madras is the eighteenth of those which have affected India since the commencement of the British rule, and the fourteenth during the present century. A writer in the *Edinburgh Review* gives the following table containing the dates of all the most serious famines on record:—

1345 Approximately	1819 North-West & Oudh
1471	1826
1631 Reign of Shah Jehan	1832 Lower Madras
1661 " Aurungzebe	1837 N. W. P. and Lower Doab
1738	1833 Higher Madras
1744	1861 N. W. P. and Lower Doab
1752	1866 Orissa and part of Benal
1770 In Bengal	1868 Rajputana
1783 Behar, Bengal and Punjab	1874 Bengal and Behar
1787	1877 Madras and Bombay
1790	
1803 N. W. P.	
1815	

Of the more recent of these afflictions the areas and population affected are stated as under:—

187, 20,000 to 25,000 Squire miles	8,500,000 souls.
1861, 16, 267	" 13,088,000 "
1866, 30, 257	" 16,236,516 "
1874, 40, 100	" 17,764,850 "
1877, 135, 811	" 26,997,971 "

A proper idea of the gravity and magnitude of the present crisis will be obtained from the figures contained in the table given above.

THE WAY.

TO those Brahmos who have no home, but are obliged to live in lodgings, we would offer this simple advice. Buy a piece of land, measuring at least twenty biggas, not in the midst of the bustle and traffic of the city, and yet not very far from it. Select a site in a healthy locality somewhere between the city and the suburbs, so that the advantages of both, business and retirement, may be secure as far as is practicable. Let each man pay for just as much land as he would occupy, no more, and let him pay not by borrowing, but from his own little savings. Let none borrow, let none lend; and let there be in each individual case an honest bargain, with no favor or partiality. The householder should not begin his career with a debt, nor shew

he take unfair advantage of other's charity. In strict honesty let the transaction begin. When the land is apportioned and each has marked off his plot of ground, let him commence building a decent and suitable house according to an approved plan, and upon admitted principles of sanitation. The houses may be arranged on either side of a road, with tanks and squares here and there. Each house must have open space on all sides, which may be subsequently utilized and converted into small gardens. Of light and air there should be abundant supply, and there should not be single damp, dismal or ill ventilated room in the whole range. One of the best rooms in the house ought to be set apart for daily family prayer, in which all the members should join, and this room should be regarded as altogether sacred, and used as the family chapel and for no other purpose. There should be no zenana or women's prison and yet the *antapur* or the apartment for ladies should be sufficiently private and inaccessible. If there are children there ought to be a play ground. Where there is a taste for reading a small library would not be out of place. We should recommend a common chapel, centrally situated, where all the men and women in the settlement should congregate at least once in the course of the week for united worship. For the promotion of enlightened social intercourse and cordiality we should recommend occasional evening parties, to be held at each house by turn. There should also be a committee on the principle of election to decide all matters affecting the welfare of the community and frame laws and bye-laws for their moral, social and municipal government. It is not meant to exclude poorer Brahmos. Those who cannot build houses and seem designed by Providence to live in humbler dwellings, may erect tiled huts, but even these must be airy and decent and be subject to the strict sanitary laws of the community. All that we mean is that Brahmos of the middle classes, whether well-to-do or of limited means, should live in a style and under a system of discipline calculated to promote their physical, intellectual, and moral improvement. Nor do we advocate a splendid "colony" or a large "settlement," nor even a Brahmo village, but only a modest group of thirty or forty houses after the style of an English "Terrace." If a number of Brahmo families could thus settle together upon principles of Theistic faith, love and righteousness how happy would they be!

THE IDEAL OF A BRAHMO SETTLEMENT;—THE WANT.

Is the creed of the Brahmo Somaj means godliness in life, the Brahmos have a great deal yet to do. The beginning of a Church is prayer. The infancy of a religious community means devotion and church-going. Judged by such a principle the Brahmo Somaj would appear to be but an infant as yet. If the Theist indulges in the highest prayer he is only a child. His religion is perfected when the spirit of devotion is applied to all the details of daily life. Men go to Church as children go to school, not to finish but to begin education. The minister teaches and helps, and the juvenile congregation learn the rudiments of faith and love and purity. When these principles take root in their hearts, the worshippers return home from the Church to give them a practical application, and complete their own education. Principles and doctrines may be, and generally are, mastered in the church and the college, but manhood is attained and the education of character is completed at home. We gather materials abroad, but edification goes on at home, and requires always a strong domestic basis. It is not among church-goers nor wandering devotees but among settled house-holders that we can see the beauty and strength of many-sided religion. It is not among those who think well, speak well, nor even among those who act well, but among those who *live* well, that we can hope to find the highest and completest type of religious character. We are apt to congratulate ourselves upon our spiritual advancement, upon our fervent prayers and deep communion, but we forget that our salvation, individual as well as national, depends not upon these alone, but upon the extent to which we realize in daily life, amid daily wants and trials and temptations, the high ideal of moral purity and religious culture which Theism enjoins. Do we as individuals, do we as a community carry out in our respective lives and in our mutual dealings those exalted principles of resignation, faith, hope, love, veracity, candour, meekness, domestic duty, patriotism and philanthropy, which the law of heaven dictates in the Theist's creed? Do we honor our parents, love our wives, train our children, protect our servants, remember our benefactors and look after the poor, as we ought to do? Do we pay off our debts, meet our engagements, discharge our obligations truthfully and punctually? Do we observe the laws of health and always keep the tabernacle of the spirit in good repair as trustees under God? In our dealings with each other do we obey the rules of forbearance and forgiveness and brotherly

love? Are we free from pride and jealousy, envy and malice? Are we godly as fathers, as husbands, as brothers, as masters, as citizens,—are we godly in all the varied relationships and duties of life? Assuredly we are far, very far from such an ideal. We have yet to *live* as Brahmos. A community that lives well and righteously according to the above rules is our ideal of the Brahmo Somaj. We have a good number of Brahmo worshippers, and not a few Brahmo lodgers who living in lodgings carry out as far as possible the devotional and social aspects of their religion. We have also in our midst self-denying missionaries and ascetic devotees who enjoy heaven outside the family circle. But how small the number of Brahmo *grihasthas*, or householders, who have made their homes the abode of all social and domestic virtues, of prayer and communion, truth and charity! We want educated and well-regulated Brahmo families, where each duty is fulfilled and each relationship is sanctified, where all members live righteously and happily in truth and in God.

EARTH CONVERSING WITH HEAVEN. *

A MAN holds conversation with his fellow-man; so there was a conversation between Earth and Heaven. Earth took her seat on one side and Heaven at the other, and they began and continued their conversation. The thought just stirred in me, here on the pulpit, why should we not listen to their conversation? The conversation is going on just near us, for in truth Heaven is in this place of worship, it is at all anywhere in this world, and here Earth and Heaven speak to each other. Brahmos, do you not desire to hear their talk? What did Earth say to Heaven and what was the reply of the latter? Shall this always remain a mystery to you? What is it, then, that Earth spoke to Heaven? She said—"My heart is aching with intense misery." In fact, the sufferings of Earth are a great many in number. Her heart is bleeding with divers wounds and hurts—the manifold crosses of worldly life, over and above the internal pangs caused by sin. The heart of Earth is breaking and bursting because of such agonies. Earth is bearing the burden of these miseries upon her devoted head. In addition to these, she has the dire distress of not being able to speak of them to any body. She thrilled the atmosphere with her loud cry of anguish, but nobody gave ear to her grievances. Her beast-like children heard her lamentations, but laughed at her. There is only one means

* The substance of a sermon delivered in the Brahmo Mandir in Bengali.

left to her under such awful circumstances. Whom shall she go to then, when her own children did turn a deaf ear to her bemoanings? Who will listen to her and deliver her from distress? The mere hearing of the assertion that her sufferings will be alleviated on her speaking of them to Heaven shall not remove them. Nor shall her sorrows be assuaged on being told simply that they are or can be removed by the practice of religion. The speculations of science and philosophy serve only to enkindle her sorrows the more. But if she hears Heaven speak, and if told of certain persons who have been made happy by the practice of religion, of certain others who have been delivered from the pangs of an evil conscience by turning Brahmos, of some who have gained substantially by *yoga* (contemplation and exercise of the presence of God everywhere) and likewise of others who have enjoyed true joy by cultivating passionate love of God, it is then that she will get rid of her pangs of sin, and be enlivened with fresh life and hope. Such things are heard of only in Heaven, and such alone can crush all doubt and disbelief. These saints say to Earth—"why dost thou cry? Is there nobody to assuage thy sorrows by speaking to thee? Why does thy head droop down? Hast thou not found Him who removes all sufferings?" They have seen God and therefore they tell Earth not to be lamenting, but to behold Him. They tell their own experiences and not what they have merely heard. They told Earth to look at their faces, and by oft-repeated persuasions she (herself melancholy) was prevailed upon to look at their cheerful countenance, and wonder ing exclaimed—"Have these men, who were being scorched in the fire that incessantly burns in my bosom, turned so very happy in heaven!" The cheerful serenity of other faces infused hope and joy in the heart of sorrowing Earth. Such is the conversation that is going on, even now, between earth and the saints of heaven. Wherever in this world men are weeping, there they have Heaven close by them. Hope is not roused unless we see Heaven. The advent of saints into this world and their words have opened the fountain of peace. Oh! how joyful are the faces of *bhaktas*! Though they are our brothers and sisters, they are on the other side of the river; and how beautiful they look, and how ugly are we in contrast! In ourselves we find, on the one hand, joy and heavenly smile, and on the other depravity and misery. Heaven is not far from earth, and we shall have hope if we listen to the words of the former and not to those of the latter. God has sent Heaven on Earth, simply to prevent the latter from

being totally merged in sin. Earth is being roused to life from her torpor, lukewarmness and inactivity by the shouts of joy that are being raised by the saints in heaven. Those that hear these shouts grow lion-like and mighty in strength, and they can see a thousand moons in the midst of darkness. Behold! how Heaven is making disciples of the wicked men of earth. You should turn your ear to what Heaven says, whenever you are overwhelmed with tribulations. Thus shall you grow in wisdom, and get rid of suffering. So sweet are the words of Heaven, that if they be put down in writing, they will always command the respect of the world and will revivify it whenever it loses its vitality.

Devotional.

I HAVE often felt, O my God, that thou hast some secret counsel to offer, and that thou hast been incessantly watching and waiting for an opportunity. Such opportunity has not yet come. My soul has not yet turned towards thee in a favorable attitude, and the message has consequently been withheld. When, O when shall I hear that precious secret from thy lips? Lord, make me fit to receive it and mercifully reveal it to me. To know that secret is to be saved.

WHATSOEVER cometh from thee, O Lord, prosperity or adversity, pleasure or sorrow, is good for me. Whatsoever I create for myself is a curse unto me, as I have learnt by experience. Often have I acquired honor, wealth and comfort by my own zealous exertions, but these instead of doing good to me proved in the end most harmful to my soul. Often too have I mortified myself, but self-imposed hardships have injured instead of helping my asceticism and devotion. But I thank thee, my Father, that thy rod has always chastened me no less than thy most precious gifts. If thou givest me gold it is as good as salvation. Teach me to seek neither gold nor starvation, but to trust thee and love thy decrees.

Heavenly Voice—Why didst thou abuse me yesterday, refractory child?

Worshipper—I said nothing against thee, my God.

Heavenly Voice—But thou didst abuse thy brother, and whatsoever invectives were hurled against him came and pierced me. Behold I bleed, thou hast so cruelly pierced me with the deadly shafts of angry reviling.

Heavenly Voice—This piece, beloved child, thy gift to me, I kiss every day.

Worshipper—I never gave thee aught, my God.

Heavenly Voice—But thou gavest to that blind child of penury.

The Brahmo Somaj.

THE subscriptions to the Madras Faune Fund amount to 3538 Rs.

THE namkaran ceremony of the son of Babu Ananda Mohan Bose was lately celebrated at his residence in South Circular Road, in the presence of a large number of guests.

BABU Protap Chunder Mozumdar has abandoned the idea of proceeding to Multan in the Indus flotilla and will return *via* Bombay, where he is expected to stay for a few weeks.

We are glad to learn that there was a family meeting at the Calcutta Brahmo Somaj on Friday last.

At the meeting of the Representative Assembly, held on Sunday last, the chairman drew attention, after the usual business was over to the desirability of Brahmos who had no homes, providing themselves with a plot of ground and laying out their small savings in building small houses for themselves and families. If they unite and work on economic principles, we see no difficulty in the way of constructing decent Brahmo homes. The proposal is worthy of serious consideration.

THE fifth anniversary of the Dharmapore Brahmo Somaj was celebrated with *ecstacy* on Sunday the 9th instant. Divine Service was conducted in the morning by Pandit Kali Prasanna Baidyanatha of the Hughly Normal School and in the evening by Babu Bacharam Chatterji.

THE first general meeting of the Brahmo *Pratinidhi Sabha* or the representative assembly took place at the appointed hour on Sunday last the 23rd instant, in the premises of the Calcutta School. The representatives of the following Somajes were present:

Delhradun, Lucknow, Shillong, Tezpur, Murshedabad, Bhawalpore, Jamalpore, Naongon, Hazaribagh, Raupindi, Matihari, Rancho, Comilla, Mymensing, Shirajgunge, Kounagore, Bhowanipore, Gaya, Baranagore, Harinavi, Brahmanbaria, Munshigunge, Bogra, Sylhet, Utkal, Dacca and Agra.

Babu Keshub Chunder Sen in the chair.

The first resolution was moved by Babu Shib Chunder Deb, and seconded by Babu Sash Pada Banerji—

That in the place of the 3rd rule passed by the public meeting of the 19th May—the following be substituted—"As regards the election of representatives, let the following rule be observed. Five representatives for the Brahma Mandir, two for the East Bengal Brahmo Somaj, two for the Lahore Brahmo Somaj and one for each of the remaining Somajes."

The second resolution, moved by Babu Umesh Chunder Dutt, and seconded by Babu Shib Chunder Deb, ran thus:—

It is necessary to raise funds for the carrying on of the work of this Society. So the follow-

ing gentlemen be formed into a Committee for raising funds with power to add to their number:

- Babu Durgamohan Das.
 „ Guru Charan Moholanobis.
 „ Anurital Bose.
 „ Sashipada Banerji.

The third resolution was moved by Babu Troylukyonath Sanyal, and seconded by Babu Haranath Bhattacharji—

That the work of the Society be divided into sections and the following committees be appointed to look after them:—

- (a) Collection of Statistics.
 Babu Protap Chunder Mozumdar.
 „ Troylukyonath Sanyal.
 „ Umesb Chunder Dutt.
 (b) Publication of Books.
 Babu Grish Chunder Sen.
 „ Umanath Gupta.
 „ Gourgobindo Roy.
 „ Aghornath Gupta.
 (c) Preparing a Code of Ceremonies.
 Babu Aghorenath Gupta.
 „ Gourgobindo Roy.
 „ Shib Chunder Deb.

(d) Making provisions for indigent Brahmos and Brahmo families.

- Babu Durgamohan Das.
 „ Sashipada Banerji.
 „ Kanti Chunder Mittra.
 „ Guru Charan Moholanobis.

The office-bearers always acting with all these Committees.

The meeting separated with a vote of thanks to the chair.

SHIVANATH SASTRI.
Asst. Secretary.

Correspondence.

BRAHMO MISSIONARIES.

To the Editor of the *Indian Mirror*.

DEAR SIR,—The utter negligence of the Brahmo missionaries to their duties is creating evil here as also elsewhere. While numberless youths are dying for want of religion, our missionaries are standing like statues. Is it not their duty to instruct the people, in case they leave the right path and take a wrong course? Are they not bound to preach the doctrines of Brahmoism? Is it not indispensably necessary for them to walk from door to door and dispense the light that is in them? Yes; these are the duties they have to do. Thousands, perhaps, are found ready to embrace the religion of the Brahmo Somaj; but the pitiable circumstances under which they are placed, do not permit them to come forward and embrace the glorious cause. They waver for a time, and at last, when they find no one to help or sympathize with them, their hopes die away within themselves. It is, indeed, a circumstance of the most deplorable character. How can those who hold the name of missionary stand unmoved at a time when it is simply culpable to be inactive. Since they have embraced the missionary life, they must do their duty at the cost of their lives. It is their duty “to relieve the wretched,” and their indifference to it would make them

answerable before both God and man. Merely the name “missionary” won’t do. Let them go to the North, the South, the West and the East and proclaim the name of God. If this be done, you will hear within a few years from every man and from every woman, in every village and in every country, the name of the Almighty.

Yours &c.,
 FOURTEENTH LETTER
 OF THE ALPHABET.

A SUGGESTION.

The Editor of the *Indian Mirror*.

SIR,—Your correspondent signing “S. C. S.” invites the attention of the leaders of the Brahmo ‘Somaj’ to the “indifferentism” that has seized hold of the ‘young men’ of Calcutta in matters of faith. In my opinion he has hit the right nail on the head. To chase this devil away from our land is no very easy task. But that does not justify the seeming inaction of the Brahmo leaders, for the Lord will ever reward His honest servants with success, how little it may be. But to your correspondent’s suggestion to our leaders that a crusade should be raised against this evil by the institution of public addresses and lectures, I beg to add,—cannot the Theological class, which is, I suspect, now extinct, be revived? Nobody will deny the benefits which many young men of Calcutta derived from the fortnightly lectures that used to be delivered to this class. To re-open it would be to afford again the young people of Calcutta an opportunity of attending a systematic course of lectures which would, to a great extent, assist them in modelling their thoughts. The presence of our minister or Babu Protap Chunder Mozumdar on such occasions will impart an importance to the class, and it would not fail to be an effective inducement to many to attend it. I do not know what led to the abolition of this important class. It might be that the lecturers found little time at their disposal to enable them to do justice to the work. But now that the time waits it, its revival, I hope, will not be improper, and the Lord will not doom it with a second death.

Yours &c.,
 K.

28th September, 1877.

NOTICE TO CORRESPONDENTS.

It must be distinctly understood that the Editors do not hold themselves responsible for the opinions expressed by correspondents.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

EMAR.—Send us a few lines of poetry entitled “To Bini at fifteen” for publication. The first two stanzas, in our opinion, contain two or three contradictory ideas. For instance: the lady is said to shine from far, “so beautiful and bright,” and then, “it makes me mad to see her,” “I cannot bear the light.” If the light cannot be borne, and the writer knows it, it is useless for him to be

“mad to see her. Then, again, she is now a shining light, then a ‘little lovely angel’ and in the next line a ‘phantom of delight’—smiling and commanding “with all her heavenly might.” A picture, indeed, inconsistent itself. We do not see what to make out of the girl after all. Of all things in the world verse-writing appears to us to be the most useless.

A. K. M.—Proposes the following puzzle: “What thing is that which all-seeing God does not see?” This is not a good nut to crack.

AN “Old Man” writes:—Here is another riddle for your young readers to solve. It runs thus:—

What old men do when cold,
 Add to that what hunters use,
 The result will be a poet’s name
 And the subject of my muse.

Will your E. N. E. L. E. S. and others like him take up my challenge and come out of the puzzle?

NOTES AND QUERIES.

Q. What is the origin of the expression “John Bull”?

A. The origin of this term is thus explained in Mrs. Markham’s History of England. She says, “I am told this name cannot be traced beyond Queen Anne’s time, when an ingenious satire, entitled the *History of John Bull* was written by the celebrated Dr. Arbuthnot, the friend of Swift. The object of this satire was to throw ridicule on the politics of the Spanish succession. John Bull is the Englishman, the frog is the Dutchman, and Charles II of Spain and Louis XIV are called Lord Stut and Louis Baboon.”

Q. Can you tell me why the Americans are called Yankees?

A. Yankee is the Indian corruption of the word English—Yenglees, Yanglees, Yacklees, and finally Yankee.

Translation of Hymns

LET me, Oh mother, lie hidden in thy lap, that is secure from all harm.

My mind is extremely uneasy on account of the fear of sin; it is often ruffled on finding difficulty at every step in this world.

For myself I am weak and void of all needful things, and I live only because of thy mercy. I am constantly laboring under the fear of evil and I see darkness around me at the time of trial.

I have now learnt from experience that it is thy law that religious life is not properly moulded without dangers; but I am not afraid of any hazard whatsoever, if I can but hear at that critical time thy voice which dispels fear.

Oh! thou Ocean of Love, if I do but get a drop of thy love, I would never forsake thee and go elsewhere.

Then I would remain obedient to thee all my life, and would not long for wealth or honor or the regard of men.

Then can I forsake everything, and achieve wonderful things by thy grace, without being daunted by difficulty.

Then shall I break loose all the chains of the world, and sing thy praise, being enamoured of thee.

Literary and Scientific.

MR. DARWIN has published in *Mind* an account of the intellectual development of one of his infant children. The child first recognized an image of its father in a mirror as such when two months old. At four-and-a-half months it showed fear at its father approaching it with his back toward it. At eleven a wrong plaything that had been given it. At thirteen months it experimented in the dramatic art by pretending to be angry with its father, for the sake of the pleasure of a subsequent reconciliation. Mr. Darwin suggests some important psychological bearings of his facts, as in accounting for the child's fear of unfamiliar shapes in the Zoological Museum, in showing how surprise enters as an element in laughter, and in enforcing the hypothesis that man previously to acquiring language expresses his feelings and wants by means of notes falling into a true musical scale. Further particulars of this interesting experiment will be found elsewhere.

VICTORIA, says an American journal, the honored Queen of Great Britain, succeeded to the crown on the 20th of June, 1837. Her reign has, consequently, lasted a little more than forty years, and in the element of time has been equalled by only four sovereigns during the whole of British history. Henry III, Edward III, George III, and Queen Elizabeth held the crown for a longer period; yet, if Victoria should live a few years more, she will have exceeded each of them in the length of her reign. This is not at all improbable, since she is now less than sixty years of age and is said to be in vigorous health. With the exception of two German princes, no reigning sovereign on the Continent of Europe ever sat so long on the throne. She has had eight prime ministers or her counselors, which gives to each an average of five years. During her reign nine Parliaments have been summoned and eight dissolved, and only two have been suffered to run out their full constitutional term. The average duration of these Parliaments has been four years-and-a-half. The longest Parliament lasted seven years, and the shortest but two years. Of Victoria's ministers in 1837 Lord Grey and Lord Russell are only the survivors. Fortunate in her marriage, the mother of a large family of children, the present Queen of Great Britain, though not brilliant, has written for herself a most commendable history. A plain peasant woman, in pointing her out to an American traveller, as she was riding in front of Buckingham Palace, said: "She is not handsome; but never mind that. She is good."

At the recent meeting of the British Association at Plymouth, in the Ethnological Department, a paper on 'the Natives of Socotra,' was read by Mr. Hunter, of Aden.

THE *Geographical Magazine* for September states that the project for despatching an English expedition to Lhasa, the sacred capital of Thibet, has now definitely fallen through. This

is much to be deplored, and so much the more as it appears from the statement of our contemporary that the opportunities which offered themselves to the Indian Foreign Department for opening up trade communications between India and Thibet were exceptionally favorable, while, in the person of Mr. Ney Elias, the Government had an *employe* whose diplomatic experience, combined with his great scientific acquirements, fitted him pre-eminently for the post of emissary in this important enterprise. But neither in the guise of a Government envoy nor as private traveller could the Calcutta Foreign Office be persuaded to look upon his mission with any sincere approval; and after much discussion and delay, the whole project has been suffered to collapse through sheer apathy on the part of the authorities.

GOOD ADVICE.

WHEN the weather is wet,
We must not fret;
When the weather is dry,
We must not cry;
When the weather is cold,
We must not scold;
When the weather is warm,
We must not storm;
But be thankful together,
Whatever the weather.

ONE of the most brilliant astronomical discoveries of this century was, according to the *Independent*, made last week by Professor Asaph Hall, of the United States Naval Observatory. It was nothing less than the discovery that the planet Mars is accompanied by two moons, thus bringing it into harmony with the other exterior members of our planetary system. One of these, very satisfactorily determined, is about a hundred miles in diameter, and is only about fourteen or fifteen thousand miles from the planet and makes its revolution in about thirty hours. The other is still nearer, and very likely smaller; but has not yet been definitely enough observed to allow of fixing its size or period of revolution.

Gleanings

TRANSLATED FROM THE BENGAL.

I ASKED myself, one day, when quite alone, "have I gained anything by embracing the true religion or not? and have I been made very happy by so doing?" Forth came the answer from within,—"I have gained such a thing in comparison with which all other things are vanities. I have seen the Unseen God face to face. Where else shall I find such a one as I have beheld with the eye of faith and have caught with the hand of *bhakti* (passionate attachment)? And how much can I say of the happiness I have obtained? In nothing else can be found that happiness which is obtained in the worship of the Merciful. It does not matter whether I am engaged in communion or prayer, the very proximity to Him excites joy in the heart, and drives away all fears and sorrows. Who can express in words the joy that is in His company. The only thing to be

regretted at present is that that joy does not last long enough.

How astonishing is it to find that while I condemn myself as a vile sinner and an infidel and a hypocrite, I cannot submit to those epithets being applied to me by another?

SOME men turn out intolerant and sectarian by endeavouring to show their attachment to the truth, and others grow latitudinarians by so doing. But true liberality consists in keeping all possible unity with others without forsaking the truth.

How can I become religious without being inebriated? Inebriation is the joy and life of religion. Without it, religion is hard, dry and dead. Then only can one become religious, when he throws all prudence in the background and is intoxicated with passionate love for God and man.

Be prepared for all circumstances. Nobody has a right to say that he cannot grow religious under certain particular circumstances. Do not disregard either youths or old men. The enthusiasm of youth and the gravity of old age are both to be respected and desired.

Local

THE Indian Famine Relief Fund in Calcutta amounts already to Rs. 49,527-0-3.

MR. WILSON'S Circus Company has arrived in Calcutta from Australia.

DOMESTIC OCCURRENCE.

BIRTH.

LALL.—At Bungalow, south of Bhagalpore, on Monday, the 27th August, 1877, the wife of Babu Ram Lall, of a son.

REUTER'S TELEGRAMS.

RUSSO-TURKISH WAR.

LONDON, SEPTEMBER 28.

The President of the Austrian Council of Ministers, replying to a question in the Chamber of Deputies, said that the policy of the Government would continue one of strict neutrality.

Mehemed Pasha is falling back upon the river Kara Lom owing to the massing of the Russian troops on the Lom. The weather is bad, rendering supplies difficult, roads being impassable to heavy vehicles. The Roumanian troops made an unsuccessful attempt to carry the second Grivitza redoubt on the 25th. Suleiman Pasha in pursuance to orders from the Seraskir will co-operate with Mehemed Pasha in attacking Beila, and has sent force to threaten Elvra

garrisoned by 2,000 Russians. The Turks have attacked and completely defeated the enemy and returned to Camp.

LONDON, SEPTEMBER 29.

On the 22nd instant a severely contested engagement took place between the forces under Ismail Pasha and General Torgunkassov which lasted nine hours. The result was indecisive. Both sides maintaining their positions. The Russian loss was 300. The Turkish 45. The President of Hungarian Council Ministers, in replying to a question of Chamber of Deputies, said that the triple alliance, between the Czar and the Emperors of Austria and Germany, involved no obligations in Eastern question. Chevket Pasha is constructing entrenchments before the Orchaïse. Russia has asked the permission to transport timber across the Danube for building hospitals. The Porte desires to ascertain, if it will not be used for sheltering soldiers, before granting the request.

POSTAL NOTICES.

The first Sunday Mail will be on Sunday, 30th September 1877.

Mails for Madras and Ceylon for transmission per P. and O. Steamer *Bokhara*, will be closed at the General Post Office on Monday, the 1st October 1877, at 7 P. M.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer *Chunda*, will be closed at the General Post Office on Wednesday, the 3rd October 1877, at 7 P. M.

Mails for Persian Gulf, for transmission per Steamer from *Bombay*, will be closed at the General Post Office on Monday, the 1st October 1877, at 7 P. M.

The next Overland Mail, via Bombay, will be closed at the General Post Office on Friday, the 5th October 1877.

2. Book post and pattern packets must be posted on the 4th idem.

N. B.—The Letter Box will close at 7 P. M., precisely, after which hour Overland letters, fully prepaid and bearing extra postage stamp of two (2) annas on each cover, will be received up to 7-30 P. M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P. M.

Mails for Rangoon and Moulmein*, for transmission per Steamer *Busheer*, will be closed at the General Post Office on Sunday, the 7th October 1877, at 7 P. M.

Mails for Port Blair and Camorta, for transmission per Steamer *Satara*, will be closed at the General Post Office on Wednesday, the 3rd October 1877, at 7 P. M., instead of 2nd October 1877.

Mails for Akyab, for transmission per Steamer *Commilla*, will be closed at the General Post Office on Sunday, the 7th October 1877, at 7 P. M.

* Port Blair and Camorta can be sent by this opportunity.

Latest News.

—BARODA is about to make the attempt to supply India with lucifer matches. A large factory on the English pattern is shortly to be started.

—THE versatile Colonel Wyndham is said to be anxious to induce the King of Burmah to send him as a correspondent to the seat of war, whence he could get reliable news of the real state of the war, such as neither Reuter's telegrams or Rangoon papers can furnish, and save His Majesty from the heavy cost he is at present being put to for news.

—THE Maharajah of Cashmere is reported to have commenced manufacturing Martini Henry rifles at Srinugger, and to intend arming one of his infantry regiments with them.

—GENERAL SIR H. DALY has left Gwalior for Simla, to consult with the Viceroy on the relief measures to be adopted in Central India during the approaching scarcity.

—THE case against Hossein Menh, the Arab who stabbed Dr. Johnson at Hyderabad, has at last been finished, after having lasted longer than even the Tichbourne case. The sentence on the accused is a fine of Rs. 70,000, or two months' imprisonment, and to be bound over to keep the peace for the future.

—A CORRESPONDENT of the *Statesman* pities the "young fellow," Heenan The Editor observes:—"The 'young fellow' whom the writer pities so much, has deprived another of his life under circumstances the less said of which the better."

—A MR. AUGUSTINE, employed in the Accountant-General's Office at Rangoon, stands charged with having fraudulently altered a certain document.

—MR. GREGORY of the Rangoon Customs House drew the third horse in the Umballa St. Leger Sweep, which will return him about Rs. 15,000 for his ten-rupee ticket.

—THERE is every appearance of continued drought in the N. W. Province. Emigration from the Agra division, Jhansi and Gwalior continues. The emigrants' cattle are dying on the roads. If no rain falls very little *rabbie* will be sown. The prospects are gloomy.

—CIRCULAR instructions have lately been issued to all local administrations in connection with the adoption by the Native States of their own postage stamps.

—THE Rajah of Jhind, the Rajah of Furidkote and the Council of Regency from Pattialah have all arrived at Simla.

—LORD LYTON will visit Gwalior in the cold weather, on his way down country, when he will confer on the Maharajah the Grand Cross of the Bath, which has been sent out for him by the Queen.

—SCINDIA will not pay a visit to Simla.

—THE Bombay Municipality have decided to grant M. Bonneville's application to be allowed to establish a Cafe and Restaurant and to give *afresco* entertainments in the Victoria Gardens, Bombay, on receiving a pledge from the applicant that he would give no performances in the gardens which had not previously been sanc-

tioned by the Municipal Commissioner, and that he would not exclude any company from giving performances of their own on terms to be laid down before-hand in his agreement with the Municipality.

—THE Misses Sorabji from Bombay have arrived in England to be trained as teachers by arrangement of the Bombay Government.

—ON July 22nd, at 7 Colville Terrace West Baywater, the wife of Babu Satyendra Nath Tagore, of the Bombay Civil Service, gave birth to a son.

—MR. H. N. VAKIL, a Native of Bombay, has successfully passed the Intermediate (Second) Examination of Solicitors, held at the Law Society Hall, London, on June 21st. After the next examination he will be admitted to the profession.

—LARGE number of Herat levies, on being ordered to Cabul, have deserted at Kurum. Resistance is made by force of arms to toll tax, and Wazir Arsh Khan is reported killed. The Turkish Envoy is treated by the Amir with distiction, but his presence is obnoxious to the Afghan population, and much distrust is openly manifested towards him as a British emissary. The Russian Envoy is popular, and continues to be well received. A third Russian Envoy expected in Cabul, probably to counteract Turkish influence. The Turkish Envoy is said to have expressed faith in the British as allies, and his belief in their assistance to Turkey when such aid may be needed.

Selections.

DR. FIELD ON THE BRAHMO-SOMAJ AND HINDU EDUCATION.

(From a letter by Dr. Field to the N. Y. Evangelist.)

WHEN Macaulay was in India he devoted much of his time to perfecting the system of National Education, from which he expected the greatest results which he believed would not only fill the ignorant and vacant minds of the Hindus with knowledge of modern science, but would uproot the old idolatry. In the recently published volumes of his letters is one to his father, dated Calcutta, Oct. 12, 1836, in which he says:—

"Our English schools are flourishing wonderfully. We find it difficult—in some places impossible—to provide instructions for all who want it. At the single town of Hughly 1,400 boys are learning English. The effect of this education on the Hindus is prodigious. No Hindu who has received an English education ever remains sincerely attached to his religion. Some continue to profess it as a matter of policy; but many profess themselves to be pure Deists, and some embrace Christianity. It is my firm belief that, if our plans of education are followed up, there will not be a single idolator among the reputable classes in Bengal thirty years hence. And this will be effected without any efforts to proselytize; without the smallest interference with religious liberty; merely by the natural operation of knowledge and reflection."

These sanguine expectations have been utterly disappointed. Since that letter was written, forty years have passed, and every year has turned out great

numbers of educated young men, instructed in all the principles of modern science; and yet the hold of Hinduism seems as strong as ever. I find it here in the capital, as well as in the provinces, and I do not find that it is any better by coming in contact with modern civilization. Nothing at Benares was more repulsive and disgusting than what one sees here. As I have said before [Letter XII.], the deity most worshiped in Calcutta is the goddess Kali, who, indeed, gives name to the city, which is Anglicized from Kali-ghat. She delights in blood, and is propitiated only by constant sacrifices. As one takes his morning drive along the streets leading to her shrine, he sees them filled with young gents who are driven to the sacred enclosure, which is like a butcher's shambles, so constantly are the heads dropping on the pavement, which is kept wet with blood. She is the patron of thieves and robbers, the one to whom the Thugs always made offerings, in setting out on their expeditions for murder. No doubt the young men educated in the English colleges despise this horrid worship. Yet in their indifference to all religion, they think it better to keep up an outward show of conformity, to retain the respect, or at least the good will, of their Hindu countrymen, among whom it is the very first condition of any social recognition whatever, that they shall not break away from the religion of their ancestors.

How, then, are they to be reached? The Christian schools educate the very young; and the orphanages take neglected children and train them from the beginning. But I speak now of young men who are already educated in the Government colleges. Is there any way of reaching them? None, so far as I know, except that of open, direct, manly argument. Several years since Pres. Seelye of Amherst College visited India, and while there addressed the educated Hindus, both in Calcutta and Bombay, on the claims of the Christian religion. He was received with perfect courtesy. Large audiences assembled to hear him and listened to him with the utmost respect. What impression he may have produced, I cannot say; but it seems to me that this is "the way to do it," or at least one way, and a way which gives good hope of success.

In fighting this battle against idol try, I think we should welcome aid from any quarter, whether it be evangelical or not. While in Calcutta, I paid a visit to Keshub Chunder Sen, whose name is well known in England from a visit which he made some years ago, as the leader of the Brahmo Samaj. I found him surrounded by his pupils, to whom he was giving instruction. He at once interrupted his teaching for the pleasure of a conversation, to which all listened attentively with great interest. He is in his creed a Unitarian, so far as he adopts the Christian faith. He recognizes the unity of God, and gives supreme importance to prayer. The interview impressed me both with his ability and his sincerity. I cannot agree with some of my missionary friends who look upon him with suspicion, because he does not go far enough. On the contrary, I think it a matter of congratulation that he has come as far as he has, and I should be glad if could get Young Bengal to follow him. But I do not think the Brahmo Samaj has made great progress. It has scattered adherents in different parts of India, but the whole number of followers is small compared with the masses that cling to their idols. He frankly confessed that the struggle was very unequal, that the power of the old idolatry was tremendous, and especially that the despotism of caste was something terrific. To break away from it, required a degree of moral courage that was very

are. The great obstacle to its overthrow was a social mea d grew out of the extreme anxiety of Hindu parents for the marriage of their children. If they once broke away from caste, it was all over with them. They were literally out castes. Nobody could speak to them, and they and their children were delivered over to one common curse. This social ostracism impending over them, is a terror which even educated Hindus dare not face. And so they conform outwardly, while they despise inwardly. Hence, I think, Keshub Chunder Sen deserves all honor for the stand he has taken, and ought to receive the cordial support of the English and Christian community.

J HN HENRY NEWMAN AT HOME.

(London World.)

No two sets of ideas could be more dissimilar than those respectively suggested by the name John Henry Newman and his place Birmingham! And yet in Birmingham is Dr. Newman's home! There the late Cardinal Wiseman placed him in 1848; and there he still remains. An ugly red-brick building, shaped in the most modern of modern styles, in a suburb full of other ugly red-brick buildings, with a narrow strip of ground before it, planted with dingy shrubs, standing back a little from the street, as if overshadowed by the neighbouring bank and in—such is the place where Dr. Newman's dwelling is fixed. For this he has exchanged those "spires of Oxford," domes and towers, gardens and groves," once and, indeed, still so dear to him which he has never seen again, except as a passing traveller, from the railway, since he left them at the bidding of conscience, nearly thirty-one years ago.

Thirteen years ago a popular writer, among whose many virtues accuracy of thought or statement cannot be reckoned, thought fit to accuse Dr. Newman by name of teaching that truth for its own sake was not and, on the whole, ought not to be a virtue with the Roman clergy. This accusation, going so far beyond the popular prejudice entertained against him, appeared to Dr. Newman to call solemnly for an answer. An answer was given in the "Apologia pro Vita Sua," where, at the cost of no small suffering to a nature eminently sensitive and shrinking from publicity, the veil was lifted from forty-five years of his inner life, in a narrative whose simple candour carried conviction even to theological opponents. Few books have so triumphantly accomplished their purpose as that remarkable work. It is not too much to say that a revolution in the popular estimate of the author was caused by it. Since its publication he has, in one way or another, been brought frequently before his countrymen; and, widely as the vast majority of them differ from his religious opinions, there is probably no living man in whose unserving rectitude they more entirely believe or for whom they entertain a deeper reverence and respect.

Certainly that reverence and respect would not be diminished in the case of any one by a familiar knowledge of Dr. Newman's daily life. His warmest and most devoted friends are those with whom he lives—his dearest brothers, as he calls them in the "Apologia," the priests of the Birmingham Oratory; and it is curious and significant how each of them in his way reflects something of the tone and character of their illustrious superior—"the Father," as they commonly term him. Throughout the house well-nigh everything speaks of him. In the "parlour" into which the visitor is shown hangs a print of Oxford, with the touching inscription under

neath: "Fili hominis putasse vivent ossa ista? Et dixit, Dominus Deus, tu nocti." The library is half furnished with his books. Many of them once stood in his rooms at Oriel. In the church we have realized in some sort a type of architecture which he has himself described. Not the scientific and masterly conception of a great whole with many parts; but a something plain and unartificial, "an addition of chapel to chapel, and a wayward growth of cloister according to the occasion, with half-concealed shrines and unexpected recesses, with paintings upon the walls, as if by a second thought, with an absence of display and wild, irregular beauty." Then there is the Oratory School, his own creation, in which, under his fostering care, the youths of some of the greatest Catholic families are trained in traditions of scholarship and conduct transplanted from the old national seats of education, but modified or transformed by his judgment, and impressed, if we may so speak, with his personality. And, if we are privileged to penetrate to the room whence all this influence radiates, and where, fenced in by double windows from the noise and biting winds of the outer world, "the Father" lives—his bed in one corner of it, behind a little screen—we shall find him, as of old, busy among his books and papers, constant to "his work and to his labor until the evening," whose shades are now gathering around him. Who can guess at the literary treasures that chamber contains? It is significant of the simplicity of this great nature that when the "Dream of Gerontius"—his most vivid sketch of things beyond the veil that has been given to the world since Dante—was drawn from him by the death of a dear friend, it was so lightly valued by him that its rescue from the waste paper basket, to which he was about to consign it, was due to an accident.

As Dr. Newman's days grow fewer they grow longer. He has ever been an early riser, and now from 5 in the morning until an unknown hour at night he is busily engaged in redeeming the time. His first two hours are given to devotion. Shortly after 7 he says his mass—usually for some years past in the chapel of the Bona Mors—in which the souls of the founders and Catholic benefactors of his old college at Oxford are always remembered. At about 8 o'clock he appears in the refectory, where he breakfasts in silence, after the custom of religious houses, a tacking meanwhile the pile of correspondence which awaits him on the table. Then his own room received him, and until 2-30 or 3 in the afternoon correspondence, study, and the duties involved in the government of the house and school engross him. An hour or two in the afternoon is given to exercise, for he is still a great pedestrian. The community dinner is at 6 o'clock; and on days when his turn comes round "the Father" girds on the apron of service and waits upon his brethren, not himself sitting down until they are served. All set in silence, only broken by the voice of the lector, who from the pulpit in the corner reads first a chapter from the Vulgate, then a chapter of the life of a saint, and lastly a portion from some modern work of general interest. When dinner is over, questions in some department of theological science are proposed by him whose turn it is. Each in succession gives his opinion, ending with the usual formula: "But I speak under correction." Then the proposer sums up, and the fathers adjourn to a neighbouring parlour, where coffee is served and the pent-up flood of conversation bursts forth—the play of wit and fancy, the wealth of

anecdote and reminiscence, the tender glances at the past, the keen remarks on the public events of the day, the shrewd practical observations on their own domestic and personal concerns; in all which the superior fully bears his part, as much at home here as among his graver pursuits, his clear, musical voice interposing frequently to add to the contribution of his *metis sapientia* to the genial hour, which recalls to me the description given of the first oratory, over which St. Philip Neri himself presided—"the school of Christian mirth." Perhaps the two things which most strike the visitor among these ecclesiastics are their thoroughly English tone and the liberality, in the highest sense, of their views. Dr. Newman once remarked: "When I became a Catholic, I did not cease to be an Englishman." And it may be truly said of him, as Ampere said of Ozanam, that "he has a largeness of conception which teaches him to recognise sympathies outside the camp in which he is fighting," or, in the words of another regarding that great man, "He is passionately enamoured of the legitimate conquests of the modern mind. He loves liberty and he has served it. He is intolerant of intolerance and just toward error."

So passes Dr. Newman's life in his Birmingham home, its tranquil course broken at rare intervals by visits to old and cherished friends, chiefly of his Oxford days, or by retirement to a tiny country house of the Oratorians, a few miles distant, at Rednal, round which is the little churchyard where they are buried. It is a pretty little spot, well away from the smoke and din of Birmingham, and here Dr. Newman will sometimes spend days in absolute seclusion, whether seeking rest from prolonged labor or unbroken time for more assiduous toil. It was here that he most closely reasoned of his works, the "Grammar of Assent," was composed; but the books with which the walls are lined bear evidence that lighter literature is not disregarded. Miss Austin, Thackeray, Anthony Trollope, Sir Walter Scott, Mrs. Gaskell are favorite authors with the great theologian. Of modern English poets Wordsworth, Southey, and Crabbe are highly valued by him and are constantly read. Music, again, has ever been a solace to him and has been lovingly cultivated. Most educated men know the passage in the Oxford "University Sermons" in which "the mysterious strings of heart, and keen emotions and strange yearnings after we know not what, and awful impressions we know not whence," produced in us by the great masters of musical sound, are described in words of majestic eloquence which it would be hard to parallel. As might have been expected, the man who could write thus of music is himself no mean musician. A story is told—we know not with what truth—that on one occasion a Protestant Boanerges, visiting Birmingham, sent a pompous invitation to the great convert to dispute publicly with him in the town hall. To which Dr. Newman replied that he had small skill in controversy, and must decline to enter the lists with so redoubtable a champion; but that his friends credited him with some power of playing the violin, and that he would be happy to meet his challenger at a trial of strength on that instrument.

Our sketch of Dr. Newman at home ought not to conclude without some mention of his gala day—St. Philip Neri's Feast. Nothing is more striking about him than the sense of personal attachment which he bears to the saint whose habit he wears and under whose shadow he lives. At first this devotion to a man whom he has never known; who has been dead, indeed, these 300 years; who

has left no image of himself in books for he wrote none; whose life was spent in Rome, in a private station and in the discharge of the ordinary duties of the sacerdotal calling, seems to the Protestant visitor fantastic and sentimental. But a little observation soon shows that it is one of the soberest realities of Dr. Newman's life. St. Philip is no stranger to him. The "old man of sweet aspect," "whose bright and beautiful character won him before he was a Catholic," is ever before a mind which dwells more among the unseen than the visible. And when St. Philip's Day comes round there is joy in Dr. Newman's home. A grand function in the church, at which the Saint's great disciple reads, not without pauses from strong emotion, Bacci's touching narrative of his patron's last days on earth; a Latin play in the school, in which the youthful actors have been personally trained by their great head; a modest and bright banquet in the refectory, in which "the Father" gathers around him the friends who have come, some of them from afar, to offer to him their annual greeting—these are the leading incidents of a day deeply enshrined in the memories of many.

"All these have been and be mine eyes
Have looked on. If they looked in vain,
My shame is greater who remain,
Nor let thy wisdom make me wise."

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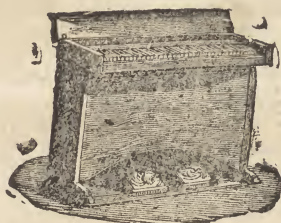
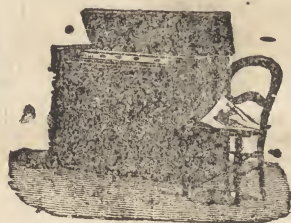
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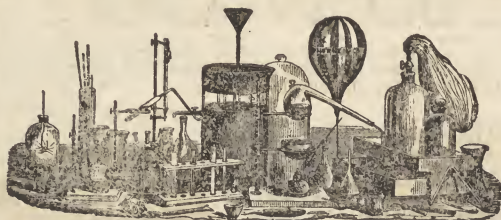
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Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radhia Bulve Sing Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.

Kumar Kristna Gopal Malaria Rajhathi.

THE AMRITARASA.
A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amrita-rasa.

It has been experimentally proved and certified that in this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Chest, and Heart diseases, of the Lungs, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery, Dyspepsia, Debility, Nervous con-

plaints, Hysteria, female affections and other complicated diseases. It gives strength to the system and changes all morbid secretions to a healthy state.

Price for a phial, is Rs. 5 8 0
Banghy postage 1 4 0

Hem Chunder Banerjia,
Missipokhra, Benares.

TRANSLATION OF VERNACULAR TESTIMONIALS.

I have bought your "Amrita-rasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quite surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (sool) Asthma, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylsh Chunder Roymoharoy.

Zemindar and Hony. Magistrate :
Dehoorda Zillah Acheeshew.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Isaur Chunder Roy Chowdhry,
Bahalrain, Raingunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Shmsi Bhurou Ha dar,
Deputy Magistrate of Mathabnanga,
Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy
Zemindar of Bansdihia.

By using your Amrita-rasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadour,
Chooraman in Malda.

Babu Motilal Lahory of the Sub-Division Dhurbere and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barna Bahadour.
Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result just communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,
Secy. of Raina N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,
Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and I hope he will be cured in another bottle.

Dukhina Pado R y Chowdhry,
Mohesrakha,

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and his place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Esan.

Glutha Bazar, Hughly.

Since a year I had been suffering from fever and constipation. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amrita-rasa.

Ramanath B nerji,
Horipur, Zillah Dinagapore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kind-rasa. We have seen that Babu Radha Mohan Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e. a drink which prevents death) is really achieving what its name imports.

Shama Churn Mittra,
Deputy Post-master, Bansdihia.

QUICK! SAFE!! & SURE!!!

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PROPRIETARY MEDICINES

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DRUGGISTS.

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Embrocation.

An external application for Rheumatic Affections, Numbness of the Limbs, Pains in the Sides, Back, Chest, or Joints. It is highly efficacious where Anodynes and Counter Irritants are required. Besides, when used with Detensive Mixture, it materially assists the same in speedily allaying the Pains and Swellings attendant on obstinate cases of Rheumatism. Price 1-8 Re. per 4 oz. Bottle.

Hair Preserver.

An agreeable and well perfumed preparation for the Preservation, Restoration and Growth of the Hair. It not only prevents it from falling off or turning prematurely grey, but, by its gently stimulant properties, excites the scalp to a new and healthy action, cleanses it from Scurf and Dandruff, exerts its curative influence in the most obstinate forms of Baldness, and promotes the Growth and Strength of the newly grown Hair. Besides, it is a safe, useful and elegant Hair Oil always tending to keep up the vitality of the growth, and far superior to the ordinary Preparations in benefit and perfume. Price 1 Re. per 4 oz. Bottle.

Tooth Powder.

It is a harmless and most agreeable preparation for the Teeth. It cleanses the Teeth, preserves their Enamel, arrests their Decay, eradicates Tartar and all Injurious Secretions, and renders the Teeth sound and useful. Besides, it removes Sponginess, Recession, Tenderness and all Painful Affections of the Gums, gives them Strength and Natural Redness, Disperses the Disagreeable Odour of the Mouth, and imparts a Delightful Fragrance to the Breath. It is an excellent Dentifrice—perfectly free from all injurious ingredients, and eminently calculated to preserve and beautify the Dental Structure. Price 1-8 Re. per 1 lb. Bottle.

Tooth-ache Reliever.

A safe and instantaneous Cure for painful Tooth-ache. Price 8 As. per Bottle.

N.B.—Full directions accompany each Bottle. Medical orders for these medicines accompanied with full remittance of price and packing charges are promptly attended to.

These Drugs of the best quality and genuine Patent Medicines are always available at the above address, at the cheapest rate possible.

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This Watch, which is guaranteed to be entirely ENGLISH-MADE throughout, has a substantial, fine, Silver, Double-bottomed Engine-turned HUNTING Case, with Movement on the English Full Plate System, with Jewelled Lever Escapement, Fusee and Chain, and with maintaining power to go while being wound.



The Dial is of hard White Enamel, and with Seconds Hand. Great attention has been paid to the shape of the Watch, which is compact and of medium size.

We supply the EXHIBITION ENGLISH LEVER with a two years' Guarantee whenever required,

In Two Qualities, and at the following prices for CASH WITH ORDER :

Silver Case, 1st quality	...	...	Rs. 85 Cash.
Ditto, 2nd "	...	...	" 75 "
In Silver Hunting Case, with Keyless movement	...	...	" 140 "

Up-country applicants are requested to kindly remit Eight Annas extra for packing.

THE EXHIBITION ENGLISH LEVER WATCH has now been before the Public for several years, during which period large numbers have been sold, with the result, we believe, that almost unvarying satisfaction has been given.

Arrangements have been made to supply the Watch in quantities sufficient to meet any contingency that may arise.

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AND

PHYSICIAN, TO THE CALCUTTA SCHOOL.
Begs respectfully to inform the public of Calcutta that he has established himself as a Native Doctor and Kobiraj at No. 53, College Street, Calcutta.

S. C. Gupta, from his long experience in the medical profession, and his knowledge both of the Ayurvedic and the English system of Medicine, hopes he may be deserving of the patronage and support of the public.

Choicest Native medicines prepared under the personal supervision of S. C. Gupta as also English Medicines of various sorts, can always be had at the above address at cheap and favorable rates.

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THE

INFALLIBLE PAIN-CURER.

Warranted to cure pains of every description, arising from whatever cause, on any part of the human frame. A certain cure for Pains in the back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Swellings, Old Sores, Piles, Ringworm, and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine when all the skill of the medical art has been tried without effect.

Does not burn or smart at all on application.

Per bottle. Re. 1; packing and postage, As. 8.

Per Dozen Rs. 10; Packing and Postage Rs. 5.

DARLINGTON & CO.,

49, Dhurrumtollah-street, Calcutta.

Thousands of testimonials of the marvellous cures by this remedy.

The following is from an influential zemindar of Barisal, and one who writes after taking from us 9 bottles of the Infallible Pain-Curer.

MASSA, DARLINGTON & Co, 49, Dhurrumtollah-street, Calcutta.

Dear Sirs,—Please send me two bottles more of your Infallible Pain-Curer. I am happy to observe that I have witnessed beneficial results from its application on persons affected with rheumatic affections on the limbs and joints, also in pains on the back and other parts of the body. It is very useful application, and its results are beneficial. Some of my friends used it, and I also gave some to my servants; I was pleasantly surprised to see that in every instance it kept true to its name.

Yours faithfully,

EDWARD BROWN.

The following is from the Rev. Mother of St. Joseph's Convent, Bandora, Bombay Presidency:—

Dear Sirs,—We find the Infallible Pain-Curer efficacious, and are glad to know of it as being a useful medicine.

I remain, yours truly, SISTER TERESA D'AMORE.

Gentlemen,—I herewith send you the value and shall feel obliged by your sending me by post another bottle of the Infallible Pain-Curer. I find that the medicine is doing me great deal of good.

CHINTAMAN SAKHARAM CHITNIS, Subordinate Judge.

Kaira, Guzerat, Bombay Presidency.

Dear Sirs,—Your Infallible Pain-Curer which was sent to Babu Rajkisor Chatterji, Teendia, has done him good, and he writes me to send him another bottle as early as possible. Will you have the goodness to send up without delay another bottle of the same sort you forwarded last time to him.

Yours faithfully,

KISORY MOHUN CHATTERJI, 4, Fairlie Place, Calcutta.

Gentlemen,—Lately I had taken from you a bottle of your famous "No More Pains" which has almost relieved me of all my pains. I beg to enclose a remittance in postage stamps, and hope you will be pleased to send me another bottle of the same medicine.

Yours faithfully,

RAJENDRO NATH CHATTERJI, Hallidur Khasbaty, Via Kancharaparah, Camp Runghown.

N. B.—Parties ordering should take care that they get the INFALLIBLE PAIN-CURER with the name of Da. Darlington & Co. on it and not allow anything else to be passed off on them in its stead.

☞ In every order with which Messrs. Darlington & Co. may be favored remittance in postage stamps must contain one anna more on every rupee for discounting the stamps.

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India General Steam Navigation Company, Ltd.

SCHOONER KILBURN & Co., Managing Agents
ASSAM LINE.

NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Koochta every Friday and leave Debrooghur downward every Saturday.

THE Str. "PATNA" will leave Calcutta for Assam, on Tuesday, the 2nd October.

Cargo will be received at the Company's Godowns, Nimtollah Chat, up till noon of Monday, the 1st.

THE Str. "PROGRESS" will leave Goalundo for Assam on Friday, the 5th October.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday, the 3rd proximo.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday, the 4th proximo.

CACHAR LINE NOTICE. REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every Friday, and leave Cachar downward every Sunday.

THE Str. "CALCUTTA" will leave Calcutta for Cachar on Friday, the 5th October.

Cargo will be received at the Company's Godowns, Nimtollah Chat, up till noon of Thursday the 4th proximo.

For further information regarding rates of Freight or passageway, apply to,
4, FAIRLIE PLACE, } G. J. SCOTT, Secretary.
Calcutta 28th Sept. 1877.

Rivers Steam Navigation Co., "Limited."

The Steamer "BENGAL" left Goalundo for Assam on Thursday the 20th current.

The Steamer "NEPAUL" will leave Calcutta for Assam on 28th instant, and Goalundo on 11th October Thursday.

The following are the probable dates of her arrival at Stations on the Assam Line:—

UPWARDS.

Arrive at Serajunge on Friday,	21st Sept.
" Kallyunge " Saturday,	22nd "
" Doobree " Sunday,	23rd "
" Gowlparah " Tuesday,	25th "
" Gowhaty " Wednesday,	26th "
" Tezporo " Friday,	28th "
" Kaliabahr " Saturday,	29th "
" Bishnauth " "	29th "
" Dihunsiri " "	30th "
" Mookh " Sunday,	30th "
" Kokeela " "	30th "
" Mookh " Monday,	1st Oct.
" Dekoo " "	2nd "
" Mookh " Tuesday,	2nd "
" Debrooghur " Wednesday,	3rd "

DOWNWARDS.

Leave Debrooghur on Monday,	8th "
Arrive at Dekoo " "	8th "
" Mookh " " "	8th "
" Kokeela " Tuesday,	9th "
" Mookh " " "	9th "
" Dihunsiri " " "	9th "
" Bishnauth " " "	9th "
" Kaliabahr " Wednesday,	10th "
" Tezporo " " "	10th "
" Gowhaty " Friday,	12th "
" Gowlparah " Saturday,	13th "
" Doobree " Sunday,	14th "
" Kallyunge " Monday,	15th "
" Serajunge " " "	15th "
" Goalundo " Tuesday,	16th "

For Freight or Passage, apply to
1, LYONS' RANGE, } MACNEILL & Co., Agents.
the 26th Sept. 1877.

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" Vol. Jan. to June 1877. (4-8) ...	5	0
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Bull's Hints to Mothers for the Management of Children. (3-6) ...	3	12
" Maternal Management of Children. (3-6) ...	3	12
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" Mental Physiology. Second Edition. (7-12) ...	8	8
Carter's Treatise on Diseases of the Eye. (10-0) ...	11	4
" Training of the Mind to the Study of Medicine. (As. 12) ...	0	14
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On and from 1st October next instead of the present upper and Lower classes, first second, and third classes will be run on the Calcutta and South Eastern State Railway.
1st Class fare—1 anna 6 pie per mile, or Rs. 2-10 from Calcutta to Canning.
2nd Class fare—9 pie per mile, or Rs. 1-5 from Calcutta to Canning.
3rd Class fare—The same as the present Lower class fare.
The goods rates have also been revised. For further particulars refer to the revised Time and Fare Table.

RAM GOTTI MOORE-JEE,
Manager.

CALCUTTA,
The 28th September, 1877.

PRIZE MEDALLISTS For Excellency of Workmanship. J. M. EDMOND & CO., 27-28, BENTINCK STREET ESTABLISHED 1833.

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Houses completely furnished. Furniture designed and made to order.

ESTIMATES given for all kinds of Carpentering, Painting, Polishing, Gilding, and General Repairs; Marble Polished, Moulded, and Cleaned; Picture Frames made.

J. M. EDMOND & Co., in soliciting a continuance of public patronage, beg to say they have ready for sale specimens of Ebonized and Gold Oxford style of Fancy Chairs, and are prepared to execute orders for other Furnitures in the same style.

J. M. EDMOND & Co's New Show-Room is now replete with New Heraldic Style of Dining-room Chairs, and Rustic Chairs, Telescopic Dining Tables, with Patent Table Expanders, and a variety of finished Furniture.—Orders solicited.

BEST OIL.

Raw Linseed Oil ...	Per Imperial Gallon,
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The Indian Mirror

SUNDAY EDITION.

[EDITED BY KRISHNA BEHARI SEN, M.A.,
AND THE MINISTER.]

[REGISTERED AT THE
GENERAL POST OFFICE.]

VOL. XVI.]

CALCUTTA, SUNDAY, OCTOBER, 7, 1877.

[No. 136]

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Devotional	Gleanings
Brahmo Samaj	Selections
Provincial	Advertisements

Editorial Notes.

THIRTY lacs is the amount to which the Mansion House Famine Relief Fund has risen. Noble England,—God bless thee!—India will never forget thy heavenly charity!

GRAIN robberies having become very frequent of late in the North-West, the Government has thought it advisable to encourage local officers to deal summarily with such cases as far as possible.

WE are glad to learn from the *Academy* that Professor Max Muller has returned to Oxford very much benefited by his year's sojourn abroad, and will now devote himself to the editing of the translations of the Sacred Books of the world which he has undertaken.

SIXTEEN THOUSAND Hindus, says an English paper, who have observed with anxiety that the higher classes, as they have fallen under the influence of Western civilization, have become more and more addicted to intemperance, have petitioned the Government to close up the liquor shops where the sentiment of the people is strongly opposed to them and especially near the schools and temples. This occurred, we believe, during Lord Northbrook's administration.

A FRIEND in Agra writes:—"Famine is raging here. The Asylum for Orphans &c., contains a dozen orphans and destitute children. More could be admitted if funds were forthcoming. No aid received yet from the Brahmo public, except one or two gentlemen." We hope the appeal will not be lost upon the Brahmo community. Babu Nobin Chunder Roy will, we are sure, be glad

to undertake relief measures at Agra for the special benefit of orphans and destitute children, if suitable funds are placed at his disposal.

SYMPATHY with the objects of the Albert Hall is, it appears, not confined to Bengal. Friends in Southern India have also come forward to show their appreciation of the usefulness of the institution by contributing to its funds. We announced the other day the Maharajah of Travancore's donation of Rs. 300. Mr. G. Nursing Rao of Vizigapatam, who is now in Calcutta, has subscribed Rs. 250. We hear the repairs of the Hall have cost a great deal, and that further subscriptions are urgently needed. It is most unfortunate that the balance of the Maharajah of Jeypore's subscription, Rs. 3,000, has not yet been realized. The committee have sent another reminder, and it is to be hoped that the Maharajah will be persuaded to meet the pressing demand without further delay.

OUR articles on Brahmo settlement have, we are glad to be assured, created a sensation among our brethren, both here and in the Mofussil, and many have approved of the plan. Nay, some have gone so far as to covenant themselves to offer definite sums of money for so much land each. It is on the whole evident that no insuperable difficulties beset the scheme, and that neither, money nor men seem wanting to give effect to it. Some one is needed now who could act the part of a leader and by vigorous action convert an excellent project into a *fait accompli*. We should recommend all who wish to avail themselves of the benefits of the scheme to send in their names to the Mission Office stating the amount they intend to lay out for the purpose.

MR. CONWAY has always been a notorious enemy of Christian theology. His antagonism to the "*The Christian Life*" is hardly less inveterate. With reference to the controversy regarding his "Idols and Ideals," he indignantly writes to the above paper thus:—"Sir,—It is impossible for me to correspond with a journal which has sought to hold me

up before the community as an imposter pretending to a degree without right. When that insult has been unconditionally retracted and apologised for, I shall be prepared to show the gross errors of your reviewer, and the fictitious character of the charges against "Idols and Ideals" in your columns, as far as they are worthy of attention. Otherwise, whatever may be the extent of your abuse, this is the last note you will receive from—
MONCURE D. CONWAY."

EVEN the Positivists, who, it seems, are quietly growing into an important political body, have come forward to offer their sympathy to the Turkish cause. A deputation of the Society of Positivists in Paris waited lately on Midhat Pasha, to express to him their sympathy with the cause of Turkey, and with his own efforts. Midhat Pasha, in his reply, complained of the prejudice in Europe against the spirit of the Mussulman religion which, he assured them, was at least as much adapted as Christianity to the spirit of civilization and modern institution. He complained especially of those European statesmen whose religious sentiments had overbalanced their reason, and who, despite of all that Russia had been doing for two years, heaped only on Turkey their indignant rebukes. "What," he asked, "was the use of religion if it did not make people just?"

THE Unitarian papers in England are publishing an appeal on behalf of the Rev. W. Roberts, Unitarian Minister in Madras. The appeal is signed by the Rev. Mr. Spears, and runs thus:—"I have learned from Mr. Roberts, Unitarian Minister of Madras, that he and his family have suffered much from sickness during the last six months, and that he is in real want. The distress in Madras and that district, we learn from the public papers, is almost unparalleled. Half-a-million of people have died during the last six months, and some millions of people are in peril of starvation. We owe a duty to Mr. Roberts just now, to see that he and his family are saved from starvation. S. S. Tayler, Esq., of 151, Brixton-road, London, has kindly promised

to receive subscriptions on his behalf, and remit them to him. I shall feel obliged to the Unitarians of the United Kingdom who will aid us to send £100 to Mr. Roberts at this season of trouble and great suffering.

ROBERT SPEARS."

ADVICES from Bangalore report the commencement of relief operations. The number of workers secured is twelve. They have not only volunteered their services, but have gone to the respective duties apportioned to them with a zeal which is highly honorable and commendable. During the first two days the quantity of rice cooked was only 10 seers which went to feed about a hundred persons. A great number of them were children. Every endeavour is made, we are told, to distribute rice to the really deserving. Respectable families, who naturally scruple to beg, are being supplied with raw rice. Four or five members of the Committee go about the town distributing small pieces of cloth to the most deserving. We hear that the number of really destitute applicants for relief is daily increasing. The scale of operations must, therefore, be enlarged. We feel truly thankful to the philanthropic gentlemen who have undertaken the arduous duty of dispensing relief to the sufferers, and who are doing their work with such disinterested earnestness.

THE Brahma Somaj is about to die, and the *Lucknow Witness* has taken upon himself, with that species of super-abundant kindness that goes on little out of its way to serve others, to undertake all funeral arrangements. Will he kindly write an epitaph also? The Brahma leader, says our contemporary, "has passed into retirement." Indeed! In the same sense the *Witness* may be said to have gone into retirement. And is he not very near Ajadhyā? The contiguity looks suspicious. Perhaps the beat at Lucknow explains the following "killing" paragraph:—"Indications multiply that Brahmoism is steadily declining. The interest that once attended it is fast going, and is largely gone. Its leader has passed into retirement, and comes but little forth, though the anxious solicitations of his followers fill the air. Some way is sought, and sought in vain, of combining diverse and incompatible things. The soul receives little satisfaction, the life is not effectively controlled, the masses are not reached."

An English paper reproduces the following excellent, and in regard to style, charming passage from Dean Stanley about the perpetuation of good:—"The good thoughts, the

good deeds, the good memories of those who have been the salt and the light of the earth do not perish with their departure—they live on still, and those who have wrought them live in them. The weary traveller in the south of Spain, who, after passing many an arid plain and many a bare hill, finds himself at nightfall under the heights of Granada, will hear plashing and rippling under the shade of the spreading trees and along the side of the dusty road, the grateful murmur of running waters of streamlets whose sweet music mingles with his dreams as he sleeps, and meets his ear as the first pleasant voice in the stillness of the early dawn. What is it? It is the sound of the irrigating rivulets, called into existence by the Moorish occupants of Granada five centuries ago, which, amidst all the changes of race and religion, has never ceased to flow. Their empire has fallen, their creed has been suppressed by fire and sword, their nation has been driven from the shores of Spain, and their palaces crumble into ruins; but this trace of their beneficent civilization still continues, and in this continuity, that which was good, and wise, and generous in that gifted but unhappy race, still lives on to cheer and to refresh their enemies and their conquerors."

HOW PROVIDENCE SERVES.

THOSE who look most to human examples for their guidance do not, for obvious reasons, bestow much attention upon the Divine ideal of purity. However enthusiastic men may be in their admiration of, and loyalty to, their respective prophets and saints, the highest standard of holiness—infinite purity of character—must be sought in Divinity alone. Prophets are useful only so far as they actually show their righteousness in real life, martyr and saints help us only in those particular spheres of duty and piety which they respectively represent. But *The Exemplar in all things* is the Lord. The Theists not only adore Him as the Most High, but in regulating their lives, and sanctifying their character they must look to Him alone as the supreme standard of holiness. The more we study this standard, the more clear it becomes. It is not a hazy dim something, above all comprehension and, therefore, far beyond the possibility of imitation. We agree not, with those who starting from the assumption that God is Unknowable and Incomprehensible, at once jump to the conclusion that no man can understand Him, how can we follow Him? There may be some truth in such logic. Nevertheless we believe

that if we devoutly and reverently study the character of God and, what is more, the actual dealings of His Providence with a sinful world, we shall find enough light for our guidance amid the temptations and perils of life. There is one aspect of Divine life which we at present wish barely to indicate, as suggesting ample materials for devout contemplation to those who may not have often turned their attention and thoughts in this direction. We have frequently seen and heard the Lord represented as our Father and Friend, our Judge and Saviour. But there is another relation, sweeter and heavenlier far, in which He ought to be studied. We mean His relation to us as One that ministers and serves. If it be true that the greatest among men is their servant, may we not carry the argument further and say that the Most High is the Best Servant of all. The language may seem blasphemous, at least irreverent. But it is not so. It is the language of devotion and love. Albeit unusual it is none the less true. 'High' and 'low' seem to us convertible terms, and so also 'master' and 'servant.' The Greatest in the universe is the humblest. The Ruler is He who serves. The Lord rules over all, and the Lord serves most, and, with due reverence be it said, is the Humblest of servants. Who is there in heaven or earth who can, who does serve so well, so tenderly, so faithfully, so affectionately, so unremittingly, so patiently? Who is there that enters ungrudgingly the most miserable hut, the most loathsome den of iniquity to feed and help the poorest and meanest of men? When we are hungry who feeds us? When we are thirsty who gives us water to drink? When we are ill who brings us healing medicine? When we mourn who sits by us day and night to comfort us? Whatsoever we want the Lord readily supplies. It is He who supplies daily our household wants, and makes all the purchases for the family. The sircar and the servant do nothing. They are but tools in His hands. He doeth it all. It is a fiction of science and philosophy to say that the Lord ministers to our wants through fixed laws, and that Providence means nothing but established economy. God's watchful and tender Providence is a sweet reality, working in us and with us for our temporal and spiritual happiness, and supplying us with daily bread and cloth and the necessities of life like one, who serves humbly. Behold the depth of Lord's condescending goodness! He scruples not to serve the vilest and meanest of His children. Let us think of this and shed tears of love over our Father's sweet mercy.

THE WORD OF GOD AND THE EXPRESSIONS OF MEN.

It is said that language kills the soul but it is at the same time true that language moulds the religious life. If it is true on the one hand that language kills, it is likewise true on the other, that it gives life. It will be a long time, before we are able to understand the force, the life and the purity that lies in language. Many are in the habit of disowning the importance of language and of asserting that of the spirit only. This is an invaluable precept; but we can even enter heaven by means of language. But what language is it of which I am now speaking? It is the Sanskrit language. The man of faith is naturally partial towards the Sanskrit language. The modern Bengali, he cannot bear the sight of. For, he knows that salvation does not depend upon this vulgar language. The *bhakta* (lover of God) always has regard for the Sanskrit, for the Sanskrit is the original language, of which the Bengali is a mere translation. The Sanskrit is the Word Divine, while the Bengali is the language of man. The former is coeval with time and the latter is of yesterday. The one is full of substance and pathos, while the other though seemingly splendid, is but hollow. The one gives life to the soul and reforms the heart as soon as it is heard but the other is lifeless and weak. There is constant disagreement between these two languages. But why such disagreement? It is because the *devatas* (gods) are always opposed to the *asurs* (monsters). God said "I shall speak in Sanskrit", while men told that they cannot understand Sanskrit. God spoke in the language of love, the language of His heart; but heartless men could not apprehend the meaning of it. It is for this that the good old Sanskrit is so rare. That language has lost in splendour and has turned into the modern vulgar Bengali. Unbelieving man said "I do not understand the Sanskrit words of God, but I have ascertained by a process of reasoning that there is a God." Thus where God has said "I say", the lifeless Bengali of man has turned the same into "He says." God said "my child, I would have thee sit by me"; but man said that he cannot understand the Sanskrit of God, but that he has ascertained by his religious faculty that we ought all to approach God in prayer. Thus it is that the word of God was polluted, the Sanskrit was out of fashion and men were accustomed to the Bengali. This is the cause of the present distressed condition of the world. The old *shaster* (theology) says God spoke in a thundering voice "I am." The modern unbelieving world cannot understand these two Sanskrit words. In

the modern religious books are not to be found the living words "I am," and in them you have but the vulgar Bengali expression "therefore He is" in stead. The modern expression is void of life and substance, and therefore it cannot generate burning and enthusiastic faith. It is written in the old books that God said in the heart-stirring Sanskrit "I am," but men of modern times have not the courage to speak in that manner. The world would not have been in this low condition, had the word of God been preserved alive. Then so much infidelity and unbelief could not have found place in the world. Our unbelief and want of love for God would have disappeared, if we could but hear the living Sanskrit from God. Whenever God would say, "my child, open the door, I shall enter into the temple of thy heart" or "Courage my child" or "I am" or "give me a seat in thy heart," our dead souls would revive and we could confidently affirm that His words really bring peace to the heart and life to the soul. Behold, what a wonderful power is lodged in language! I have therefore told in the beginning, that hollow and lifeless expressions kill the soul, while the living word moulds the religious life. No body can live a true life, unless he hears good Sanskrit from the mouth of God. If you do not hear the word of God, how will you know that God is living and that He speaks. I therefore beg of you never to say any more that no importance is to be attached to language. God's language is quite different from that of men. The dead and the imaginary God speaks of himself in the third person while the True God does so in the first person. How can He who is living use the word "He" in speaking of Himself? Who is so bold, in the midst of so much enlightenment and civilization as to affirm that God no longer says "I am"? What infidel will blaspheme Him by saying that He is dead? The words of God are always in the Sanskrit "I." If you accept of the words of men instead of those of God, you will have to suffer much from their corruption. If you are a sincere believer, you will easily understand the living language of God. "I am easily reconciled with the sinner," "I love to see a number of *bhaktas* together," "If the sinner calls upon me with a broken heart, I manifest myself to him"—words, such as these, are easily understood and we would hear them. Let us all commit all the lifeless expressions of our vain learning, to the stream of the Ganges. Let us not corrupt the Sanskrit of God. The talk between a father and his son is simple enough. Hear the true and simple expressions of God and preserve them and you will see your salvation.

Devotional.

FORBID, O God, that any one should come to the least harm by what I am or what I do. Forbid that to any one my example should be as a stumbling block. Avert from my head, in thy mercy, the dreadful responsibility of throwing temptation on another's way. Let me do all the good I can to others, but preserve me and shield me from misleading my brethren in the ways of life. My Father, let me carefully shape my words and actions that I may not draw upon my head the punishment of causing evil to enter into the soul of any one of thy children. What have I in this world to fall back upon, O my God, but thy presence in the hour of solitude and anxiety? What home have I in the foreign land except thine encircling communion? I am not distant from my dear ones if I am but in thee. I suffer from no lack of affection, and am a stranger nowhere if domiciled in thy love. But I have not learnt to find thee yet as the inseparable Friend of the poor and deserted. I know the value of thy nearness, and would still persist to live at a distance from thee. When distant from thee I am distant from every one. Suffer me to approach nearer to thee, still nearer to thee my Father. Through danger, solitude, darkness, and distance let me come continually closer to thy feet. For when I am with thee I have all my beloved ones around me. If it be thy will teach me to earn thee at home. Or if it be thy will teach me to earn thee in the foreign land. But wherever I am, deprive me not of the comfort of thy nearness.

The Brahma Somaj.

AFTER delivering two lectures at Kurrachi and conducting the anniversary service at Hyderabad, Babu Protap Chunder Mozumdar returned to Bombay on Friday last. As this is holiday time there, he will not be long in the city, but will probably go and visit the provincial Brahma Somajes in the Western Presidency.

A TELEGRAM has been received from the Lahore Brahma Somaj asking the minister to undertake the anniversary service there on the 20th instant. Probably some other missionary will be deputed for the purpose.

It was a blunder on the part of our printer to put the article on "The Way" before, instead of after, the article on "The want," in last Sunday's paper.

A LARGE and influential meeting was held at the Fraser Hall in Kurrachi on Thursday, the 13th September, to hear Babu Protap Chunder Mozumdar, who delivered a speech on the Reform Movement in Bengal. The chair was taken by Mr. Newnham, Agent to the Sind, Punjab, and Delhi Railway Company. Several European ladies and gentlemen were present,

some of them officials and gentlemen of considerable local position. The discourse was cordially and attentively listened to, and has given rise to much stir among the Hindu community. Our friend, who has proceeded to Hyderabad, has been strongly desired by the people of Kurrachi to come back and to speak to them again.

THE anniversary of the Sind Brahmo Somaj at Hyderabad was celebrated on Sunday, the 16th September. The morning service which was conducted in Hindi was attended by a large number of Sindhis, Kutchis, Deccanese and Guzarati people. The evening service, which was conducted in English, was attended by the English-speaking community, and some of the principal European officials of the town. The Brahmo Somaj movement has a really promising future before it in Sind. It has been principally owing to the exertion and self-sacrifice of Mr. Naval Rao Shoukhiram, the well-known Dafterdar of Hyderabad, that within a short time the Brahmo Somaj has made so much progress in that Province.

THE elite of the ancient town Hyderabad, Sind, gathered together on Wednesday, the 19th instant, to hear Babu Protap Chunder Mozoomdar's address on what India has to learn from England. Col. Dunsterville, Collector of Hyderabad, presided on the occasion. A number of European gentlemen and ladies were present. Much encouragement and kindness were shown to our friend.

Provincial.

LAHORE.

[FROM OUR OWN CORRESPONDENT.]

The 25th September, 1877.

THE following are some of the Brahmo tracts, published sermons in Bengali and Hindi, translated into Guzerati by a young Brahmo from Guzerat:—Dhurm Dwipika, Adi Shastra and Eeshwar Gyan, Ved and Puran. The relation between Father and Son, Shukhi Paribar. Brahmo Dhurm Sutto, Tapashini Raba, Stri Prati Upadaish, are priced sufficiently low to admit of being taken by all. The Punjab Brahmo Somaj has hardly done anything this year in respect to diffusing Brahmoism by means of tracts and pamphlets. The school attached to the Somaj has long since ceased to exist, and unless the Committee for the diffusion of Brahmoism publish some tracts and pamphlets by the Anniversary, the report on this head, I apprehend, will be blank. This does not look at all creditable to the Punjab Brahmo Somaj which has such a big name. External improvements and embellishments are being made to the Brahmo Mandir. We hope to see great things being done by the Somaj in this land of religious excitement. The Punjab has, indeed, a bright future.

Babu Protap Chunder Mozoomdar, the worthy Missionary of the Brahmo Somaj, is expected

here shortly. The members of the Brahmo Somaj and those who have heard him, long to see him come here once more after some 6 years. Some wicked mischievous men have spread evil reports respecting him, probably from his being in England, and thinking he is more of a Christian than an Aryan. I am confident they will be undeceived of their error.

Correspondence.

THE BRAHMOS AND THEIR MISSIONARIES.

To the Editor of the *Indian Mirror*.

SIR,—A religious movement set on foot is never complete until it organises a body to undertake the work of disseminating its truths to mankind. And Brahmo Somaj has not lagged behind any religions sect in this respect. It would be absurd to say that its missionary organisation is more efficiently strong than that of most of the Christian Societies. But however small the number in the Brahmo Somaj that have set to this department of God's work, still no body can deny the self-denying zeal and arour with which this small body performs its work. Yes, the Christian missionary organisations are far more systematic in their working. They can well afford to remunerate amply the services of their missionary workers. They have sufficient funds at their disposal to hold out tempting hopes of support to the converts to their religions. Indeed, they have ample resources at command to do all for their proselytising purpose. Our Brahmo Somaj is too poor to do all these things. The Brahmo Missionaries do not get anything in the way of remuneration for the hard work they have volunteered to undertake. They have sometimes to work on a bare sustenance. But this deficiency in the strength of our missionary staff is made up in a measure that, I hope I shall not be far from truth to say, exceeds all the systematic efficiency of the Christian missionary arrangements, by the energetic co-operation of private individuals. I do not know whether I am right in asserting that no Christian outside the Missionary Societies ever cares to preach his Bible to the benighted heathen. But let a Brahmo—not, of course, belonging to the Mission—get admission as a teacher into a school or as a clerk into an office, he is never found to let go any opportunity of exerting his influence in the way of converting the thoughts—which, in passing, I should say is what is in the first place required of a convert to our religion—of those that he comes across. This he does, never, of course, to the detriment of his duties. Thus the missionary work of our church is supplemented by the exertions of private individuals.

This is what I deem to be a fair estimate of the work that the Brahmo Somaj has been doing in our land. But much is still left. Christian books can be met with in the most neglected households of the country. The societies go the length of appointing ladies to make regular visits to schools far off in the

Mofussil and teach the Bible there at any cost. The Representative Association of our Brahmo Somaj should, therefore, lose no time to give effect to the part of their business, taking over the duty of publishing books and pamphlets on Brahmo tenets and adopting other measures to spread theological and religious knowledge in the land.

Yours &c,

K.

THEISM IN GUZERAT.

To the Editor of the *Indian Mirror*.

SIR,—I am very glad to send you an account of the alteration of the first anniversary of our Parthana Somaj, which was formally opened here, on the 24th of September of the last year. Kaira is a small, but an ancient town, in Northern Guzerat near Ahmedabad. It is the head quarter of a Collectorate, and consequently a pretty large number of Government officials, both European and Native, live here. The most influential portion of the population of this place consists of Jains or Snavaks—a class who are the least accessible to civilizing influences. The Somaj was here established last year through the influence of certain Government officials, who had, however, misgivings as to whether it would live long enough to see its first anniversary; but we are thankful to say that the All merciful and holy Brahmo, the originator and worker of all good, has shown that our dismal anticipations were quite unfounded. The Somaj has awakened the sympathy of certain persons who are permanent residents of this place; and we have every hope that it will continue to flourish, and be the means of spreading the knowledge of the true way of worshipping God and of doing His will, in this part of the country.

The celebration of the anniversary commenced on Sunday morning, the 23rd instant, and was finished on Monday evening, the 24th. The members had engaged a Bungalow outside the town for the celebration of the anniversary, and on the occasion of each service it was crowded with a large audience, numbering about 250 and composed of people of all sects and denominations.

The service, on Sunday morning, was conducted by our esteemed District Judge, Babu Satyendranath Tagore, who preached on the occasion a most impressive and able sermon in Guzerathi, in which he lucidly explained the principles of the Somaj. The service in the evening was conducted by Mr. Bholanath Sarabha of Ahmedabad, the leader of the Parthana Somaj movement in Guzerat. His able sermon on "Our Duty of adhering to the Truth" was illustrated with numerous quotations from the Upanishads, and was listened to with great attention by the audience.

The service, on Monday morning, was conducted by Mr. Chintaman Sakharam Chitnis. In connection with the service he read a paper in English on the "Position of our Somaj, its aims and objects, and a retrospect of the progress made by us during the last

year." All the European officers at the station the Collector, the Civil Surgeon, the Superintendent of Police, and the Executive Engineer were among the audience on this occasion. Mr. Chitnis pointed out, in his paper, that the Prarthana Samaj movement was intended "to bring together men of all existing persuasions into a system of universal worship of the One True God, the common Father of all mankind," and that the movement was identical with the Brahmo Samaj movement in Northern India, with this exception that the members of the Prarthana Samaj did not associate the question of social reform with the work of their association. Mr. Chitnis said:—"It is far from our purpose to shock the feelings of any sect of religionists by attacking their doctrines directly, and much less is it our object to cause convulsions in the Hindu society by adopting those social reforms, which we feel we stand so much in need of, but the adoption of which in the present state of the society is utterly impracticable. The question of following or rejecting the existing social customs, we leave to the conscience and discretion of each member; but we fully trust that the worship of the One True God, and constant meditation of His attributes and nature, and communion with Him, will not fail to lead to that reformation of social customs and usages, which we stand so much in need of."

The service, on Monday evening, was conducted by Mr. Mahipatram Rupram, Principal of the Training College of Ahmedabad. The whole proceedings were conducted at an open air meeting, which was attended by about 500 persons. Mr. Mahipatram's able and fluent lecture on "The Present decaying State of the Hindu Society," was very impressive and was listened to with great attention. This concluded the celebration of the anniversary, and we are very glad that it was, on the whole, quite successful. We hope that it will be the means of attracting new members to our association and increasing its popularity. Let us hope that by the grace of God we shall be enabled to raise a Mandir for the Samaj before the second anniversary comes on.

Yours &c.

A MEMBER OF THE SAMAJ.

KAIRA, GUZERAT,
The 27th September, 1877. }

ACKNOWLEDGMENTS.

Annual Report on Emigration from the Port of Calcutta to British and Foreign Colonies for

1876-77. By Surgeon C. H. Joubert, M. B., London, F. R. C. S., Officiating Protector of Emigrants. Calcutta, 1877.

Report on the Administration of the Registration Department in Bengal for 1876-77. By J. H. Fouldillon, Esq., Officiating Inspector-General of Registration. Calcutta, 1877.

The Madras Literary Budget for September 1877. Calcutta, 1877.

DOMESTIC OCCURRENCE.

BIRTH.

DEY.—At Rungpore, on the 17th September, 1877, the wife of Babu Gobinda Chandra Dey, B. L., Translator, Judge's Office, of a son, the first born.

[Advertisement.]

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Steel Eye Preservers D shape	"	"	7	8	0
with sides neutral tint Crystals	"	"			
Steel Eye Preservers with wire gauze rims neutral tint Crystals	"	"	10	8	0

Remittance with Orders

SOLOMONS & CO.,
Opticians, Govt. Place.

Shipping Intelligence.

SATURDAY, OCTOBER 6, 1877.

PROCEEDING UP.

SAUGOR.—County of Berwick continues aground. Read Ship *Hermione* from Otago anchored below at 17-50 last evening for Ship *Walketown*, Alexandria a.v. anchored below last night, *Setos* a.v. anchored below last night, *Medina* a.v. anchored above last night and proceeded at 6, *Cambrian* Princess anchored below last night and proceeded in tow *Setos* a.v. at 6, *Lumley Castle* a.v. from Bombay anchored below last night and pro-

ceeded at 6-15, *Ossian* a.v. from Aden anchored below last night and proceeded at 6-25, *Hermione* in tow *Alexandria* a.v. from below at 6-25, *Prescurrant* a.v. at 10-15, *Ann* from Muscat in tow *Defiance* a.v. anchored abreast at 13-55, *Queen Margaret* a.v. from London anchored abreast at 13-55.

MUD POINT.—*Medina* a.v. at 7-30 *Cambrian* Princess in tow *Setos* a.v. at 7-45, *Lumley Castle* a.v. at 7-55, *Ossian* a.v. at 8, *Corlic* in tow *Mary Stuart* a.v. from below at 8-5, *Hermione* in tow *Alexandria* a.v. at 8-15, *Prescurrant* a.v. at 13-10.

DIAMOND HARBOR.—*Medina* a.v. at 9-15, *Lumley Castle* a.v. at 9-20, *Cambrian* Princess in tow *Setos* a.v. at 9-25, *Corlic* in tow *Mary Stuart* a.v. at 9-45, *Hermione* in tow *Alexandria* a.v. at 9-50.

HOOGHLY POINT.—*Lumley Castle* a.v. at 10 *Medina* a.v. at 10-2, *Cambrian* Princess in tow *Setos* a.v. at 10-5, *Ossian* a.v. at 10-20, *Corlic* in tow *Mary Stuart* a.v. at 10-22, *Hermione* in tow *Alexandria* a.v. at 10-24.

ATCHEFFORE.—*Lumley Castle* a.v. at 11-25, *Medina* a.v. at 11-45, *Cambrian* Princess in tow *Setos* a.v. at 11-55, *Ossian* a.v. at 12-5, *Corlic* in tow *Mary Stuart* a.v. at 12-30, *Hermione* in tow *Alexandria* a.v. at 12-35.

PROCEEDING DOWN.

ATCHEFFORE.—*Enterprise* a.v. at 8-15, *Nevada* in tow *Columbus* a.v. at 9-20, *Flamingo* a.v. at 9-25, *A small* a.v. at 14-40.

HOOGHLY POINT.—2 Flats in tow *Calcutta* a.v. at 17 *Enterprise* a.v. at 10-25, *Flamingo* a.v. at 12-15, *Nevada* in tow *Columbus* a.v. at 12-50.

DIAMOND HARBOR.—*Calcutta* a.v. at 7-25, *Enterprise* a.v. at 12-5, *Clyde* a.v. from abreast at 12-40, *Flamingo* a.v. at 13-10, *Nevada* in tow *Columbus* a.v. at 13-55.

MUD POINT.—*Ganges* in tow *Electric* a.v. from below at 7-20, *No 3* a.v. in Channel Creek at 8-35, *Avn* a.v. at 9-50, *City of Cambridge* a.v. at 10-5, *White Adder* in tow *Challenge* a.v. at 10-10, *Mandalay* a.v. at 10-15, *Alpine* in tow *Cyclone* a.v. at 10-40, *Calcutta* a.v. in Channel Creek at 11-35, *Enterprise* a.v. at 13-15, *Clyde* a.v. at 14-50.

SAUGOR.—*Ganges* in tow *Electric* a.v. at 10-40, *Mandalay* a.v. at 12-10, *Avn* a.v. at 11-50, *City of Cambridge* a.v. at 12-5, *White Adder* in tow *Challenge* a.v. at 12-15, *Alpine* in tow *Cyclone* a.v. anchored below at 13-30, *Enterprise* a.v. at 15-15.

REUTER'S TELEGRAM.

RUSSO-TURKISH WAR.

LONDON, OCTOBER 6.

According to unofficial Russian accounts the Turkish left wing supported by a garrison from

Kars on the afternoon of the 4th instant, vigorously attacked the Russian right wing, but were defeated with great loss. *Souleiman Pasha* has arrived at *Shumla* and *Raouf Pasha* at *Schipka*. The Russian headquarters removed to *Sistova* from *Gornistuden* which is unhealthy.

Latest News.

—JOHN TAYLOR has been chosen to succeed Brigham Young as chief of the Mormon community.

—BEFORE leaving the India Office Mr. Clements Markham had started an edition of Sir James Lancaster's Voyages.

—THE new famine policy of Government has just been inaugurated. Gratuitous relief is altogether prohibited except to the most infirm. Work shall be done on every week day; on Sunday there is no work and no pay. Payments are separately fixed. The stronger men receive the value of one pound of the ordinary quality of grain and eighteen pies in addition. Women receive the value of the same quantity of grain and an additional twelve pies. Children get half the value of the grain and nine pies. Weaker men receive the same as women, weaker women get the same as stronger children, and weaker children the value of half a pound of grain plus six pies. Children under seven years of age, even sucklings, are not allowed near the works, all are gathered into nurseries, where they will be fed.

—THE poor people in the Relief camp at Dunkwrie are beginning to return to their villages on account of the improvement in the prospects by the good fall of rain; about a thousand persons have already left Puna. A large number of poor, miserable creatures were brought to Puna from Bombay in a special train on Saturday and Monday. Some charitable people in Bombay paid their expenses.

—It is said that fever and other sicknesses are very prevalent just now in Bombay. The breeze sometimes does not spring up till afternoon, and the mornings and forenoons are very close, steamy, and trying, almost unbearable even on the Esplanade and Malabar Hill.

—A METHODIST Conference of all the Methodist denominations of the world, or Pan-Methodist Conference, is now talked of. Over 12,000,000 of people in various countries unite for worship every Sunday in Methodist chapels.

POSTAL NOTICES.

Mails for Rangoon and Moulemein,* for transmission per Steamer *Busheer*, will be closed at the General Post Office on Sunday, the 7th October 1877, at 7 P. M.

Mails for Akyab, for transmission per Steamer *Commilla*, will be closed at the General Post Office on Sunday, the 7th October 1877, at 7 P. M.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Monday, the 8th October 1877, at 7 P. M.

Mails for Ceylon and the Australian Colonies, for transmission per Steamer from Bombay, will be closed at the General Post Office on Wednesday, the 10th October 1877, at 7 P. M.

Mails for the Straits and Hongkong, for transmission per Steamers *Venice* and *Hindustan*, will be closed at the General Post Office, on Wednesday, the 10th October 1877, at 7 P. M.

Mails for Ceylon, Straits, Hong Kong and United States of America for transmission per Steamer from Bombay will be closed at the General Post Office on Saturday, the 13th October 1877 at 7 P. M.

Mails for Madras, Ceylon and the Intermediate Ports for transmission per Steamer *Goa* will be closed at the General Post Office on Wednesday, the 10th October 1877 at 7 P. M.

The next Overland Mail, via Bombay, will close at the General Post Office on Friday, the 12th October 1877.

2. Book post and pattern packets must be posted on the 11th October 1877.

N. B.—The Letter Box will close at 7 P. M., precisely, after which hour Overland letters, fully prepaid and bearing ext a postage stamp of two (2) annas on each cover, will be received up to 7.30 P. M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P. M.

* Port Blair and Camorta can be sent by this opportunity.

MONEY MARKET.

Government Loans.

4 Per cent., Securities	Rs. 93 4	93 6
4½ Per cent., of 1870 (1885)	" 100	a 101
4½ Per cent., of 1871 (1881)	" 100	a
4½ Per cent., of 1872 (1879)	" 93 6	93 8
5½ Per cent., of 1859-60 (1879)	" 101 6	a 101 8
5 Per cent. Deben ure for 15 years (1882)	" 101 8	a 102 0

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1834)	Rs. 111	a 112
6 Per cent., of 1865 (1885)	" 112	a 112 8
6 Per cent., of 1866 (1886)	" 112 8	a 113
6 Per cent., of 1867 (1887)	" 113	a 113 8
6 Per cent., of 1870 (1890)	" 115	a 115 8
6 Per cent., of 1872 (1892)	" 115 8	a 116 8

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1-92
Ditto ditto, at 3 months' sight	1-93
Ditto, on demand, above £500	1-9
Bank of Bengal Rates.	
Minimum rate of Interest	... 10 per cent
Ditto Discount	... 11 "

Translation of Hymns

Oh! where is peace to be found in this world except in the company of holy men.

See, all around is the din and bustle of the world, and men are mad after worldly pursuits and pleasures. The life of the saint is like a reservoir of water for the wearied traveller in the desert of this world; and if any one bathe in it, his heart and soul will be cooled, and he will know the truth, and get rid of all fears, morbid affections, and errors.

Who can sacrifice his life and happiness disinterestedly for the benefit of others; delivering the gospel of salvation from door to door, and dispelling all corrupt practices of men, and exhorting them to hope!

They are the friends of mankind, and the beloved of God, and they are invaluable gems; they are the help of sinners, and the means of their salvation; such is the injunction of the *bhakti shaster* (that department of theology that inculcates passionate love for God); he alone can understand it in whose heart there is humility.

The ascetic that is the servant of love says that one cannot recognise the saintly lover of God without His grace. In serving them, life is glorified, and in visiting them, virtue is acquired. It admits of no doubt that salvation is to be had for vile sinners in their company.

GIVE up all fears and anxieties, oh my soul, for thou hast taken shelter under One that is Omnipotent in power, and Infinite in love.

If thou canst but call Him by the name "Merciful," that friend of the poor and the lover of His worshippers will exhibit Himself to thee.

What harm can thy enemies do to thee by their persecutions and maltreatments? The greatest evil that can befall thee is that thou shalt have to give thy life for His glory.

I have heard the hopeful words that it is His will that if I die, I shall live and rejoice for ever.

I shall pass my life in joy while keeping the Lord of my life in the lonely temple of my heart.

Be thou bold and fearless as long as thou art true to Him, and sing glory to the Merciful in the strong castle of faith.

Literary and Scientific.

A VERY careful experiment—intended to test the speed of carrier-pigeons—was tried on Friday week. The bird, one of the homing pigeons known as "Belgian voyageurs," was tossed through the window of a railway carriage as the express train with the Continental mails left the Admiralty pier at Dover. The train had been timed to travel at 60 miles an hour but the bird reached its home in Cannon Street twenty minutes before the train. As it could only have shortened the distance by six miles, it had travelled at a pace of 75 miles an hour.

The bird, when released from the railway carriage, took nearly half a minute to discover its bearings, rising to an altitude of half a mile before it set off on its course,—behaving in fact exactly as it would, if it knew that by rising in the air it could see its home in London. The wind was westerly, and the bird carried

an urgent communication from the French Police.

A CHEAP illustrated edition of Schiller's works is being brought out in monthly parts by the firm of Eduard Hallberger, of Stuttgart.

WE hear that Mr. Robertson, of the *Rocky's Observer*, is writing a "Life of Mr. John Bright," to be published in November. It will be enriched with a portrait for which Mr. Bright lately sat, and with pictures of his birthplace, &c. That the record will be accurate is vouched for by the fact that Mr. Bright himself has furnished the materials, and that the manuscript will pass under his eye before it is sent to press.

THE Sunday School Association, have in preparation "The Story of Religion in England," by the Rev. Brooke Herford; and the fourth volume of "The Bible for Young People."

MR. EMERSON contributes to the September number of the *North American Review*, a paper on "Perpetual Forces."

THE literature of vegetarianism has received a somewhat notable addition in the shape of an English translation, just published in New York, of Gustav Schjodh's *obst and food*. The author argues in favor of fruit and bread from a Darwinian point of view. He holds very strongly that war's place in nature is among the highest apex, which are pure frugivora, and gives an interesting table of comparisons between the carnivora, anthropoid ape, man, and the omnivora. Hence—*homo sapiens vegetus*.

Cleanings

TRANSLATED FROM SOME APHORISMATIC WRITINGS OF THE MINISTER OF THE BRAHMA MANDIR.

I have four daughters who make the necessary preparations for my religious exercises. The first gives me a seat for prayer, the second lights my room, the third consoles me in tribulations, and the fourth looks after my food, raiment and other worldly things. The names of these are Humility, Conscience, Faith and Asceticism.

I DID not know that heaven and hell are so near each other! In a minute I rise, and in another minute I fall.

THE smell of *attar* (a fine sweet-scented oil) is in my body to day. The reason is that I am just coming from the company of holy men. Oh! how sweet, indeed, is the odour that the company of saints breathes.

I AM poor to all appearance, but do you know that I am the child of a Great Person, and that I have ample paternal wealth!

Whoever has mastered the smile of the Lord has mastered the world.

I HEARD that day a very beautiful saying
It is that *bhaktas* (lovers of God) swallow the
moon in a dark corner of the room.

IN what state should God and his *bhaktas* be?
Just like the two hands of a clock at noon,—as
if one and the same, though in reality two.

THAT the huge earth lies upon the shell of a
tortoise is a myth; but it is a fact that the
spiritual world rests on the thin thread of
faith.

WHAT is heaven? It is a place where mad
men congregate and rejoice.

How many are we in number? Five. Then
certainly there is no love amongst ourselves.
The holy family shall then be established when
we shall become one man, instead of many men.

Selections.

INDIA'S RELIGIOUS FUTURE.

(Bacon, Kurrachi.)

WE cannot do more than take a cursory glance
at the many "vexed questions" which were introduced
into the lecture on "India's Religious Future"
which the Babu Protap Chunder Mozumdar delivered
at the Fere Hall on Monday evening 1st. The
lecture took an hour and a half in expatiating on
the subject he had selected, and he certainly delivered an
eloquent and interesting address, nor was there any
symptom of weariness apparent amongst the large
and mixed audience. We note with peculiar pleasure
the very liberal tone that prevailed throughout his
address. There is, however, some fear that our mis-
sionaries are far too Utopian in his prospective vision of
a united faith for the myriads of India, which shall
be founded on truths culminated from all salient and
existing creeds. * * *

Clearly our friend, the Babu, is one of those
who take an optimistic view of the possibilities of
human and Indian nature. If, by his preaching
and teaching, he can induce his countrymen, and
even more than his countrymen to search for truth,
even if they do not altogether succeed in the quest,
he will become a great moral reformer and pioneer at
least the way to the realization of what he dimly sees
as a vision; but in his noble aspirations after truth
or not he only but all, it should ever be remembered
that when "intellect is finite, truth is boundless and
infinite" or as elsewhere better expressed by a
Christian poet:—

"Man on the dubious waves of error tossed,
His ship half foundered and his compass lost,
Sees, far as human optics may command,
A sleeping fog, and fancies it dry land.

The lecturer praised to the utmost the religion we
hold as revealed. We would ask him to say if human
intellect ever has, or ever can compass a system of
religion without revelation? If Christians cease to
believe that the system they profess rests on nothing
higher than mortal teaching, however pure, they abandon
the very first principle of their faith, and, to
complete the quotation,

Spread all their canvases, every sinew ply
Point for it, reach it, enter it and die!

However, as we do not belong to any mission we
will not further comment on this part of the Babu's
discourse.

Did space allow we should gladly descant on that
portion of his discourse in which he offered a short of
palliation of idolatry; but we can do no more than
refer briefly to it. Idolatry, properly defined, is by
no means the worshipping of idols, graven images—
symbols. Most men are idolaters, though they may
not have an image or a picture near them. If they
devote themselves inordinately to passion or pleasure,
pursuit or fancy, appetite or lust, they are as much
idolaters as great idolaters as the veriest fetish worshipper
of the Congo coast. To our mind, then, our friend
rather failed in this portion of his most admirable
discourse. It is not well to pander, even unintentionally,
to the weaknesses of human nature, forming
each, as we are prone to do, an idol for our own wor-
ship. We are ever eager to justify our own weakness
and the man who makes glory, money, or fame his
object—sole object in life—fixes himself even on the
realization of an idea, however great, to the exclusion
of all other things, is, with all deference to the lecturer,
an idolater in the fullest sense of the word and re-
quires, most probably, no justification that he cannot
find for himself, and hardly wants strengthening in
the idiosyncrasy he calls faith.

We are not aware whether Mr. Protap Chunder
has reduced the thoughts he so eloquently enumerates
to writing. If he has done so we should be glad to
come across them. He professes himself a "Hindu
to the backbone." Yes, so he is, if Hinduism is accept-
ed in its past and present condition. As he well said
the Aryan mind has a devotional tendency that seeks
expression in symbols and objects of outward worship.
Hence the myriad gods of India and the thousands of
gods and demigods, deified heroes and fawns and
dryads, satyrs and nymphs of the more polished my-
thology of Greece. Pantheism, however, is by no
means exclusively Aryan. Whatever is feared or
loved, or not understood is an object of worship to
untutored man in every clime and age. The
Aryan, perhaps, has invested his symbols with
more poetry than the islander of the South seas
but the instinct and principle are still, and to the
full extent, the same in the one as in the other; and
worst of all, in the course of time the poetic imagery
of the Aryan mind then reverts to the type of the
savage. Suteism and human sacrifices are no part
of the Vedic teaching, but none the less have they
found in the place in the ritualistic systems of so
called Hinduism. That reform is spreading over the
land, and in a geometrically progressing ratio as
intelligence spreads, we fully agree with the Babu
in thinking and we see with delight an opening
vista of glory for an Indian future.

Before quitting the subject we should briefly
advert to the able lecture of the Babu at Hyderabad
succinctly noticed in our last issue; one point in
which especially calls for notice. He speaks of the
education now in vogue, and that disparagingly as
compared with the healthier systems of the West.
We are at one with him in what he says of the
"cramping" system that spawns useless and exhaust-
ed B. A.'s and M. A.'s, on a field that wants them
not, at the expense of all the better and manlier
powers of our nature. We do not quite agree
with him as to the limited space for study that,
he says, holds in such schools as Eton and
Harrow; but there can be no doubt, speaking
from personal experience, (in the past at least),
that the curriculum of a public school in
England, or even in France or Germany, is far more
calculated to make a man than the forcing system
in vogue in the East, *cum* our Educational in-
spectors. An exhausted brain, and enfeebled system

are small guarantees for future usefulness as citizens,
or even individual success. It does not involve ac-
knowledge of the higher mathematics, pure, or
mixed—a competency in differential and integral
calculus, of the intricacies of mathematical astronomy
to make a practical and useful citizen and man of
the world,—contrariwise, we would say as Festus
did to Paul, though without such reason as we do
now to our crammed alumni, "Too much learning
hath made him mad." Johnson's *Rasselas* is a text-
book in our schools; and masters and scholars
would do well to read and note the episode of the
Egyptian astronomer who had pondered and studied
himself into the hallucination that to him had been
committed the control of the seasons and sunk under
the imagined responsibility!

OFTEN TO DRILL.

A HIGHLANDER in the British army, during the
war of the Revolution, was caught one evening,
creeping out of a thicket just beyond the lines,
evidently returning from some secret errand. The
American outposts (along the Hudson) were then
quite near those of the British, and being concealed
in the forests, their exact number and distance were
always uncertain.

Under the circumstances the Highlander was sus-
pected of being an informer, i. e., in communication
with the enemy. It was shortly after the execution
of the Major Andre, and the enraged British were
in no mood to let a man go, who was accused of sym-
pathy with the Americans. The soldier was taken be-
fore his colonel, and the witnesses of his presumed
guilt told their story.

"What have you to say for yourself?" demanded
the colonel, with a threatening frown.

"Only this, Sir; I had got away slyly from my
comrades to pray a bit, while in the bush, and was
coming back when the soldiers took me."

"Are you in the habit of praying?" demanded the
officer.

"Yes, Sir."

"Then pray now. You never needed it more
in your life." And the colonel took out his
watch.

Fully believing that he had but a few minutes to
live, the Christian soldier knelt and poured out his
soul in such language as only a friend of God can use.
All who heard it were astonished, the commander
himself among the rest.

"Go," said he, "you have told the truth. If you
had not been often to drill you could not have done
so well at review."

UGH!

Hugh Gough of Borough bridge was a rough
soldier on a furlough, but a man of doughty deeds
in war, though before he fought for his country, he
was a thorough dought-faced ploughman. His horse
having been houghed in an engagement with the
enemy, Hugh was taken prisoner, and I ought to add,
was kept on a short enough clough of food, and
suffered from drought as well as from hunger.
Having on his return home drunk too large a draught
of usquebaugh he became intoxicated, and was laugh-
ing, coughing, and hiccoughing by a trough, against
which he sought to steady himself. There he was
accused by another rough, who showed him a cough
which he had caught on a clough near; also the clough
of a snake, which he held at the end of a tough bough
of augh-tree, and which his shaggy shough had found
and had brought to him from the entrance to a
rough which ran through and drained a slough that
was close to a lough in the neighborhood.

Advertisements

PROSSUNYA CHUNDR KOBIRAJE'S DISPENSARY.

For the sale of Native Medicines and Drugs.

SOBHABAZAR CALCUTTA,

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None but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereto. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial

Postage &c., Ans. 6.

DUSHANNA SUNOSKUNA CHOORNA. It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

Packing and Postage Ans. 6.

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

Packing and Postage Ans. 6.

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial

Packing & Ans. 6.

MUTTY LAUL GOOPTU,

Manager.

INDIAN TEAS

WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80 lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They may mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charge.

FROM ASSAM, CACHAR, DARJEELING AND KANGRA VALLEY.

Flowery Orange Pekoe, per lb.	Rs. 3 0
Flowery Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 3
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
Souchong, per lb.	" 1 3
Broken Souchong, per lb.	" 0 15
Special Quotations for boxes, from 10 lbs. and upwards.	

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Just received ex S. S. "Legation" further supply of

HERRINGS' QUININE,

Reputed to be the best and purest quinine ever discovered.—Price per 1 oz. phial Rs. 12.

HERRINGS' CHLORODYNE.

Price per dozen phials. Rs. 4-8.

WILKINSON'S RED JAMAICA SARSA-PARILLA.

4 oz bottle Rs. 3-4, 8 oz. Rs. 6-8.

Attention is invited to the following much esteemed preparations made at this Hall:—

PERFUMED HAIR OIL.

It keeps the head cool, preserves, beautifies and restores the natural growth of hair.
Price per 4 oz. bottle Re. 1.

POMADE FOR BALDNESS—A SURE REMEDY.

Price per bottle Re. 1.

SPECIFIC FOR THE CURE OF DYSENTERY OF LONG STANDING.

Price per bottle Re. 1. & powders As. 8 per dozen packets.

	Re.	As.	P.
Soda Water	0	12	9
Lemonade	1	0	0
Tonic	1	0	0

MEDICAL ADVICE GRATIS FROM 8 TO 9 A. M.

Special accommodation made for Female Patients.

Mofussil orders promptly executed at moderate rates terms being strictly cash in advance.

GOBIND CHUNDER DUTT & Co.,



HOLLOWAY'S PILLS

Purity of the Blood.

Unless the blood be kept in a pure state the constitution must be weakened and disease supervene. These wonderful Pills possess the power of removing or neutralizing all contaminations of the blood and system generally. They tend to produce ill health, and institute regular action in organs that are faulty from irritation or debility. The dyspeptic, weak, and nervous may rely on these Pills as their best friend and comforter, as they act upon the main springs of life, and thus save thousands from a premature grave.

Public Sales.

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Crushed Food at Rs. 2-12 per md., exclusive of bags
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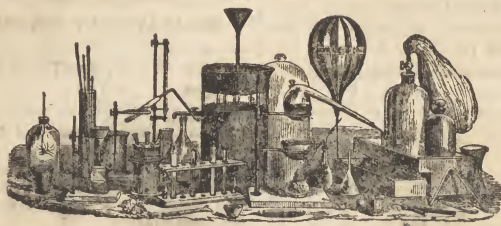
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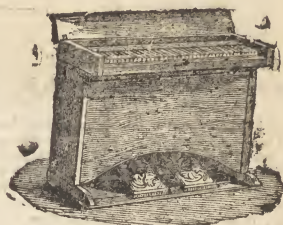
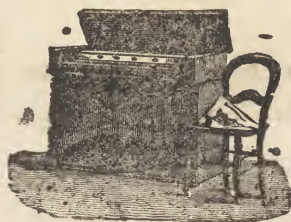
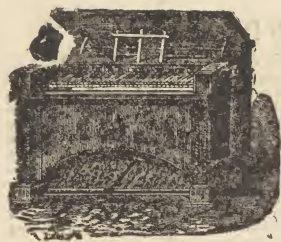
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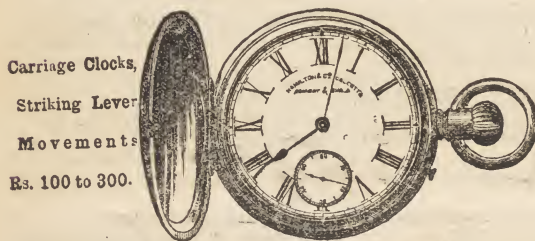
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A FURTHER supply of this celebrated Preparation has been received, and registered orders will now be executed without delay.

Numerous Testimonials have reached us, bearing testimony to the wonderful efficacy of Phosphorine in many of the diseases for which it is specially recommended, such as Nervous Debility, Loss of Energy and Nerve Power Palpitation, Loss of Muscular Power, Lapse of Memory, Melancholia Neuralgia, Hysteria, &c. Price, when Cash accompanies order, per bottle Rs. 2-8, 5 bottles Rs. 10, per dozen Rs. 20.

With reference to the above a correspondent writes under date November 29th, 1876:—

"DEAR SIRS,—Your receipt No. 2762 duly received yesterday morning.

"I am very happy to testify to the efficacy of the PHOSPHORINE I purchased from you. I had formerly been a great sufferer from periodical attacks of Melancholia and Depression of Spirits, amounting at times to almost madness, coupled with distressing Night-mares and 'Day-mares' (so to speak). Short as the time is since I commenced taking 'Phosphorine,' it has produced a very marked effect, making me feel quite a different person, and I am gradually recovering my wonted health and spirits.

"You are welcome to publish this (without my name).

Yours Sincerely,

"M. K. F."

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INFALLIBLE CHOLERA PILLS.

This is a most efficacious medicine of Cholera ever discovered. The result appears from my Register already published that more than 90 per cent. of Cases were cured in 1875.

It is also a sovereign remedy for Sunstroke. This dangerous disease is cured in about half an hour as if by magic.

Cost for 50 Pills is Rs. 5 only. Certificates from gentlemen are annexed below.

HEM CHUNDER BANERJEA,
Meisripokhra, Benares.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was, however, administered in 2 cases with successful result.

(Sd.) **W. R. LARMINE,**
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) **D. V. SAPRAY,**
Bankpur.

I am requested by the Maharajah of Bardwan to inform you that during the recent outbreak of cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage, it was powerless and the man died.

(Sd.) **T. B. MILL E. from,**
Private Secretary.

Your Cholera Pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomiting, perspiration and spasm, and caused a discharge of urine, but unfortunately at this stage, his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) **BIPIN BEHARI DUTT,**
Station Master, Doornan.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered. All the patients were cured within six hours.

GOPAL CHUNDER BANERJEA,
Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parmeshwar Banerji,
Umbica Rajbatty, Kulna

Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulove Sing Deb,
Zemindar, Bankura.

I beg to inform you that I have cured 90 Cholera Cases by the use of your Pills.
Kumar Kristina Gopal Maliara Rajhata.

THE AMRITARASA.

A PANACEA FOR VARIOUS MALADIES.

This medicine, the ingredients whereof consist purely of the country and hill vegetables, has wrought a miracle in the course of various complicated diseases which have baffled the skill of the most eminent physicians.

Several native gentlemen, after trying in vain all European and Native medicines, have at last been cured by the use of my Amrita-rasa.

It has been experimentally proved and certified that this wonderful medicine is infallible in the cure of the most obstinate diseases, such as the diseases of the Cranium, Chronic Fever of all kinds, Chest, and Heart diseases, of the Lungs, Spleen, Liver, Acidity, Colic pain, Piles, Dysentery, Dyspepsia, Debility, Nervous com-

plaints, Hysteria, female affections and other complicated diseases. It gives strength to the system and changes all morbid secretions to a healthy state.

Price for a phial, is Rs. 5 8 0
Baughy postage " 1 4 0
Hem Chunder Banerjia,
Meisripokhra, Benares.

TRANSLATION OF VERNACULAR TESTIMONIALS.

I have bought your "Amrita-rasa" to the amount of Rs. 150. This is a very wonderful medicine. We are quiet surprised to see its wonderful power to cure various intricate diseases. In cases of Colic pain (mool) Asthma, Consumption, Chronic Fever, Dyspepsia, Dysentery and Hysteria its efficacy has been fully observed.

Koylsh Chunder Roychowdhry,
Zemindar and Hon'y. Magistrate
Dehorda Zillah Acheleshw.

Last Bysakh my wife was laid up with various complicated diseases, so much so, that there was no means of saving her life. In this state your Amrita-rasa was administered to her, and she is perfectly cured now.

Issur Chender Roy Chowdhry,
Bahadram, Ridgunge.

Your Amrita-rasa being administered to my wife her diseases seem to be in a great measure checked. The bodily weakness is much less than before. The pain in the stomach is not entirely cured yet, but I hope from the state she is now in that by continuing the medicine longer, she might possibly get completely cured, for the disease is not of a short standing.

Susai Bhupun Ha Dar,
Deputy Magistrate of Mathabnaga,
Zillah Kuch Behar.

The curative virtue of your Amrita-rasa is widely known, and I am very happy to see some patients wonderfully cured by it. I do not know what amount of virtue you are acquiring by saving thousands from untimely death.

Chowdhry Protap Narain Roy
Zemindar of Bansidha.

By using your Amrita-rasa continually my disease has been checked in a great measure. My health is progressing, and I have gained much liveliness, and hope to be perfectly cured by the use of a few bottles more.

Chowdhry Narain Chunder Roy Bahadour,
Chooramun in Malda.

Babu Motilal Lahory of the Sub-Division Dhubree and some others have been cured by the use of your famous Amrita-rasa.

Roy Protap Chunder Barua Bahadour.
Zemindar of Gouripore, Dhuri.

I once tried your excellent medicine (Amrita-rasa) in chronic Head-ache and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills, it is the only best reliable remedy yet found.

Rajendra Nath Datta,
Secy. of Raina N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amrita-rasa is a very efficacious medicine, and the further circulation of it is indispensably requisite.

Purno Chunder Banerji,
Member of Chinsurah Club.

One phial of your Amrita-rasa has done a good deal of good to my younger brother, who was suffering, from a long time, under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and I hope he will be cured in another bottle.

Dukhina Pado Roy Chowdhry,
Mohean, klna.

Your Amrita-rasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 3 years, and was exceedingly weak. He used one phial of your Amrita-rasa, and is much better now. The fever is cured, the Spleen is reduced, and in place of bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Basu.

Ghulia Bazar, Hughly,

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your wide-known Amrita-rasa.

Ramanath Banerji,

Horipur, Zillah Dinagepore.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Moian Mukerji is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amrita-rasa (i.e., a drink which prevents death) is really achieving what its name imports.

Shama Churn Mittra,
Deputy Post-master, Bansidha.

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Prophylactic Mixture.

It is the only Specific that has ever been discovered for the rapid and radical cure of Malarious and Periodical Fevers, with Enlarged Spleen, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this unrivalled Mixture produces the most desirable and marvellous effects in the constitution of the long Malaria-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the System, Price 1 Re. per Bottle.

Expectorating Drops.

A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumption, Hoarseness and Difficulty of Breathing. It prevents Consumption, and consequently the rapid Prostration of the System, when it is administered upon the first stage of the disease. A dose of this, repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief. Price 1 Re. per Bottle.

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An approved and excellent remedy for Rheumatism, Gout, Swellings, Foul Ulcers, Cutaneous and Mercurial Affections, and all the various diseases arising from a Depraved and Impure State of the Blood. By its influence the Appetite is revived, the Blood enriched and purified, and the Physical Strength of the most deteriorated constitution perfectly restored. Price 2 Re. per Bottle.

N.B.—Full directions accompany each Bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charge are promptly attended to.

These Drugs of the best quality and genuine Patent Medicines are, always available at the above address, at the cheapest rate possible.

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NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Kooletta every Friday and leave Debrooghur downward every Saturday.

THE Str. "SIMLA" will leave Calcutta for Assam, on Tuesday, the 9th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 1st.

THE Str. "PATNA" will leave Calcutta for Assam on Friday, the 12th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday, the 10th.

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Passengers should leave for Goalundo by Train of Thursday, the 11th.

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Steamers leave Calcutta for Cachar and Intermediate Stations every Friday, and leave Cachar downward every Sunday.

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For further information regarding rates of Freight or passage money, apply to,
G. J. SCOTT, Secretary.
4, FAIRLIE PLACE,
Calcutta 4th Oct. 1877.

Rivers Steam Navigation Co., "Limited."



The Steamer "BURMAH" will leave Calcutta for Assam on Friday the 12th October.



The Steamer "NEPAUL" left Calcutta for Assam on Friday the 28th September and will leave Goalundo on 11th October.

The following are the probable dates of her arrival at Stations on the Assam Line:—

UPWARDS.

Arrive at Seraijunge on Friday,	21st Sept.
" Kallyunge " Saturday,	22nd "
" Dookee " Sunday,	23rd "
" Gawalparab " Tuesday,	25th "
" Gowlaty " Wednesday,	26th "
" Tezpore " Friday,	28th "
" Kaliahar " Saturday,	29th "
" Bishnauth " " "	29th "
" Dhunsiri " " "	30th "
" Mookh " Sunday,	30th "
" Kokeela " Monday,	1st Oct.
" Dekoo " Tuesday,	2nd "
" Mookh " Wednesday,	3rd "
" Debrooghur " " "	3rd "

DOWNWARDS.

Leave Debrooghur on Monday,	6th "
Arrive at Dekoo " " "	8th "
" Mookh " " "	8th "
" Kokeela " Tuesday,	9th "
" Mookh " " "	9th "
" Dhunsiri " " "	9th "
" Bishnauth " " "	9th "
" Kaliahar " Wednesday,	10th "
" Tezpore " Friday,	12th "
" Gowlaty " Saturday,	13th "
" Gawalparab " Sunday,	14th "
" Dookee " Monday,	15th "
" Kallyunge " Tuesday,	15th "
" Seraijunge " " "	16th "
" Goalundo " " "	16th "

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Begs to invite the attention of the public to several consignments of commercial and fancy stationery of all sorts, including account books of all sizes, made of handmade and machine-made paper, by steamers recently arrived, and which he is disposing of at moderate prices.

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The Indian Mirror

SUNDAY EDITION.

[EDITED BY KRISHNA BEHARI SEN, M.A.,
AND THE MINISTER.]

[REGISTERED AT THE
GENERAL POST OFFICE.]

VOL. XVI.]

CALCUTTA, SUNDAY, OCTOBER. 14, 1877.

[No. 143

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Brahmo Somaj	Selections
Devotional	Advertisements

Editorial Notes.

WE learn that Rai Kanai Lal Bahadur has been appointed to officiate as Professor of Chemistry in the Campbell Medical School for six months *vice* Dr. Wood. Dr. Kanni Lal retains his present post of Chemical Analyst to Government. This is another instance of a Native receiving an employment hitherto monopolised by Europeans. The credit of the appointment belongs wholly to Mr. Eden, we believe.

PROFESSOR HUXLEY's remarks on Positivism are the most vigorous and readable attack upon the system that we have come across. In the last number of the *Nineteenth Century* we are presented with another definition of Comtism. It is stated to be "a half-breed between science and theology, endowed, like most half-breeds, with the faults of both parents and the virtues of neither." This is a hard hit, too hard, we are afraid, to be patiently borne.

LORD LYTTON has sent Rs. 10,000 in aid of the Madras Famine Relief Fund. This handsome and princely contribution will, we dare say, be hailed with acclamations of gratitude by the whole Indian public, not so much because of the amount as of the assurance conveyed by it of His Excellency's sympathy with the movement. To quote an oriental figure the list of Indian subscriptions was hitherto without its natural ornament, and the Viceroy's name, that will now be added to it, will serve the purpose admirably well. We hope His Excellency's example will be extensively followed all over India.

WE have to acknowledge with many thanks the receipt of £5 from Miss Francis

Power Cobbe and £5 from Miss Mary Charlotte Lloyd Hengwrt of London as contributions to the Madras Famine Relief Fund. Miss Cobbe writes to us—"We leave its disposal entirely in your hands, but I shall feel pleased if you think fit to send it directly to our Theistic brothers in Bangalore or any other of the distressed districts where a Somaj exists." We shall gladly comply with Miss Cobbe's desire. A relief movement has already been opened at Bangalore in connection with the local Brahmo Somaj, and we hope shortly to publish full accounts of the relief operations there. The help and co-operation of our Theistic friends in England cannot but prove highly encouraging to the Brahmo workers at Bangalore.

THE one great restriction in Sind is the seclusion of women. The long predominance of the Mahomedans easily accounts for the fact. It is not more than thirty-five years that the country has been conquered by the British. Sindhi womanhood is never to be met with even casually. The most rigorous system of Zenanah prevails. The ladies of Sind wear trowsers, and gowns, and tunics, and chudders, and from wrist to shoulder they are encased and adorned with thin ivory bangles, leaving only the elbow free for bending the arm. They wear two nose-rings, jewelled and substantial ones, one in honor of the husband, and the other in honor of the father or father-in-law. The utmost liberty is given to the widow who can retain every item of the ordinary dress and ornaments, can eat meat, and drink wine (all Sindhi ladies and gentlemen freely drink wine), and can even marry, though according to prevalent customs it would be considered rather more respectable to take a second husband. But widows, wives, or maidens must not stir out of their houses, or show their faces to any one except their nearest relatives.

SIND is one of the most favorable fields for the propagation of our faith. There are two reasons for this. In the first place, the religion of Gurn Nanak Shah, which has made its way down the Indus from the Punjab

both into Upper and Lower Sind, has very strongly influenced the mind of the whole population, so much so that it is difficult to determine whether the national faith of those provinces is Sikhism or Hinduism. In fact, the two religions have been fused there into a sort of heterogenous faith, the doctrines belonging to the former, the rites and ceremonies to the latter, and hence the principles of Theism, when set forth in good spirit, find much sympathy and response. In the second place, the centuries of exclusive Mahomedan rule, which, owing to the isolation of the province and its close contiguity to the frontiers, kept away Hindu influences almost wholly, have transformed the customs and social ideas of the population into a very near resemblance to the usages of Mahomedans. The rules of social intercourse between different castes and races are singularly lax in Sind. Between Mahomedans and Hindus there is warm and effectual sympathy. For these reasons the liberal principles and usages of the Brahmo Somaj easily find here warm advocacy. We have little doubt that if the Brahmos of Sind proceed discreetly and zealously, they will make large accessions to their numbers.

MISS FRANCES POWER COBBE writes the following letter to the *Spectator* regarding Mr. Greg's article on Immortality:—"Sir,—Pray allow me to assure Mr. Greg that I never intended my little parable as 'an argument enough to build a creed upon,' but only as an argument for not thinking it meritorious on the part of Miss Martineau to be contented with the prospect of annihilation for other people, however satisfied she might be with her own 'noble share' of existence. Agnostics (amongst whom Mr. Greg is certainly not to be counted) are perpetually taunting believers in God with the selfishness of their personal gratitude to Him, while so many of their fellows are miserable. This accusation seems to me to be much more applicable to those who because they have had enough good in this world to satisfy their very limited longings, are quite contented, and declare they have found 'a spring in the desert,' when they think they have closed the door of future

hope on those millions of sufferers for whom every saint confidently expects an immortality, wherein their earthly woes shall be more than compensated, and God's goodness to them, as well as to the happy, amply vindicated. Mr. Greg will find the argument, which he beautifully states, drawn from God's love to good men as a proof of their immortality set forth in a very striking way in Mr. Newman's 'Theisin,' p. 75. As Keshub Chunder Sen once said to me, 'Faith in God and in our eternal union with Him are not two articles of our creed, but one.'

A DISAPPOINTED Zenanah teacher thus bewails the failure of her efforts in the columns of an American paper:—"The seed is planted and has been planted for years in some places, and yet there is not much more prospect of its ever growing than there is of the grass growing in these scorching winds. Still, we know that when the rains come the grass comes as if by magic; and so I believe the Word will spring up when the showers of grace come to water it. The degradation of their belief is a very sad thing to witness. Only a few days since, when I went into one of my houses where there are quite a number of women, only one girl came to me; and soon I heard the voice of their old guru (priest) mumbling over his prayers in the Sanskrit, instead of the Bengali, and none of them understood what he was saying. The women stood near, waiting, with their saris over their faces. When he came out, to leave the house, three of them prostrated themselves before him and kissed his feet. Here were women who had been my pupils for years, who could read their Bibles very well indeed, who had learned the Watts's Catechism and many other little lessons in Christianity, as far as committing to memory went, and still they could so degrade themselves! One of these very women asked me some time ago: 'What was the use of my teaching her? It only made her unhappy.' Before I came she said it did not trouble her to tell lies and deceive others; but now, if she was careful to tell the truth, the others in the house laughed at her and called her a Christian, and advised her to go and live with me—she was getting to be too pious for them. I have noticed that she very often excuses herself from the lessons of late, and now I see that she is going back to the old ways. What can I do?" In reply to the question—what can I do? we should say,—Persevere in spite of apparent failure. Avoid dogmatic teaching and try to influence the heart.

THE BEAUTY OF GOD.

It is neither a privilege nor a pleasure to worship an ugly divinity. Religion has its trials and sorrows, it is true. If it has a bright and heavenly aspect, it has also a melancholy and earthly aspect. It brings in its train not only joy and honor, purity and peace, but also persecution, odium, darkness and death. But none ever counted the worship of a deformed deity among the woes of religion. True devotees and self-denying martyrs have enough sorrow to endure on earth for sake of truth. And it is but reasonable to expect that religion and Divinity should be to them all joy and sweetness for ever. And so it really is. God is a charming reality; the next world is a beautiful house; communion is altogether a delightful thing. Devotees in all ages have spoken of the God as a Beautiful God, and as they sang His glory they felt enraptured. Beauty—not physical but moral—is one of the eternal attributes of God. To deny it is a grave theological blunder and a lie of the intellect. Not to be able to perceive argues hardness of heart. Not to enjoy it is a misfortune and a calamity. We do not think anybody can argue it away. This is simply impossible. Beauty is a real attribute of Divinity, just as much as power or wisdom, love or justice. It may not be a separate attribute; it is, perhaps, the happy result of a combination of all the other attributes of God. He who is perfect is beautiful in His very perfect. Perfect love and perfect holiness must be beautiful beyond description. If God is not beautiful He cannot be the true God. The true, the good and the beautiful are convertible terms, and must in the nature of things co-exist. It seems strange that a Christian paper, the *Bombay Guardian*, should come forward to argue against the personal beauty of the Lord. Our contemporary sees only imagination in the worship of a beautiful Divinity, reviles and condemns the Brahmos for upholding such worship, and solemnly asserts with a view to establish the superiority of his own creed, that Christianity does not encourage or tolerate such views and presents a plain object devoid of beauty for adoration. If this be true, the *Guardian's* Christianity is a most dismal and repulsive species of the Christian creed, and his divinity is not to be preferred to Him who is full of beauty and sweetness. He thinks it a matter of pride that God was never seen by any Christian as a loving form with the eye of faith, and that Christ "had no beauty that men should desire him." We believe that this is a matter of reproach, not pride, and if true such a fact would prove the most potent argument

against the religion of Christ instead of helping its spread in any way. Those that have seen God's "loving countenance," heathen as well as Christian, will certainly protest against our contemporary's misguided and dry theology, and dismiss the imaginary deity, that is too athermal and metaphysical to be seen, for the Real God whose beauty enchains the heart. As for Jesus, we know from moral evidence that he was a most beautiful person. His whole character is such as to demonstrate his personal beauty. The *Guardian* may be content with his ugly or indifferent Christ. We have a better and sweeter Christ before us.

MODERN ATHEISM.

THE ribaldry, coarseness and vulgarity which characterised the utterances of the former generation of atheists have suddenly disappeared with the advent of a scientific age. We include sceptics, agnostics, and scoffers all under the head of atheists; and though this may seem unpalatable the same, yet the division is a convenient one as separating mankind into two distinctly defined classes—one believing in the existence of Godhead and future world, and the other disbelieving or doubting both. Both the atheist and the scoffing sceptic were known in days of yore by their coarse attitude on religion and the disgusting looseness which marked their speculations, words and lives. Voltaire is read with disgust in these days, though the world is probably indebted to him for many things. There is nothing in his writings which, perhaps, satisfy an atheist of these days. The atmosphere of the present century, indeed, is full of earnestness and solemnity. The atheists of old endeavoured to destroy religion simply by laughing at it; their modern representatives have taken the axe with sufficient seriousness and consider that the mission of their life is not fulfilled unless they succeed in destroying it. It is strange how the character of these influence the age in which they live. Even the deists of old imbibed the licentious manners of the atheists. Tom Paine's violence is notorious, while Rousseau's immorality is a scandal to the believing world. Full of feelings and having a pair of eyes always bathed in tears, the latter did not scruple to send this children—the offspring of unlawful love—to a foundling asylum and felt no compunction in doing so. With religion, morality was proscribed by the former generation of atheists and freethinkers, and it is not strange that atheism is always associated by the world with whatever is bad, foul and immoral. The present age witnesses a different sight. The atheists of these days are nothing if not

moral. We have our Huxleys and Tyndalls, George Eliots and Leweses, Mills and Comtes, all glorying in the sublime morality of their creeds. What is far more strange, these eminent individuals are found to condemn the morality of religion as falling far below their own. Assuredly a great revolution has been wrought in the world of free thought. The earnest tone in which a Mill wrote or a George Eliot writes has silenced the religionists of the world who are somewhat awed by the moral tone of their opponents and even appear to have contracted something like a cowardly dread of them. Positivist morality, utilitarian morality, and atheistic morality are boldly held forth for the edification of the world, and so great is the boldness with which this is done that a credulous world is now and then led to place a too implicit reliance upon the assertion. We believe the time has come when things should not so easily be taken for granted. So confidently do the atheists proclaim their morality that we have a right to ask what that morality is and what it consists of. If people believe in morality without believing in God or the next world, we may ask what kind of morality that is which finds its best hopes and aspirations confined in this world. Let us quote George Eliot:—

"Oh may I join the choir invisible
Of those immortal dead, who live again
In minds made better by their presence.
"So to live is heaven.
"To make undying music in the world,
"Breathing us beauteous order that controls
With growing away the growing life of man.
"So we inherit that sweet purity
For which we struggled, groined, and agonised
"With a living retrospect that brood despair.
"That better self shall live till human time
Shall fold its eyelids, and the human eye
Be gathered like a scroll within the tomb,
"Unread for ever. This is life to come,
"Which martyred men have made more glorious
"For us who strive to follow. May I reach
"That purest heaven, and be to other souls
"That cup of strength in some great agony,
"Enkindle generous ardour, feed pure love,
"Beget the smiles that have no cruelty,
"Be the sweet presence of a good diffused,
"And in diffusion ever more intense;
"So shall I join that choir invisible,
"Whose music is the gladness of the world."

Delicious nonsense! Sweetest nothing! If we are to closely analyse this beautiful extract, we shall find that George Eliot believes in no future life, but hopes to live, as Mr. Mallock in the *Nineteenth Century* puts it, in the beneficial effects of her life. For this purpose she longs for "sweet purity," a better self "generous ardent," "pure love," "beauteous order," and "smiles that have no cruelty." Now, these are the moral virtues which religion extols. What then is the difference between faith and unbelief? It is one of the great deceptions of modern atheism that it wants to take the wind completely out of the sails of religion. By preaching morality—a higher morality, it is pretended, than religion teaches—it hopes to

dispense with God and a future world altogether. Now, we shall understand this position if we are able to make out the basis upon which this morality stands, the end for which it is to be exercised and the degree of obedience which an unbelieving world is likely to accord to its dictates. Why is it that we ought to be pure and ardent and loving? Religion has a good answer at hand. But atheism merely reiterates the question and can suggest no end of any kind. We ought to be heroic, we ought to be self-sacrificing, not because there is any good in these, but because we may be pure. But this leaves us exactly where we were. Why should we be pure and good? Why should an unbelieving world feel bound to obey George Eliot's code of purity and goodness? And, then, supposing that there is a morality, which atheism enjoins, what sort of a thing can it be supposed to be? Conjugal chastity is one of the great precepts of religion. Is it also that followed by modern atheism? It is all good to grow rapturous upon a vague, general term. Sweet purity! But we are to understand it is the same sweet thing which led John Stuart Mill to love Mr. Taylor's wife, and M. Comte to sacrifice his lawfully wedded wife at the altar of Clotilde de Vaux. Both were so far carried away by their passions that while one of these actually set up woman to the rank of a superior being the other did not hesitate to rate his partner as the best, the highest, the most accomplished of her sex. The estimation of both was carried to an extravagantly superlative point; but the morality exemplified in the particular acts in question was not of a transcendental description. If Mill and Comte are to be commended for their high morality, what is to prevent ordinary men from following the natural bent of their inclinations and going to disturb the conjugal peace of their neighbours? Mill's delicate and chivalrous sensibility enforced upon him, as he confesses, a sort of Platonic love; but how are we to characterise that purity which could inflict a mortal blow upon the peace and happiness of husband? Is it this sweet purity which George Eliot sings? If not let atheism boldly announce its code of morality, and give up the shelter it has found in the language and vocabulary of religion. We hold that so long as its precise moral position is not settled, the problem of atheism as competent in any way to supplant religion in this world is not solved. Men will never like to offer allegiance to a code of morals which is not dictated by the supreme authority of the Most High; and we are convinced that those who have once extri-

cated themselves from the firm bonds of religion will not easily allow themselves to be bound hand and foot by a code which proposes no ends and a system which makes no obligations binding. It may be said that happiness is the supreme end of actions, and as long as every action can be tested by the amount of happiness it brings, men are in no danger of being led astray from the paths of right. But it will be remembered that even John Stuart Mill ultimately found out that happiness could not be the direct end of actions. "Suppose," he asked, "that all your objects in life were realised; that all the changes in institutions and opinions which you are looking forward to, could be completely effected at this very instant, would this be a great joy and happiness to you?" And an irrepressible self-consciousness distinctly answered.—"No." At this my heart sank within me; the whole foundation on which my life was constructed fell down." Mill came to the conclusion that happiness is never the direct end of action. "Those only are happy who have their minds fixed on some object other than their own happiness; on the happiness of others, on the improvement of mankind; even on some sort of pursuit; followed not as a means, but as itself an ideal end." Here, then, the difficulty vanishes. Happiness can never be the ideal or direct end of actions, but something else must be. What is that something? Mill does not answer the question, except by using vague words about the improvement of mankind, the happiness of others, &c. Happiness, we are sure, can never be the end of actions; it would be as if man, in order to be happy, were to lift the brandy bottle to his mouth, and yet we do not say that the man is happy. Evidently there must be a direct end—a motive to persuade us to cultivate purity and love. Scepticism has never suggested this end or motive, and as long as this is not done, religion may consider itself safe and secure against aggression. It is a presumptuous task which atheism has taken upon itself to do—namely, to supplant God and religion from the world. Morality must always belong to religion. If it is claimed by atheism, it must be by a course of audacious and reckless misappropriation.

THE FOURFOLD NATURE OF MAN.*

Of the different grades of existence in nature, man has both *matter* and the *animal* in himself. The *animal* is father to the man, and *matter* is his grand-father. The elements of both *matter* and the *animal* are in him.

* The substance of a sermon delivered in the Brahma Mandir in Bengali.

So that the being that is compounded of the three, *matter, animal and man*, is called man. However we may have progressed in the path of virtue, we shall find that we have two enemies in ourselves,—*matter and the animal*. It is not known full well where these secret foes are. It is the nature of *matter* not to move without being moved, and it cannot be otherwise. This *matter* is at the bottom of all the motions of man. So that however a man may grow enthusiastic at one time, his zeal subsides shortly afterwards, and the said *material* nature gains predominance over him. The machine of *matter* does not move unless it is moved continually, and if an intelligent being does not move it, its activity will cease. *Matter* draws man to an inert state,—a state of rest. Together with this *matter* there is the *animal* nature in man. Accordingly man wishes to be a slave of his sensual appetites, and thinks he cannot rest in peace without gratifying them. This *animal* nature is in man, and when it cuts off the shackles of religion and morality within and without, it cannot be controlled. As the *matter* in us tries to deprive us of life, activity and zeal, so does the *animal* endeavour to exclude the thoughts of God and the future life from the mind, and seduces us to the enjoyment of carnal pleasures only. It is true that the divine nature and the temple of the Deity are in the heart of man, but the *animal* nature is often disturbing our devotion to the exercises of religion. True, that within the soul, the temple of virtue, the dwelling place of God, the abode of love and peace and good, is being built, but the *animal* nature is frequently offering hindrances to its construction. Every man is made up of such heterogeneous elements. It is thus that the inlying evil shows itself now and then. By long-sustained pious exercises a certain virtue is acquired, but then a carnal appetite wakes up and tries to subvert it. This *matter* and the *animal* are circulating along with the blood. We cannot rest in peace until we have cast these away. We must strictly resolve never to be influenced either by *matter* or the *animal*, and to make up our mind presently whenever we find either of them trying to exercise power over us. Am I a piece of stone that I shall be lying motionless like it? I will never allow myself, body and soul, to tend to inactivity or lukewarmness. As long as there is the zeal for God in me, there is life; and as soon as that subsides you are degraded even to the level of *matter*, for below that of the *animal*. See that your body be not lying inert while a company of holy men are dancing all around. So then whenever you feel your blood getting cold drop by drop, and your enthusiasm diminishing, shake off

such *inertness* immediately, use your strength to expel torpor. As long as you find the least torpor in yourself, feel it as if it were a huge stone upon your head, and think that if you cannot cast it off in time, you will lose religious life. This is one kind of death to the soul. The other kind of death happens when the passions such as lust, anger, &c., get the mastery over it. If you object that the senses of sight, hearing, taste, &c., are not our enemies; so what is the harm if I behold beautiful objects, hear sweet songs, enjoy delicious repasts, or indulge in innocent pleasures? You may talk of these as innocent pleasures, but it does not matter much whether there be any positive sin in them or not at present, if the root of sin is in them. These pleasures will by and by become the covert of ferocious beasts. A few days after they will turn out to be your way to hell. Therefore you should restrain your senses as you would an unruly horse. Let the conviction be deep in your mind that the body is not of much consequence, as it is subject to death. Control the body, therefore, in order to give life and fervour to the soul. I do not concur in the opinion that it is necessary to allow innocent pleasures to the body, and I do not think that we shall live a true life till we have kept the *material* and the *animal* tendencies fully under control. You shall have to kill your body by extinguishing these two evil tendencies by the strong effort of faith. Conduct yourself as if you had no body. Do the will of the Lord as if you were mere souls. Infuse life into your souls by communion and other religious exercises, and you will get rid of the *matter* and the *animal*. Behold spirit only within and without, and your souls being freed from the body will fly off to heaven.

The Brahmo Somaj

BABU PROTAP CHUNDER MOZUMDAR left Sind on the 1st October for Bombay. Both from the Native and European communities he received considerable encouragement in his work, and our movement and its principles have been a good deal discussed during the last month among almost all classes in the distant province of Sind. At Kurrachi there were two lectures, and both of these, especially the last, were attended by all the principal inhabitants of the place, both European and Native; and the local papers published extracts and extensively commented thereon. At Hyderabad there were Hindustani as well as English discourses, and meetings for the general orthodox public. All these were enthusiastically attended, and elderly Hindu gentlemen went away ponder-

ing in their minds as to why they should hesitate to encourage the Brahmo Somaj. At one of the local Sikh shrines the Babu was invited to speak and interpret the *granth*, and explain his views. Some of the most orthodox of Hyderabad were there present. The *Pershad* was served out to the Babu and his friends in an elaborate scale, *pan supari* and rose water were distributed, and in mutual felicitation the orthodox and heterodox parted. Surely the spirit of the Brahmo Somaj is the spirit of the nation.

THE whole Brahmo Somaj movement, humanly speaking, in the province of Sind, seems to hang upon the energy of one man, the worthy personal assistant to the Collector of Hyderabad, Mr. Naval Rao Shankiran Advani. Able, business like, holding one of the most influential positions in the capital, quiet, modest, and deeply sincere and prayerful, his example is a tower of strength both at Hyderabad and Kurrachi. The Brahma Mandir at Hyderabad, which is one of the finest in the country, has been built through his exertions principally, the Government making a free grant of the land measuring about ten bighas. The Brahmos here under Mr. Naval Rao undertook the translation of certain law books from English to Sindhi, and were so successful in their work that they realized a large sum of money from the proceeds, thus being able to meet the expenses of the construction of their Mandir to a great extent. Mr. Naval Rao has a worthy co-adjutor in Mr. Rooramul, a Deputy Collector, and a few other Brahmos also earnestly help him in the good work. We wish there will be men like Naval Rao all over the country.

Devotional.

GRANT, O Lord, that I may love and honor the prophets and martyrs of ancient times, who lived and died for me, and grant that I may attain self-denying asceticism and godliness for their sake. Thou lovest me and for my spiritual benefit thou didst send them to the world. Bless then their lives and examples unto my sanctification. How much sorrow they suffered, what painful humiliation, infamy, persecution and death, all for my salvation! O Father, give me such faith and devotion that I may always realize my personal obligations to the world's heroes and prophets, and strive after purity for the sake of their suffering and death.

O God, this is the second of the three days of annual festivity during which all Bengal revels in idolatry and its concomitant evils. Teach us to remember thee during this trying season and invoke thy blessing upon our un-

fortunate country. Save our dear country, O Lord of nations, from idolatry and all that dishonors thy holy name. Save our brethren from dissipation and drunkenness and all the vices which accompany this idolatrous festival, but teach them to retain all that is good and holy therein. Almighty God, strengthen thy beloved church and make it prosper in this land.

Provincial.

LAHORE.

[FROM OUR OWN CORRESPONDENT.]

The 7th October, 1877.

We had a copious shower yesterday morning. There is no perceptible favorable turn in the rate of grain. A lamentable occurrence was brought to our notice the other day. A young man of some 17 years of age left his home to bathe. He did not return home in due time. As some of his relatives who came to attend his wedding, which came to pass two days before, went away, his mother and others thought he must have accompanied them without their knowledge and consent; so his mother made enquiries whether he went away with any of his relatives; but to no purpose. He was not found anywhere. Grave apprehensions were now entertained. In the mean time a corpse was found in one of the wells near the Fort side of the city, which was not at first recognised, but afterwards from the cloth it was found to be the missing man. It is not known how he came to his death. He has left a young wife of 13 or 14 years of age behind to mourn his loss.

The Civil Surgeon of the Station one day came to the Brahma Mandir, accompanied by the late Secretary, Brahmo Samaj, and made enquiries about the principles and doctrines of the Brahmo Samaj. The local members have done little or nothing to attract the attention of the Europeans of the station towards Brahmoism. The little they know is from what they have heard from Babu Keshub Chunder Sen's lectures at the European quarters of the city. This time the members entertained high expectations from the almost sure visit of Babu Protap Chunder Mozumdar, but in this they have been disappointed. They next telegraphed to Babu Keshub Chunder Sen inviting him to come over here. He, too, has expressed his inability to visit the Punjab. This has made them very sorry. The gate-way and the ceiling enclosing the compound on the east side of the Mandir are fast approaching completion. This will give a decent, though not tasteful and beautiful appearance, to the building.

A class for midwives has been opened in connection with the Lahore Medical School. Nearly 15 females, who are by profession midwives, are receiving lectures on diseases of women and children, not in the school premises, but in the house of a teacher of the Medical School. This is a move in the right direction. We learned that the Sett at Meerwara is selling to the poor wheat at 20 seers per

rupee. Such sale is confined in each instance up to one rupee. This ingenious plan has been resorted to, we fancy, to deter Bunniah from making purchases at a cheap rate and selling at famine rates. This is worthy of being followed by those who are able to do so.

Your P. Da. in printing the rate of wheat in my last made 3 into a cipher. Clouds hovering over us. We expect a shower shortly.

Correspondence.

A QUESTION.

To the Editor of the *Indian Mirror*.

DEAR SIR,—As the following question was put to the students of a school in the Mofussil by an Inspector of Schools, some one amongst your juvenile readers may be able to answer it. If the reply be not forthcoming within 10 days of its publication, you can insert the answer in your paper.

The Inspector to the Boys—Tell me in almost similar words the duties of the station-master and of the school-master with slight transposition.

LAHORE, } Yours d.c.,
The 9th October, 1877. } ONCE A STUDENT.

BABU PROTAP CHUNDER MOZUMDAR IN SIND.

To the Editor of the *Indian Mirror*.

SIR,—Babu Protap Chunder Mozumdar arrived in Sind (Kurrachi) on Tuesday, the 11th September 1877. On Wednesday, he conducted Divine service in the Hindi language in the Prarthana Samaj at that place before a congregation composed of Sindhis, Dekanis and Gujratis. On Thursday evening he delivered a lecture in the Frere Hall on "Social Reform" in Bengal. He spoke for about one hour and a half before an audience numbering 300. His lecture was much liked by many of the Europeans there present. Especially Mr. Leewarner, the Assistant Commissioner; Mr. Pollen, Barrister-at-Law, and Mr. Newnham, Deputy Agent, S. P. D. Railway, who kindly consented to take the chair.

On Friday he arrived at Hyderabad and conducted Divine service in the Hindi language in our small Mandir. His prayers were very sweet and his short sermon was very enlightening. On Saturday, very little was done. On Sunday, the Anniversary day of the opening of our Mandir, at about 6 A.M. the Mandir commenced to be filled, and at 6-30 Kirtan commenced, at 7 Protap Babu entered the Mandir and commenced service in the Hindi language. The invocation, adoration, meditation, prayers and sermons were suited to the occasion. Texts were read from the Upanishads, Bible and the Koran, and made the subject of the sermon which dwelt chiefly as to how to worship the formless God in spirit and in truth. There were Sindis, Dekanis, and Gujratis, and all went away pleased with what they saw and heard at 9 A.M.

From 9 A.M. to 12 A.M., there was a respite of three hours, and a few of the Brahmos and sympathisers breakfasted together at a friend's house,

From 12 to 1, texts were read from the Scriptures of the Hindus, Jews, Christians, Mahomedans, and Sikhs; and from 1 to 2, there was religious conversation. Several questions were put to Babu Protap Chunder Mozumdar, and answered by him. From 2 to 3, short prayers were offered by 8 to 9 Brahmos; and from 3 to 4-10 service was conducted in the Marathi language by Mr. Aba Veshnu Puramfu, Judge of the Sub-Civil Court. The sermon, which was a written one, was on "Worship." From 4-10 to 5-45 P.M. there was Sindhi service. The text for the sermon was a verse from the Granth which when translated will run thus: Worship and Serve the Hari (the destroyer of sins). Serve no one else. By serving Hari only, you will get salvation.

At 6-30 in the evening, Babu Protap Chunder Mozumdar conducted service in the English language.

The Collector of the District, Lieut.-Col. L. Dunsterville; Mr. R. Giles, Deputy Collector; Col. Henslowe, a Military Officer in Gurdialy, and a few more Europeans were present. Both the rooms of the Mandir and the verandah were full. The sermon was very edifying and instructive, and I dare say you have seen the report of it in the *Bacon*.

On Wednesday evening the Babu delivered a lecture to the public in the Mandir Hall on "What England has to learn from India." The Collector, Lieut.-Col. Dunsterville, took the chair. He dwelt chiefly on the devotedness of the English to truth, duty and purity of character and love to neighbour. He spoke of the English Home and the enlightenment of the women and their standing in society. Lastly, he said that England had to learn several things from India.

An address in the Hindi language was given to the Native public on Thursday evening, and they were all advised to devote at least half an hour to the worship of the one True God without a second, and try to lead pure and spotless lives. It lasted for little over half an hour. The chair was taken by a Native gentleman, a pensioned Makhtiyarkar.

On Friday afternoon the boys of the High, Anglo-Vernacular and Mission, School were addressed for about 40 minutes, and they were told what are they to make of the education they were receiving in school. They were advised to love truth, fling away sloth, detest bad company, obey parents and school-master, and avoid gambling. The boys were very much pleased with what they heard, and at the end of the address cheered the lecturer.

On Saturday, the Babu with a few friends went down to Kurrachi where some of his admirers wished him to deliver another lecture in the Frere Hall. For some reasons needless to mention here, the lecture had to be postponed to Monday. On Sunday, the Babu conducted service in our Prarthana Samaj Mandir in the morning and evening, and went to see Magarpir (the land of the crocodiles and of the mineral springs) in the day. On Monday evening the lecture was delivered before an audience composed of all classes—Europeans, Sindhis, Dekanis, Guj-

tatis, Parais, Jews, &c. The subject was "India's Religious Future," and was very well treated by the lecturer. He commenced with the truths to be found in the Hindu Vedas and Shastras, then spoke of the Books of the Jews and Christians, then stated that the basis of religion was the craving and longing in the human heart to see and know God. The lecture was a very beautiful and interesting one, and was much liked by all present who numbered over 500, the large hall and the galleries, and a portion of the verandah being full. The Commissioner and other high officers, Civil and Military, were present. The lecture lasted for about one hour and a half.

On Tuesday noon, we returned to Hyderabad and attended a party of the "Bawas" (Sikh priests). We heard the Granth read, hymns sung and religious conversation between the Bawa and Babu Protap Chunder. After taking our food at the Bawa, we returned to the Babu's place. On Wednesday, the Babu conducted service in the Mandir in the Hindi language, and on Thursday evening in the English language. At this service also, a few Europeans were present. The sermon treated of practical faith, prayer and life.

The Babu, who was all ready to start for Lahore on Friday morning by the steamer *John Jacob*, was owing to unavoidable circumstances obliged to make up his mind to return *via* Bombay, and we were glad that his stay among us was prolonged. On Saturday, we had religious conversation at the Babu's place, where several questions on different subjects were asked and answered. On Sunday in the morning, the Babu and a few friends went to a garden at a distance of about 3 miles, for meditation and communion and bath in the Indus.

After return from the garden, the usual Sunday morning service was conducted by the Babu, and at noon, after the service was over, the Babu with several of his friends sat to breakfast.

In the evening at 6 P.M., the Babu left Hyderabad for Kathe and the latter place for Kurrachi at 7-30 P.M.

The Babu's visit has been very beneficial. It has stirred the Brahmos to more watchfulness and prayer, and the several lessons heard by them have directed them to true prayer and seeking God in secret and engaging communion with Him.

Yours &c.,
B.

Translation of Hymns.

LORD, thou art all that I have. Thou, upholder of my life, Substance of all substances, besides thee, I have no one in this vast universe whom I can call my own.

Thou art my portion, my peace, my happiness, my help, my strength, my riches, my wisdom, my understanding, my home, my shelter, my friend, my relative and my family.

Thou art my life that now is, as well as that which is to come; thou art my salvation and my heaven; thou art my scripture, my law and my teacher, and thou art to me in reality (*Kalpature*)

that fabulous tree which gives whatever is asked of it, and the source of immeasurable happiness.

Thou art the means and the end, thou art the creator, the supporter and the only one adorable. Thou art the Punisher of my sins, my father, my loving mother, and thou art to me the captain of the ship in which I shall cross the sea of this world over.

Do not take fright, oh, my soul, at the sight of the waves of the ocean of love.

If any body sinks in the midst of these mighty waves, he does not die.

He, who is bold enough, once for all to dive into the unfathomable sea of love, does not like to rise up, and being immersed in joy, gathers invaluable gems, and forgets all worldly desires for ever.

Why dost thou think any more of worldly wisdom and pleasures, for they will be gone. If thou canst get a blessed eternal life for this miserable and sinful life, what dost thou lose by the bargain? Oh my infatuated soul, why dost thou think that to be imaginary which is real?

If thou become mad with love, and become altogether worthless, thou shalt enjoy the bliss of heaven. Those that are inebriated with the wine of carnal pleasures will call you insane, but thou shalt perceive by means of Divine wisdom that though they have eyes, they see not.

Gleanings

TRANSLATED FROM SOME OF THE APHORIS-
MATIC WRITINGS OF THE MINISTER OF
THE BRAHMA MANDIR.

TAKE every man as thy own, instead of waiting for the time when he will call thee his own. Let others, if they please, think of thee as an alien, but you must think of all others as your own.

TAKE care, that thou be not overcome by the idolaters, in point of seeing God.

To get angry at first and then to forgive, is a low order of virtue. He that always loves even his enemy is a perfect religious man.

LOVE others more than thou lovest thyself, for to love others like thyself is a comparatively low virtue.

THOU must forsake every thing and become a thorough ascetic, but must not dislike that others are in the enjoyment of riches and pleasures.

IF thou canst take advantage of friends and foes alike, thou hast no foes at all.

TRY to learn the language of the sun the moon, the beast, the bird, the river and the mountain, as you learn the languages of men. Unless you know this language, you cannot understand the words of God written in the book of nature.

If thou canst not curb thy passions, there is fear of distraction, even if you turn a *Rishi* (saint). Therefore use all means to overcome thy passions.

THOU shalt call him only your friend who binds himself by a written agreement to the effect that he will always be yours under all circumstances, and will never take back the heart that he has given you.

THE venom of sin is within, the manifestation without. If thou art wise, do not rest satisfied with the prevention of the manifestation only, but root it out from within. If the root of the peepul is left as it is, how long wilt thou be logging off the offshoots?

FOSTER a holy regard for the ideal daughter of God, in thy heart, and then thou shalt be able to look at all women with a holy eye.

THERE are no enemies without, but all are within. Thou art thine own enemy and thine own friend.

Local

A HINDU female in the employ of a Babu while returning home from her work at night, was suddenly bitten by a snake at Banlapukur. She cried out for help and was taken home where antidotes were administered, but to no effect. She died half an hour after she was bitten.

WE are sorry to hear that Mr. J. Grant, the Honorary Secretary for the Prevention of Cruelty to Animals, has been obliged to take leave in consequence of ill health. During his absence, his brother will officiate for him. All communicating connection with the Society are to be addressed to the latter gentleman.

WE understand that Mr. G. J. Charles, Officiating Deputy Commissioner of Police, has taken a week's leave, and that Mr. C. T. Metcalfe, Commissioner of Police, will act for Mr. Charles during his absence.

NEARLY 9,000 copies of the holiday issue of the *Sulabha Samachar* have been sold this time. The cartoons were comparatively neat and the contents as usual very humorous.

THE rate of conversion of Indian into sterling money for Overland Money Orders has been changed to 1s. 9½d. per rupee.

Latest News.

—THE appointment of Mr. Restalic as Acting Consul for the Netherlands at Aden is confirmed by the Secretary of State.

—THE newly selected Grand Sharif of Mecca passed through Alexandria on August 16, and was received by the Khedive with the highest honors.

—A PROJECT for improving the navigation of the Karun river is on foot in Persia, which, it is believed, will largely increase the seaborne commerce of that kingdom.

—AN arrangement has been made between the India Office and the London Foreign Office, by which a British Vice-Consul will shortly be appointed at Zimmay, acting under the orders of the Consul-General at Bangkok, and communicating directly with the Government of India and the Chief Commissioner of British Burmah.

—THE Secretary of State has determined in consultation with Colonel Hyde, that all future candidates for employment in the Assay Department in India will be required to pass an examination in practical and inorganic chemistry at the Royal College of Chemistry and to produce from the Royal School of Mines certificates of qualification in Metallurgy.—

—AN Indian Famine Relief meeting was held at Aylesbury yesterday, September 20. Lord Beaconsfield, who was expected to be present, wrote a letter expressing his regret that pressure of public business kept him away.

—MR. FAWCETT, M.P., delivered a long speech at Salisbury on September 19th, on the subject of the Indian Famine, arguing in favor of private rather than State assistance.

—THE city of Mysore is in mourning by reason of the death, on Wednesday evening, of the senior Rani, aged 73. "The whole Native population accompanied the funeral to the cremation ground. The Rani had endeared herself to all classes by her kindness and charities, and undying love for the Rajah."

—JUSTICES Boulnois and Scarlett Campbell are about to return to their seats on the Bench of the Chief Court, Lahore.

—MR. G. BUTT, Settlement Officer, 3rd Grade, is to officiate as Secretary to the Board of Revenue, N. W. P., during the absence, on leave, of Mr. J. S. Mackintosh.

—WE understand that the Civilians in the Indian Public Works Department, who are now in England on leave, have been ordered to hold themselves in readiness to return to duty whenever their services may be required in connection with the Famine Relief Works. Should they be ordered out before the expiration of their leave of absence, they will be granted passage-money.

—THE *World* told that Mr. Val Prinsep's picture of the Empress's proclamation in India is to be thirty-six feet long. It is to be painted entirely in England from studies made on the spot. Mr. Prinsep has had a curious difficulty with the Native Princes who are to compose his groups. These potentates, who assembled at Delhi from remote parts, have sometimes been photographed, but never before painted, and after about half a minute's *seance* they not unfrequently walk off, in the full conviction that all their troubles are over. Thereupon Mr. Prinsep, palette in hand, follows them into their respective dominions.

POSTAL NOTICES.

Mails for Rangoon, Moulmein and Straits, for transmission per Steamer *Baghdad*, will be closed at the General Post Office on Sunday, the 14th October 1877, at 7 P. M.

Mails for Chittagong, Akyab and Kyauk Phyu, for transmission per Steamer *Madras*, will be closed at the General Post Office on Sunday, the 14th October 1877, at 7 P. M.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer *Africa*, will be closed at the General Post Office on Wednesday, the 17th October 1877, at 7 P. M.

The next Overland Mail, via Bombay, will close at the General Post Office on Friday, the 19th October 1877, by which mails for Mauritius, St. Denis, Reunion, Zanzibar, Mozambique, Delagoa Bay, Natal, Cape of Good Hope, the Comoro Islands and Madagascar can be forwarded.

2. Book post and pattern packets must be posted on the 18th October 1877.

N. B.—The Letter Box will close at 7 P. M. precisely, after which hour Overland letters, fully prepaid and bearing extra postage stamp of two (2) annas on each cover, will be received up to 7-30 P. M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P. M.

MONEY MARKET.

Government Loans.

4 Per cent. Securities	Ra. 93 4 a	93 6
4½ Per cent., of 1870 (1885)	" 100 a	101
4½ Per cent., of 1871 (1881)	" 100 a	101
4½ Per cent., of 1872 (1879)	" 93 6 a	93 8
5½ Per cent., of 1859-60 (1879)	" 101 6 a	101 8
5 Per cent. Debenture for 15 years (1882)	" 101 8 a	102 0

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Ra. 111 a	112
6 Per cent., of 1865 (1885)	" 112 a	112 8
6 Per cent., of 1866 (1886)	" 112 8 a	113
6 Per cent., of 1867 (1887)	" 113 a	113 8
6 Per cent., of 1870 (1890)	" 115 a	115 8
6 Per cent., of 1872 (1892)	" 115 8 a	116 8

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1—9½
Ditto ditto, at 3 months' sight	1—9½
Ditto, on demand, above £500	1—9

Bank of Bengal Rates.

Minimum rate of Interest	... 10 per cent
Ditto Discount	... 11 "

Selections.

THE PACE OF MIND.

(Spectator.)

It is a familiar idea that there are quick-witted people and slow-witted people, but it is rather a startling addition to the notion that the pace of mind may be measured by inches and a clock, and that if we could establish a mental Epsom or Goodwood, we should find a certain number, and no more, of men and women who could pretend to "enter" for the cup. Mr. Francis Galton, F. R. S., in his address as President of the Anthropological Department of the British Association, this year, treated of this matter with his usual originality, as a branch of the study "of those groups of men who are sufficiently similar in their mental characters to admit of classification." What a singular fact in illustration is the following, to which he calls atten-

tion. There exists—well recognised by astronomers—a phenomenon called "personal equation." In making the common observation of the exact moment when a star travels across the fine vertical wire intersecting the field of view of a telescope, some observers always anticipate the event, and others allow it to pass before they succeed in noting it. This, Mr. Galton says, is "by no means the effect of inexperience or maladroitness, but is a persistent characteristic of each individual, however practised in the art of making observations he may be." The difference between the time of a man's noticing the event, and that of its actual occurrence, is called his "personal equation," and it is carefully ascertained for every assistant in every laboratory, and published along with his observations. It is not too much to say that the magnitude of a man's personal equation thus indicates a very fundamental peculiarity of his constitution.

In a similar way, a measurement may be made of the length of time taken to receive an idea and act upon it by exhibiting a signal, and calling on the observer to press a stop as quickly as he can on seeing it. A little time is always lost in this process, and a still more appreciable interval, if there be any alternative, such as a black or white signal, to be observed. A series of such experiments, made on a considerable number of persons, of both sexes and of different ages, statures, classes, and nationalities, would, we think, afford interesting and not wholly useless results. In the first place, account should be taken of the obvious advantage possessed by short people, in the lesser distance which their sensations and volitions have to travel along their nerves to and from their brains,—the velocity of such travelling not exceeding the rate of an express train. Mr. Galton says that this fact accounts for the superior quickness of small animals in evading blows. Surely he might add that it offers an explanation of the proverbial dullness and imperturbability of giants, and of the special animation and sharpness generally observable in little men and little women! Between five feet high and seven feet and a half there may well be the proportion of two to three in the rate of transmission of perception from the foot to the brain; and if this needs to be doubled by a return message down the motor nerves from the brain to the foot (to deliver a kick), the result would be that just double the time is needed by the big man as by the little. The same reason of course holds good (if it be good at all) with respect to the superior vivacity of ponies over horses, terriers over Newfoundland dogs, and generally of all small breeds of animals not too much dwarfed for vigour or full development. Children naturally lose the benefit of their small stature, from want of full command and correlation of their faculties. It is the opinion of Professor Flower—expressed in his splendid Hunterian "Lectures on the Osteology of the Extinct Mammalia"—that the large animals of the earlier epochs were all slow of motion and stupid, comparatively, to modern beasts. A mastodon and one of the Prince of Wales' Naples ponies—elephants may well have had a very different "mental pace."

But we have lost this clue of comparative size, whatever it may be worth, when we seek an explanation of the difference, still better marked than those above noted, which exists between men of various nations and of the various classes in those nations. Sandy from Scotland, John Bull from England, Taffy from Wales, and Pat from Ireland travel mentally at paces comparable to a walk, a trot, a canter, and a gallop. The first, even if he be a

very learned and able Scot indeed, when he sits down at a London dinner party, finds himself straddled two or three times by the tide of conversation between soup and the dessert; while the last, even if he be a rather ignorant Irishman, will keep pace *tant bien que mal*, and scent a joke in the fair, even if it consist in an allusion to something of which he never heard in his life.

Think, again, of a Frenchman's "mental pace,"—not a French peasant's, of course. The aphorism that he "who drives fast oxen should himself be fat" may be extended to the unflinching observation, that he who "drives slow oxen must himself be slow," for agriculturists all the world over are the most befuddled of their race. But take a Parisian off his boulevard, and watch the rate at which his tongue rattles, and how his very language seems to have been polished off by constant attrition in similar treatment, and then calculate how much faster all his mental faculties must work than those of poor Dorothea's Hodge! There ought to be—if we could but find it out—as much difference in the two thinking-machines as between an old wooden windmill and a gold repeater. Mr. Galton said nothing at Plymouth about an important practical side of the subject, namely, the way in which mental pace may be accelerated or retarded, as may be desirable. It is quite obvious that some conditions can quicken the minds which are subjected to them, since town-dwellers all the world over come to be nimble-witted than rural populations, and the people in stirring commercial towns than those of dull old cathedral cities. Of two brothers who were on a par at Oxford, but of whom one dwells on the paternal acres for forty years, and the other lives in London, there is very little question that the latter will attain a mental center, while his brother's mind never goes beyond a jog-trot. Without attaining real cleverness, the person who lives long in intellectual society is certain to become *frotte d'esprit* and to show a sharpness of apprehension which places him at a great advantage over much more really able men who associate with stupid companions.

Other things being equal, of course, it would always be desirable to hasten the speed of any body's mind, and so double not only the pleasure of conversation, but actually *life* itself, since the duration of our existence is only truly counted by our thoughts and emotions, not by minutes and days. But there are many cases where our educational measures would be better applied to making our pupils think slowly, perceive carefully, and reason soundly rather than rapidly. Women, for instance, are in this respect, as in many others, more like Celts than Saxons. They are "nimble-minded," as old Giraldus Cambrensis found his countrymen five centuries ago, and as every one finds them still; and their critics are never tired of repeating that when a man has laboriously toiled up a staircase he always finds a woman at the top before him, but then she cannot tell a single step which she took to get there. The truth evidently is that the processes of a woman's brain-work are often so rapid that she herself is unaware of many of them, and they leave no impression on her memory. She has, perhaps, scarcely used words at all in the chain of her reasoning, whereas the man has laboriously picked his way on the stepping-stones of particularly recognizable words, and he can go back upon them when he pleases. Her conclusion is not necessarily wrong because it is hasty, nor his, right, because it is slow, but it is clear that if he is ever to be taught to reason scientifically, and to find out where she makes mistakes, she must be trained to perform her work for a time at half her natural pace. Obviously, for

this reason geometry is an invaluable study for girls, and ought to form a prominent part of their education; while mental arithmetic, and any sort of questioning in classes which quickens the intelligence, is equally desirable for boys, especially those of John Bull's family.

A JAPANESE LEGEND.

THE Japanese have a curious legend of a stone-cutter, who became discontented with his lot in life. He first expressed the very common wish, "O that I were rich!" This being granted by the god, he next wished to become a king, so that he might have power. In this station he still found a source of discontent; and after many changes, he wished to become a rock, which even the floods could not move: this being granted, he for a time enjoyed his newly acquired power, for neither the burning sun, rushing wind, nor roaring flood had power to move him. But one day a man with a sharp chisel and heavy hammer came along, and began to cut stones out of the rock, and the rock said, "What is this, that the man has power over me, and can cut stones out of my bosom? I am weaker than he; I should like to be that man!" And there came an angel out of heaven who said, "Be this as you have said," and the rock became a stone-cutter; and he cut at men with hard labor for small wages, and was contented.

HOW FAR WILL A BANK NOTE GO?

Mrs. Brown kept boarders. Around his table sat Mrs. Brown, Mrs. Andrews, the village milliner, Mr. Black, the baker, Mr. Jordan, a carpenter, and Mr. Hadley, a flour, feed and lumber merchant.

Mr. Brown took out of his pocket-book a ten-dollar note, and handed it to Mrs. Brown, saying:—"Here, my dear, are ten dollars toward the twenty I promised you."

Mrs. Brown handed it to Mrs. Andrews, the milliner, saying:—"That pays for my new bonnet."

Mrs. Andrews said to Mr. Jordan, as she handed him the note:—"That will pay you for your work on my counter."

Mr. Jordan handed it to Mr. Hadley, the flour, feed and lumber merchant, requesting his lumber bill.

Mr. Hadley gave the note back to Mr. Brown, saying:—"That pays ten dollars on board."

Mr. Brown passed it to his wife, with the remark that that paid her the twenty dollars he had promised: She in turn paid it to Mr. Black to settle her bread and pastry account, who handed it to Mr. Hadley, wishing credit for the amount on his flour bill, he again returning it to Mr. Brown, with the remark that it settled for that month's board. Whereupon Mr. Brown put it back in his pocket-book exclaiming that he "never thought a ten-dollar bill would go so far."

Thus a ten-dollar bill was made to pay ninety dollars' indebtedness inside of five minutes.

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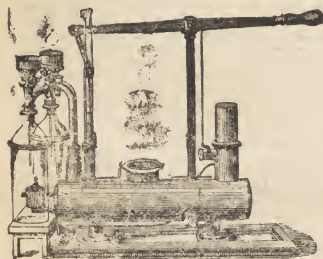
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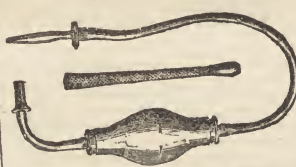
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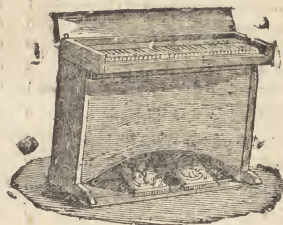
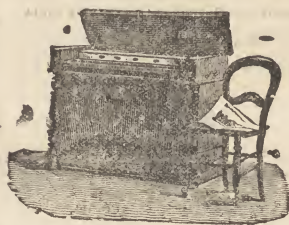
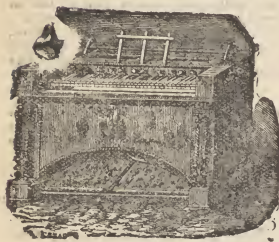
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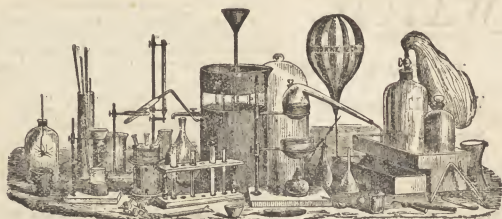
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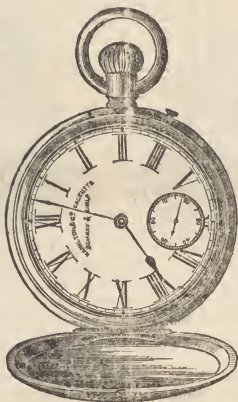
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" Kallygunge	" Saturday,	13th "
" Dooberce	" Sunday,	14th "
" Gawalparah	" Tuesday,	16th "
" Gowhaty	" Wednesday,	17th "
" Tezporce	" Friday,	19th "
" Kalia ar	" Saturday,	20th "
" Bishnauth	" Sunday,	21st "
" Dhunsiri	" Monday,	22nd "
" Kokeela	" Tuesday,	23rd "
" Dekoo	" Wednesday,	24th "
" Debroghur	" Thursday,	25th "

DOWNWARDS.

Leave Debroghur	on Wednesday,	31st Oct.
Arrive at Dekoo	" "	" "
" Kokeela	" "	31st "
" Dhunsiri	" Thursday,	1st Nov.
" Kokeela	" "	1st "
" Bishnauth	" "	1st "
" Kalia ar	" Friday,	2nd "
" Tezporce	" "	2nd "
" Gowhaty	" Sunday,	4th "
" Gawalparah	" Monday,	5th "
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The Indian Mirror

SUNDAY EDITION.

[EDITED BY KRISHNA BEHARI SEN, M.A.,
AND THE MINISTER.]

[REGISTERED AT THE
GENERAL POST OFFICE.]

VOL. XVI.]

CALCUTTA, SUNDAY, OCTOBER, 21, 1877.

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Editorial Notes.

OUR missionary in Bombay contemplated making a prolonged stay there, and has already announced a course of bi-weekly lectures at the Prarthana Somaj.

THE new Bishop of Lahore, the Rev. T. Valpy French, who has long been in India and possesses vast local experience, is highly spoken of.

WHY should the clergy fall foul of potatoes, those harmless and useful things in creation? Archdeacon Denison in the course of a recent speech is reported to have remarked that he had made up his mind not to plant another potato as long as he lived. "To do so was simply to waste the seed and poison the ground, and the more they planted that tuber, the more would they poison the ground, until it stank in their nostrils." Too bad to anathematize the good old Potato in this fashion, as if it had original sin in it!

A "HINDU BROTHER" sends us a strange but interesting message from Canada. He is a native of Guntur in Madras, and a Brahmin by birth. In early age he embraced Christianity, and was consequently deserted by his parents. The vicissitudes of fortune drove him at last to the shores of America, where he found friends in the United States, who gave him shelter and education, with a view to send him back to India as a qualified preacher. Fresh troubles arose. The more he studied orthodox Christianity, the more he preached it in Christian churches and at public meetings, the more sceptical did he feel concerning the validity of its doctrines. He gradually advanced towards Theism. This change of faith brought upon him per-

secution, and deprived him of sympathy and patronage in a foreign land. Now he feels anxious to return to India, and enlist himself as a missionary of the Brahmo Somaj. May God help him!

STRANGE remarks have been called forth by Mr. Grey's argument for immortality. A correspondent of the *Spectator* thus ventilates his peculiar notions:—"For my own part, I have known for at least ten years past that the left side of my brain is the working one. I am always, or nearly always, conscious of a certain not very comfortable sensation there, just as of my limbs. I suffer much from head-ache, almost always confined to and invariably originating in the left side of the head. I am conscious, as I have said, at the same time of a *non-ego* always present, so that I never feel alone. This *non-ego* represents to my consciousness what Socrates called his *dæmon*. Like the *dæmon*, it never originates an idea. Its operation is always negative and corrective. In moral questions, especially when action is required, it answers to what is popularly called conscience. But it serves also as an intellectual conscience. It snubs all my favourite theories, political sympathies, and intellectual passions." This so-called *non-ego* is to the true believer nothing but the inspiration of the Divinity.

Dr. DUFF is said to have publicly complained of the smallness of the Queen's devotion to the Madras Famine Fund. Thereupon a virulent reviler in the columns of *Vanity Fair* abused the esteemed doctor in a most ungentlemanly style and called in question his loyalty. We confess, we do not perceive anything very reprehensible in what Dr. Duff actually said. What he said was,—"I unreservedly but humbly confess to a feeling of disappointment at the relative smallness of her donation as Empress of India". How this "humble" and certainly loyal confession coming from so eminent a man, could excite the bite of his critic, defies comprehension. We must say however that we fail to see the force of Dr. Duff's argument. Charity is never measured by the amount of money given but the

degree of kind interest which the heart secretly feels [and which few are able to measure. Had Her Majesty subscribed only £100, even then India would have right loyally and with profound thankfulness welcomed the royal gift. The contribution would be valued not for the sake of the amount, but as coming from our sovereign. The argument of "proportion," on which stress has been laid, does not hold good here. For there is no reason why if the Queen subscribes a small sum others should not give more. In charity there is no arithmetic

Dr. EARNEST TRUMPF has published an English translation of "The Adi Granth," or the Holy Scriptures of the Sikhs." In reviewing the work the *Athenæum* remarks:—"We have cordially to thank Dr. Trumpp for this work, and the way in which it has been executed. The great name of the Sikh civil polity had reflected a celebrity on the tenets of the supposed new religion, which it never deserved. Two things are proved beyond doubt, that Sikhism is but a sect of Hinduism, and is gradually being reabsorbed into the greater system. As to the alleged amalgamation of the Hindu and the Mahomedan, it was neither contemplated by Nanuk, nor realized in the slightest degree. The mysticism of the Mohammedan Sufi and the Hindu speculative Rationalist, may have a common ground, but there can be no point of contact between one religious system based upon strict monotheism, and one founded on uncompromising pantheism." As regards the results of the Sikh movement the Reviewer may be right. For it is undeniable that Sikhism is being absorbed into Hinduism and that it has failed to bring about a union between Hinduism and Mahomedanism. But we believe that the founder, Guru Nanuk, did aim at an independent monotheistic sect which would include both Hindus and Mahomedans.

THE *Lucknow Witness* with characteristic honesty and benevolence was good enough to announce the other day that the Brahmo Somaj is a gasping and dying church. Accordingly we requested him to write an epitaph. Like an obliging friend the *Witness*

has come forward without a moment's hesitation, and proved only too glad to comply with our request. The following is the epitaph composed by our contemporary,—not a very happy effort though,—nevertheless “touching” as he himself characterizes it:—“Here lies the Brahmo Somaj: endeavoring to find a new and easy way to heaven, it attempted to ride several horses at once, the natural result of which was that it fell off into the mud, whence after much floundering it proved unable to rise, and finally expired; deeply regretted by all those who had hoped that young Bengal would by its success, have been spared the humiliation of travelling to the Celestial City by the old path, trod for eighteen centuries by Christian pilgrims.” So we are dead and gone; and a most pious Methodist has assisted in giving us a decent burial on Christian ground, we mean in a Christian paper. Whether the *Witness* does not run the risk of being hauled up before the Magistrate on some future day for having buried his enemy alive is more than we can say. But this much is certain that whenever in future the Brahmos go about preaching their faith at Lucknow and other places with their well known missionary enthusiasm, as they usually do, men will either say, lo! these strange people have verily come out of their graves, or they will see through the splendid fabrication of our contemporary and write as a commentary on the words “Here lies the Brahma Samaj,” HERE LIES THE LUCKNOW WITNESS.

THE SECRET OF EVERLASTING FRESHNESS.

THERE is a deep meaning in the gradual decadence of zeal in individuals and communities, deny and gainsay it as we may. In the course of time the soul's earnestness and energy ebb away. Our zeal increases in youth; it declines in age. The proposition is true of all times and climes, of all sects and denominations. The Hindu, the Christian, the Buddhist, the Mahomedan are all subject to this apparently universal law of decline. Who is there among us that is proof against the effects of age? We do not of course take into account exceptional instances. There are moral heroes, great minds here and there, who are ever growing in energy and zeal, and who die as giants full of astonishing heroism and mental power. Those obstacles which curb down ordinary humanity, only serve to aggravate their enthusiasm, and where others sink because of the decrepitude of age, they rise steadily, and go into the next world not as sinking but as growing souls. In this world of ours, every thing becomes old after

a time and loses its attractiveness. The object or the work may be the same, the person may remain unchanged, but their relations to us grow old and their power to win and to allure becomes less and less in the course of time. We are so constituted that even if all outward attractions continued unchanged and the beauty of creation suffered no change for the worse, we would cease to enjoy them, and our lives would be dull and dreary and devoid of animation. Outward objects may remain the same, but we are getting older and older in relation to every person and every object of our acquaintance around us. We feel happy and interested amid novelties. Our joy is only in a new world. Sameness is death to us. Uniformity is sorrow. Our progress, our heaven, is in a panorama of ever-shifting novelties. We are not only growing older day after day, but our hearts are becoming older in relation to all objects and persons that used to interest us before. Those men and things that were new to us yesterday, are old to-day. Yesterday we behaved towards them as youths, full of zeal and fire; to-day we are cold and languid and act and feel as if we were groaning under the weight of years. They are old and we are old, and both grow older in time. This seems to be a fatal law, and immutable and irresistible as all laws are. Our religious life is just as amenable to it as our secular life. Were we asked to say why men lose their zeal and their religious life, its freshness in the course of time, we would say, because their God and immortality and the doctrines of their faith lose their freshness and come to them as stereotyped and lifeless realities. In order that the soul may not fall a prey to decrepitude its God must be ever new. The worshipper of an old divinity must needs be old. Old doctrines, old laws, old discipline, old forms of worship, old associations must drive youth into age and convert the fiery and hopeful youth of yesterday into a dull and despairing old man of to-day. If you wish to keep up the zeal and warmth, the hope and sweetness of your religious life, you must accept and worship a Divinity who is ever new and ever young, and you must also adopt and follow a creed which is ever fresh. God must be to us new every morning and fresh every evening before we can expect to attain that golden age of perpetual youth which is never succeeded by the iron age. The eternal spring of unfading hope, love and joy will then be ours when we have fastened our interests round the feet of Him who, though “the same yesterday, to-day and for ever,” is new every hour, and a changing beauty ever. It is easy to worship an ever-new God with evergreens of love and joy.

THE WORLD IS THE BRAHMO'S OWN.

CAN any man shew mercy to another? Can he serve another affectionately? Or, in other words, is it possible for one to do good to one who is not his *own*? The question is simple, but the subject-matter of it is deep enough. In the vocabulary of men, doing good to others is called charity. Mark the expression ‘doing good to others.’ That charity is, doing good to others, is opposed to the spirit of the *bhakti shaster*, (the portion of theology that inculcates love for God and everything Divine). Charity, in fact, cannot be shewn to those who are not our *own*. Love directs itself to *ours*. That a man cannot love another, shall always remain a mystery to us, unless we dive deep into the meaning of it. The doctrine of charity and its great importance have been preached in the society of men, but the *bhakti shaster* has silently got up a protest against it. You cannot love him whom you do not call your *own*. Ask the bird and the beast, and they will hear testimony to the truth of this assertion. They do not serve any one except their *own* young ones. Ask men, and they will tell you that they cannot love any body except their *own* parents, wives and children. Where is our love displayed most? There, where my *self* resides. *Self* walks about in its home, and then charity is directed towards him who becomes *mine*. The more I think of one as *mine*, the more do I feel love for him. Whether in a beast or a man, love always turns towards *self*. Unless religion makes another my *own* I cannot be charitable to him. Put aside the word *another* first, and then you will feel charity for him. As long as you will be thinking of another as not your *own*, you cannot have love and regard for him. And whomsoever you take to be your *own*, you naturally feel love, and regard for. It is therefore that our doctrine of marriage enjoins that the wife is to be considered as the other half of the husband. For, if she be not considered to be her husband's *own*, she cannot be properly loved. The latent truth in this is that we cannot properly practice religion and charity unless we make others our *own*. The wife and the husband cannot love each other intimately, unless each considers the other as his *own*; and unless they love each other adequately, it is hard to preserve the purity of either. Similarly, if any Brahmo thinks of the Brahmo Somaj, as if it were not his *own*, it is hard for him to preserve his religious life. Therefore the saintly Brahmo should be married to the Brahmo Somaj. As the man that goes to marry declares his wife to be his half-self, so does the true Brahmo think that himself and the Brahmo

world make up his whole self. Unless you keep these two elements in your *self*, your charity will be another name for selfishness. Every Brahmo that is not thus wedded to the Brahmo Somaj is meanly selfish. If a thorn be pierced into any portion of my body, the whole body will feel it. But if it be true, that when the body of my brother is pierced with a thorn, I do feel myself quite easy, then down with my charity! If my brother were my other half, could I feel quite easy when he is pierced? I tell you, therefore, cast your doctrine of 'doing good to others' into the stream of the Ganges. If I do not bleed when another is pierced, it is conclusively proved, that I have no charity. I can give food to the hungry, medicine to the sick, knowledge to the illiterate, and teach religion to the irreligious, for the sake of a name or for duty's sake, and thus think of myself as a charitable man. But this is all pride and selfishness, and no real charity. Sympathy cannot be felt for one who is not your *own*. That charity which proceeds from reasoning is not heavenly charity. I would therefore ask you "Are you married to the community that you have joined?" "Do you consider yourselves to be in danger when you find any of your brethren or sisters in critical circumstances?" They are *happy* men who do not feel the sufferings of others in themselves. They are ministers, missionaries and benevolent persons, they 'do good to others' now and then with a sense of duty, but such 'doing good to others' is contrary to the *bhakti shastar*. As long as you think you are 'doing good to others,' heaven is far from you. The logic of charity is in the heart of every one, but if you seek heaven, take the whole of the Brahmo Somaj within your heart. Every Brahmo is either an enemy of the world or he is married to, and is one with, the world.

Devotional.

I DESIRE to behold and enjoy thee, O my God, as an ever-beautiful and ever-sweet idol of the heart. The rationalists have put snares around me; from these, O Lord, save me. They wish me to accept thee as a dreary metaphysical reality, a mere intelligent or good Something. I will not follow their path. But, Friend of my distressed soul, I will seek the beauty of thy face. Thou hast a face, I know, and of extreme beauty it is. The eye hath not seen it, imagination cannot conceive it; yet faith beholds that loving countenance. Neither hast thou eyes nor ears. Thy face is made of love and intelligence, power and purity and joy, for thou art spirit, O God. That sweet face, Father, help me to see.

NEARNESS, O God, has diminished our mutual love instead of augmenting it. We have lived too near each other these few years and our intimate knowledge of each other's failings has sadly embittered our mutual relations. We know that those around us are our brethren in thee, O Lord, and our best friends on earth. Yet we cannot love and honor them as we should. Their little failings estrange us, and in small differences we forget the large bonds thou hast established among us. Is it age, O God, that has taken away the sweetness of friendship? Father, restore that sweetness, and help us to dwell once more as a happy family around thy heavenly feet.

The Brahmo Somaj

BABU AGHORE NATH GUPTA left Calcutta on Wednesday last for Lahore, where he will conduct service on the occasion of the anniversary festival.

THE substance of Babu Protap Chunder Mozumdar's lecture at Bombay on the Eclipse of Hinduism will be found elsewhere.

THE anniversary service at Chandernagore was conducted by Babu Amrita Lal Bose on Sunday last. Babu Dene Nath Mozumdar has started for Cumarcolly.

How often men land in erroneous conclusions, owing to their mistaking metaphor for reality. Not long ago a sermon was preached in the Brahmo Mandir, in the course of which the minister spoke of the direct utterances of God to the soul as the Sanscrit of religion, the language eternal, and man's inferences as the Bengali language, man-made and mean. The phraseology which man employs is only a weak translation of the word of God. The *Bombay Guardian* fails to see the metaphor, takes the argument of the sermon in its literal sense and facetiously observes:—"Men that do not understand Sanscrit may hide in dens and caves of the earth." Only they need hide in dens, who like Irishmen take things in a too literal sense.

AN American paper has the following:—"We have often enjoyed somewhat solemnly the fresh, quaint style of the 'Devotional' column of *The Indian Mirror*: but we trust a smile will be forgiven as we read this week: 'Our hearts aspire once more to that holy household, O God, in which men and women live a blessed life under the umbrella of thy sheltering feet.' The umbrella of God's feet is a purely oriental metaphor, and must certainly seem strange to European critics. The words should have been used within inverted commas. They occur in *Srimadbhagavat* XI 19-9—"Anghri atapatra."

Correspondence.

THE BRAHMO AND HIS DUTIES.

(To the Editor of the *Indian Mirror*.)

SIR,—The time is come when a strong sense of duty is to be created in the Brahmo Samaj. Necessity warranted Lord Nelson in the famous

battle of Trafalgar to give that ever-memorable signal:—"England expects every man to do his duty." At the present moment some one in the Brahmo Somaj, in the spirit of Nelson, should say:—"The Brahmo Somaj expects every Brahmo to do his duty. What follows, must be left in the hands of the Lord. In the world's religious history, the Brahmo Somaj is but an infant institution yet. The Brahmo Somaj dwindles into insignificance before other great religious institutions of the world. Its followers, compared with those of others, are as a drop in the ocean. Were it for its *material*, it could not stand before any established religious community in the world. It is but for its *spirit* that it has stood so long and has claims to stand in future as one of the established religions of the world. And it is because that the Brahmo Somaj is merely an infant institution, that the words that it expects every Brahmo to do his duty, come with greater force. Those that at the present moment are blessed with this infant religion should seriously consider the awful responsibility hanging on them. The present must be regarded by them as the first attempt—the prelude to the establishment of the Brahmo Somaj as the future Church of India, and so it necessarily follows that the future Church will stand or fall by the actions of those that have volunteered in this attempt. An established religion, which has extended far and wide, and which can count its followers by thousands, may survive for a time in spite of imperfections and blots in its followers, but the interests of a Church that is to be established, from its narrow space and few followers, must be at a stake, whenever the slightest drawback is caught in its followers. What, then, can be the guarantee of the stability of the Brahmo Somaj? Good lives. What was the guarantee of Christianity eighteen hundred years ago? The Lives of Twelve ignorant fishermen! If every Brahmo does his duty, then there is every hope of the success of the Brahmo Somaj. But it is not the case at the present moment. If we are to examine actions, if we weigh them in the balance, the Brahmos, from the missionary down to the common church-goer, must be found sadly wanting. The Brahmo Missionary sleeps indifferently over idolatry, superstition and scepticism. Many Brahmos will be seen passing opinions on religious matters, discussing religious questions, agitating social reforms, but how many are there who pray daily, whose private character is as good as possible, who have adjusted their relations with family, friends and neighbours, whose duty in the school and the office are cared for, and those towards country and church are performed? The time is come for action, when the Brahmo Somaj expects every Brahmo to do his duty. Every Brahmo should regard himself as a missionary of God and should act as such. And then, shall Life and Example abound in the Brahmo Somaj, and this infant church of God will at no distant date come out a mighty grant.

CALCUTTA,
The 5th October, 1877.

Yours &c.,
S. C. S.

Translation of Hymns.

ALL glory to thy patience! Oh Lord! Thou who art Immaculate, beholdest personally all the iniquities of thy children.

How canst thou, who art the just Governor of the universe, bear such insults so long? Thou canst subvert all the complicated cunning of hundreds of the impious, in a twinkling of the eye.

Blessed be thy patience and forgiveness, thy liberal behaviour and thy chastisement of love. Thou knowest what is best, and thou hast bestowed upon thy children the precious gifts of conscience and freedom of will.

Thou art always near us, the witness of our actions. We have neither shame nor fear in committing evil deeds. Woe unto us, that do not mind the injunctions of such a friend as thou.

Whoever dives into the deep and bottomless ocean of thy love, once for all, loses all power of floating up.

Those great men, thy lovers, sank deeply for ever into it, and no more returned to the world, being unable to find its beach.

Oh! What an infinite treasure of love, peace, and happiness hast thou kept therein!

Thou hast charmed their hearts with everlasting joy and peace, and hast won them to thee.

Literary and Scientific.

MR. W. B. HEMSLEY has been testing the rapidity with which water may be absorbed by plants. He placed a withered raspberry shoot in water—the apex curving, for want of water. It soon became erect, making a rise of three inches in ten minutes. He says the water was taken up as rapidly by the raspberry shoot as by a lump of sugar. In order to trace the water as it rose in the structure, he colored some with port wine. The plant absorbed the water freely, but refused the wine. There was no trace of color in the liquid taken up.

MR. HERBERT GLADSTONE, son of the ex-Prime-Minister of England Mr. W. E. Gladstone, has been appointed Lecturer in Modern History at Keble College.

Cleanings

Q.—Why art thou kissing that flower so affectionately?

A.—Because it has taught me to perceive the beauty of God's countenance.

Q.—Why are you two quarrelling with each other?

A.—Because we have not prayed well to-day.

Q.—What is the topmost desire of thy heart?

A.—It is that I may be always sucking the honey from the lotus-like feet of my God, just like a bee.

Q.—Hast thou no home, so that thou art always lying in the grog-shop?

A.—Now-a-days this shop has become my home, for to me all is tasteless except the wine of love. I can no more come from, and go to a distant place; so I am lying here.

Q.—How long do old accustomed sins remain in the mind?

A.—As long as thou sayest that man cannot get rid of them soon.

Q.—Hast thou seen God to perform miracles?

A.—Yes, I have seen Him to perform many in this my sinful life.

Q.—Hast thou succeeded in harmonizing God and the World in your soul?

A.—My soul is one integral thing, how can I give it to both of them? So, I have given the whole of it to God.

Q.—Then, how dost thou serve the world?

A.—I employ my hands, feet, eyes and ears to serve the world, and at the same time, my soul enjoys the company of her Spouse unceasingly.

Q.—Art thou a lodger in the city of God, or hast thou a home of thine own?

A.—So long I took up my lodgings in an uncomfortable house, but I have now built a home to myself, and got rid of all fear and anxiety.

REUTER'S TELEGRAM.

RUSSO-TURKISH WAR.

LONDON, OCTOBER 19.

Suleiman Pasha is still reconnoitring. A heavy cannonade is going on in the Shipka Pass.

MANSION HOUSE RELIEF FUND.

The Mansion House Relief Fund for the Indian famine has reached £400,000.

THE LOST CLEOPATRA'S NEEDLE RECOVERED IN THE OCEAN.

Cleopatra's Needle has been recovered.

POSTAL NOTICES.

Mails for Rangoon and Moulmein, for transmission per Steamer *Himalaya*, will be closed at the General Post Office on Sunday the 21st October 1877, at 7 P. M.

Mails for Akyab and Kyauk Phyo, for transmission per Steamer *Connilla*, will be closed at the General Post Office on Sunday, the 21st October 1877, at 7 P. M.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Monday, the 22nd October 1877, at 7 P. M.

Mails for Madras, Ceylon and the Intermediate Ports, Mauritius, Batawa, Singapore and China, for transmission per French Steamer *Meinam*, will be closed at the General Post Office on Monday, the 22nd October 1877, at 7 P. M.

The next Overland Mail, via Bombay, will close at the General Post Office on Friday, the 26th October 1877. Mail for Mauritius can be forwarded by this opportunity.

2. Book post and pattern packets must be posted on the 25th October 1877.

N. B.—The Letter Box will close at 7 P. M. precisely, after which hour Overland letters, fully prepaid and bearing extra postage stamp of two (2) annas on each cover, will be received up to 7-30 P. M., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 P. M.

Mails for Ceylon, Straits, Hong-Kong, United States of America, and the Colonies of Queensland, New South Wales and Victoria, via Torres Straits (letters, &c., for the latter Colony must

be specially superscribed), for transmission per Steamer from Bombay, will be closed at the General Post Office on Saturday the 27th October 1877, at 7 P. M.

MONEY MARKET.

Government Loans.

4 Per cent. Securities	Rs. 93 4 a	93 6
4 1/2 Per cent. of 1870 (1885)	" 100 a	101
4 1/2 Per cent. of 1871 (1881)	" 100 a	
4 1/2 Per cent. of 1872 (1879)	" 93 6 a	93 8
5 1/2 Per cent. of 1859-60 (1879)	" 101 6 a	101 8
5 Per cent. Debeu for 15 years (1882)	" 101 8 a	102 0

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Rs. 111 a	112
6 Per cent., of 1865 (1885)	" 112 a	112 8
6 Per cent., of 1866 (1886)	" 112 8 a	113
6 Per cent., of 1867 (1887)	" 113 a	113 8
6 Per cent., of 1870 (1890)	" 115 a	115 8
6 Per cent., of 1872 (1892)	" 115 8 a	116 8

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1—9 1/2
Ditto ditto, at 3 months' sight	1—9 1/2
Ditto, on demand, above	£506 1—9

Bank of Bengal Rates.

Minimum rate of Interest	... 10 per cent
Ditto Discount	... 11 " "

Local

The Overland Mail will be due in Calcutta to-morrow morning.

The Opera season in Calcutta will open, we believe, on the 1st November.

The military authorities at Simla are now engaged in investigating a complaint preferred against the officer commanding at Dugshai, for having, on sanitary grounds, exhumed and burnt the body of a woman, the mother of a *fauquier*.

DR. K. M. BANNERJY'S LECTURE ON THE DURGA POOJAH.

A LECTURE was delivered by Dr. K. M. Bannerji at the hall of the General Assembly's institution, on Thursday, the 18th instant, before an audience chiefly composed of Native youths. The Revd. Mr. McDonnell was in the chair. In response to a call from the chair to address the meeting Dr. K. M. Bannerjee said; The subject for this evening is the great annual festival of the Hindoos. It is the great national festival of the people of this province, I cannot say it is the festival of all India, because in no other part of our country, in no other province excepting Bengal, it is kept in the same way as it is here kept. Now, this festival is peculiar in three things. It is a religious festival; it has a strong social bearing, and it appears to be connected with certain Astronomical phenomena. That it has a powerful influence for good or for evil, on the national character of the Bengalis, is known to every one who is himself a Bengali. The strong feelings which it excites at this time, the strong associations it leaves in the national mind for many weeks after the festival is virtually over, and the strong feelings it produces for months before the Poojah takes place, we

may say for a greater part of the year, are too well known to need an explanation from me. The Bengali mind is led, as it were, by a continuous chain of associations to look up to the approach of this great event, and the preparations necessary for the images for worship, occupy no small share of the attention of the Hindus. These preparations take a long time and begin as long earlier as the Rath Jatra on which occasion the stick upon which the images are subsequently made and which forms, as it were, the nucleus of the great event of this season, is cut and laid by. With reference to the religious feeling which this event is supposed to excite in the minds of the Hindus, I believe that if a person were to visit Bengal within the 3 or 4 days of the Puja would declare what Saint Paul had said in the page just read to you by my reverend friend Mr. McDonnell. The whole people I may say the entire population are given up to it, and to use his speech at Athens, are "generally rendered superstitious." You have too much of the sentiments of religion in you, you are too much bent upon doing that which you think religious. Whether what you hold as religious is really so or not, whether it is reasonable or not, you don't stop to consider, but having taken up the idea you are so bent upon it, that you are welded and devoted to it. This might be said by a casual visitor, if he appear during the three or four days of the Puja. Of course considering all things it can be safely asserted that the religious feeling in connection with this festival has already become almost absolute in Bengal. People have not that religious feeling now which they had or at least are supposed to have had, fifty years ago. A great change has gradually and slowly and silently taken place in the minds of the inhabitants of almost all Bengal. This change began with great cities and gradually spread over towns and villages. I do not mean to say that the practice has sensibly diminished or gone away altogether, but I do mean to say that the religious feeling which is supposed to exist in connection with this practice is no longer what it was fifty years hence. It is quite patent that the feeling, I mean the religious feeling has considerably gone down, but it is impossible to say whether that has been for the better or for the worse. Future historians may pronounce a wiser opinion on that subject than I can, because it is still in a transient state. When people have no longer in their minds that lively and vivid feeling of the Divine presence of that idol, and yet notwithstanding the absence of that feeling, keep up that practice and it may be said continue to have before them that big sham with the knowledge of the real state of their feelings. I can not but say that I consider this change has no influence upon the religious condition of the Hindus. With all the horror I have of idolatry, with all the strong feeling I have of the degradation of idolatry, I must say, that those in whose minds that old religious feeling no longer exists, if they still keep up that practice, this change is not for the better. Whether it will tend for the better afterwards—what

effect it will produce years hence, under the Providence of God, it is not for me today to predict. It is a question for the future historian to determine and declare. But the Social part of the festival—the social feelings which it demands have in them a great deal of most pleasing and charming character. I may say, in no season of the year, the humane nature of the feelings, speaking from a social point of view, is so much manifested as during the Doorga Poojah. Unbounded hospitality and sympathy for friends and relatives are exhibited during the Poojah days. It is a proverb that during these days no man can want any thing. No beggar goes empty handed from any house. Special preparations are made to meet all comers and to satisfy them, and that, every one must admit, is certainly exciting one of the best traits of human nature. It is a time when every one must have a fresh suit of clothes, from junior to senior. Even those who have nothing of their own, must get some body to give them the seasons clothes. Thus you see the two great wants of the human nature the food and the raiment are supplied in this season. I mean the human nature in Bengal cannot want these necessities during the season, he must get them some how or other. Another thing in connection with the social part of the festival is that on the last day of the Puja, that is the day on which the idol is thrown into the river, all enmity must cease—all persons must be friends. No two persons who are acquainted with each other can meet without embracing each other. That is a day when every one must embrace his neighbour. Thus you will see that up to the present day, that practice is kept up certainly in the spirit in which it was formed. Go to the office when it opens and you will find that those friends who have been absent during the vacation no sooner meet each other than they rush into one another's arms, embrace and salute each other and thus begin, so to speak, a new year of friendship. No enmity—no active enmity can exist on that day of general meeting. This part of the festival is substantially preserved even unto this day. The astronomical connection appears to me from this fact that the first day of the Pujah can never be before the 7th of Assin. It must always take place on the 7th day of Assin, at any rate not earlier than that day which corresponds with the very day of the Equinox, that is the 22nd of September. The Equinox, appear to be the mean day as it were, or the time when the days and nights are equal. Well if the Equinox does not appear now, I believe it did when the Pujah was established. But it is very difficult to say when it began. Supposing it began hundred years ago or say one thousand years ago, the position of the Equinox of the time was taken into account and the first day of the Pujah was fixed on a certain day of the moon, and as the day of the moon vary from the day of the month the first day of the Pujah goes on from the 7th of Assin to the 7th of Kartick. It is done in this way, the months are counted from Lyssie to Choitra and if the Pujah is not made at the usual time then a *Moloman* steps in and

it must therefore be always kept within those days. You never heard of it begin after the 7th of Kartick. This is the autumnal Pujah there is also a Vernal Pujah. The *Basanti* takes place within these days of the Vernal Equinox which begins on the 21st of March. Thus the Vernal Pujah also can never take place before the 21st of March, nor later than the 21st of April. Both the Pujahs are alike, the same images, the same number of days and every thing the same. It appears therefore that these Pujahs are connected with the two Equinoxes. I have read in a translation of the *Maha Beer Charita* by an English scholar, who says that the whole story of the Ramayn is an allegory. He connects the whole of the history of *Rama* with the seasons. The inclemency of the weather was personified in *Ravana*, the harvest is identified in *Sitha*, who is said to be the daughter of the earth, and the propitious weather was personified in *Rama*. The war between *Rama* and *Ravana* was nothing more or less than a struggle between the good and the bad weather, the latter had stolen the harvest, that is the *Sitha* and the former struggled to regain her. I cannot say I have the same notion about that historical event, or that I have made up my mind upon the subject, it is a very nice theory but I can't say I can follow it. However one thing appears to me very strange, that is and both these forms of Pujahs are also connected with the name of *Rama* and *Ravana*. The Sree Ram Nobomy, that is to say, the birth day of the Rama, is the day of the Pujah of the Vernal season and the death of the *Ravana* is the day of the Pujah of this season. In the North Western Provinces there is no Durga Pujah at this season of the year but *Ramlila*. Thus we see how the up-countrymen keep the season. The *Ramlila* is held in commemoration of the battle between *Rama* and *Ravana*. Even in Calcutta the up-countrymen during this time celebrate their *Ramlila*. And therefore one thing becomes very curious, it is a very curious point for investigation,—the real cause of this difference in the Poojah. All India is not agreed as to the nature of this Poojah. All India does not show the same sort of enthusiasm as is manifested in this place. Then again, this image is not worshipped in every part of the country and thrown away after the Pujah is over. It is therefore very difficult to trace the origin of this Pujah. The facts commemorated by this Pujah are related in the *Devi Mahatmya* in the *Markandya Parana*. Allow me to read to you one or two pages from the introductory essay written by me on *Devi Mahatmya*. Now one thing here is also very curious. This *Devi Mahatmya* is an episode which does not arise from the preceding narrative, but is forced as it were into the midst of the *Purana*. It is so abruptly and so curiously brought out that before you come to the story, you would be tired with the prosaic preliminaries of it. (Here the speaker read out some passages from the introductory remarks on *Devi Mahatmya*.

(To be continued.)

Latest News.

—THERE are already two Bengali speakers in Bombay, Babu Protap Chunder Mozumdar and Babu Kwi Churn Bannerji. A third is likely to proceed there shortly,—Babu Surendro Nath Bannerji,—preparatory to his voyage to England.

—THE contents of the October number of the *Calcutta Review*, just issued, are as varied as they are interesting :—Warren Hastings in Lower Bengal; by H. Beveridge, C. S. Puppet Shows and Punch; by James Hutton. Jessore.—Part III.; by H. J. Raney. Science and Religions; by Captain W. B. Birch. The Wastes and Waterways of Chittagong; by T. M. Kirkwood, C.S. The Rent Enhancement Bill; by P. N. The Native Newspapers of India and Ceylon; by William Digby. Bengali Spoken and Written; by Syamacharan Ganguli, B. A. Poetry :—Sonnets from the French of le Comte De Gramont; by Toru Dutt. Critical Notices. Vernacular Literature. General Literature.

—THE Bank of Bombay was closed on Tuesday and Wednesday last, on account of the Dusera.

—THE Puna *Sunbeam* is in great distress on account of a rumour which has prevailed in Puna, regarding the transference of Mr. Govind Ranade from Puna to some other charge.

—JOAQUIM BRITTO, who is charged with the murder of Roanah, the Bombay broker, was arrested, on Thursday last, at Vingorla. Being ill he has been sent to hospital.

—MR. MACKINTOSH BALFOUR, Secretary to the Bank of Bombay, and formerly Secretary to the Agra Bank in Calcutta, has been appointed Grand Master of all Scottish Freemasonry in India.

—AT Bangalore from seventeen to twenty-eight corpses of victims of famine are still picked up daily in the streets. According to the Municipal returns two hundred and thirty-six bodies were found in the streets in the ten days ending last Wednesday. It is officially reported that this terrible rate of famine mortality is general throughout the province of Mysore.

—It is believed that the Secretary of State for India has ordered the abandonment of the Madras Harbour Scheme, and ordered the immediate commencement of a complete system of drainage for the city of Madras.

—THE official estimate of the stock of grain in Madras is too large. There is every reason to believe that the stock has been reduced to seven lacs of bags of foreign grain.

—ACCOUNTS from all parts of the Mofussil in the Madras Presidency as to the condition of the crops are most hopeful.

—THE Chartered Mercantile Bank pays a dividend of 4 per cent. for the half-year, and carries forward £34,167.

—It is believed that the supply of Silver from Germany will be exhausted soon.

—A LETTER from Bankipore tells a Calcutta print that already large numbers of animals are

arriving for the Sonpore fair. The quantity of horses and mules from the North-West is much larger than usual.

—THE Umballa autumn meeting stable lotteries opened on Friday the 12th. Four have been held on each of the principal races. The total value to date exceeds one lac.

—THE Duke of Buckingham goes to Ootacamund for a few days at the beginning of next month.

—LORD LYTTON has sent Mr. Elwin, the Manager of the Madras Railway, a copy of his own poems and a photograph of himself as *souvenir* of his late visit to the Madras Presidency, and in recognition of the care taken of him on the Madras Railway.

—ON account of the difficulty about fodder at Quetta, it has been deemed advisable to reduce the force of the Cavalry stationed there, replacing them by Infantry. The 32nd Pioneers have been selected for this duty, with the view of using their services to improve the road through the Bolan Pass. They will consequently relieve the wing of the 4th Sikhs and part of the Cavalry, now at Quetta.

—It is now estimated that the famine expenditure in Madras in November will fall to thirty lacs with proportionate reduction thereafter. The Madras report, dated the 17th instant, shews total nett decrease, in numbers receiving relief, of 3,04,218, prices falling and crops flourishing. The harvest in parts but generally are below the average.

—SIR RICHARD TEMPLE has put at the disposal of Mysore fourteen selected famine relief officers,—four Civilians and ten military officers.

—A STATE prisoner in Burmah who applied for leave to return to Delhi to seek a wife of the royal family of Delhi, has been refused leave. The authorities in Upper India are averse to any members of the Delhi royal family returning from exile to Delhi.

—THE trial of Mr. Arthur Abraham on the charge of misappropriating Municipal funds at Rangoon has concluded. He has been sentenced to one year's rigorous imprisonment.

—THE following Frontier intelligence is from Simla :—Major William's fifth Punjab Cavalry succeeds Major Lance in command of second Punjab Cavalry at Kohat. Major Lance's wound is progressing very favorably as a difficult operation that had to be performed was gone through most successfully. Engineering authorities in Kohat have gained much credit for extraordinary rapidity with which they constructed a fort the other day near the Gaudiyali Pass in little more than 2 days. A stone fort wall, twenty feet high, was run up capable of holding hundred men. Accounts from Kohat represent the Jawakhis is likely to be isolated with regard to the Bunerwals whose raid sometime ago was reported in newspapers. The villagers along that Frontier are now well-armed and are only anxious to be allowed to average the raid themselves. Iviga of principal sections of Bunerwals spontaneously came in to Rustum to offer compensation, but as all sections were not represented they were sent

back by Captain Cavnagari who declined to hold any communication with them unless the whole tribe chose to come in and make unconditional submission.

—MR. EDEN's views on the vernacular schools in Bengal are thus expressed :—

The Lieutenant-Governor is disposed to think that the policy of encouraging the study of English in the lower class of schools has been carried to an extreme. It appears that not only are the middle vernacular schools allowed to compete for the minor scholarships formerly restricted to the students of Anglo-vernacular schools, and thus to some extent diverted from their proper object of serving as model vernacular schools, but the primary and lower vernacular schools are encouraged to compete for a lower Anglo-vernacular scholarship instead of being restricted to vernacular teaching. Up to date, however, none of these lower schools have been able to send up candidates for this scholarship; and, in order to utilize it, the middle vernacular schools were allowed, as a temporary measure, to come down to compete for it. The only tendency of such an arrangement seems to be to encourage decaying middle schools to be content with a lower standard instead of seeking to improve.

The Lieutenant-Governor holds that vernacular schools should be confined to vernacular education, and that Government should do nothing to encourage their conversion into a very inferior class of Anglo-vernacular schools.

At the same time, Mr. Eden is aware that there is sometimes in Bengal a strong desire on the part of parents to have a little English taught even in vernacular schools, their intention being that their children should thereafter be transferred to an English-teaching school, and be able to take a place there not quite at the bottom of the school. Where this wish is actually and strongly manifested, the Lieutenant-Governor would not, as an exceptional thing, object to a little English teaching, provided it was limited to one hour a day; that it was paid for entirely by special fees or subscriptions from those who desired it; that no Government grant was given in aid of such education; and that it was only recognized in schools which passed pupils for the middle vernacular scholarships. This rule Mr. Eden would make uniform for all districts.

The effect of the application of this principle seems to be to render the maintenance of the lower Anglo-vernacular scholarship hardly necessary. This scholarship was originally intended for the scholars of primary and lower vernacular schools, which will under these

orders not teach English at all, not being eligible to compete for the middle vernacular scholarship. On the other hand, the opening of the minor scholarship examination to the middle vernacular schools seems to provide sufficiently for such English classes as they may be allowed to maintain.

Before passing any final orders, however, I am to request you to reconsider the whole subject with reference to the above remarks, and submit for the Lieutenant-Governor's approval a statement of the measures and changes necessary to give effect to the principles now laid down.

—THE *Edinburgh Review* gives the dates of all the most disastrous famines in India. They are as follows:—

1345 Approximately.	1813
1471	1819 North-West and Oudh
1631 Reign of Shah Jehan.	1826
1661 do Aurangzebe.	1832 Lower Madras
1733	1837 N.W.P. and Lower Doab
1744	1853 Higher Madras
1752	1861 N.W.P. and Lower Doab
1770 in Bengal	1866 Orissa and part of Bengal
1783 Behar, Bengal & Punjab	1870 Rajputana
1787	1874 Bengal and Behar
1797	1877 Madras and Bombay
1808 N.W.P.	

—THE *Academy* says that M. Thiers has left a considerable legacy to his country. By an article in his will, of which up to the present moment only his intimate friends have been aware, he leaves to the State not only all his collections, but also the immense historical materials which he had gathered for his works, as well as the house which he had partly rebuilt with the funds voted by the National Assembly after the defeat of the Commune. This house will be converted into a museum.

—*Vanity Fair* learns from Germany that an important concentration of troops is about to take place on the frontier of Russian Poland to enable the Russians, in case of fresh disasters on the Danube, to remove all the soldiers who now keep the Poles in order and to send them south. Of course, if after their departure any symptoms of a disaffection should show themselves, the Germans would interfere to keep things quiet. It is said that the Austrian Government has agreed to take the same steps in Galicia.

—*Truth* says:—To see a battle is one thing; to be able to describe it is quite another. Of this latter faculty, the war correspondents of the *Daily News* have, as yet, had the monopoly. Mr. MacGahan has shown himself the equal of Mr. Forbes. The description of the loss of the redoubts by the Russians in the *Daily News* of Tuesday, is a wondrous triumph of word painting. In reading it, one almost sees the surging masses of soldiers ebbing and flowing, as the tide of battle sways around the redoubts, and one almost hears the din and clash of arms. The baffled Russian commander stands out a living picture of war, in its most terrible aspect. "He was in a fearful state of excitement and fury. His uniform was covered with mud and filth; and sword broken; his Cross of St. George twisted round on his shoulder; his face black

with powder and smoke; his eyes, haggard, and bloodshot, and his voice was gone. He spoke in a hoarse whisper."

Selections.

ECLIPSE OF HINDUISM.

BABU PRATAP CHUNDER MUZUMDAR, a member of the Brahmo Somaj, delivered a discourse on Wednesday, the 10th instant, at 6 P.M., in the Parthana Somaj "Mandir," on the eclipse of Hinduism, before a large audience. We give below a very short abstract of what he said. The lecturer began by saying that he had great faith in National Religions. As the physiognomy and physical and moral characteristics of nations were different, so their conception of certain religious truths became different under different conditions and circumstances of moral and spiritual life. The Egyptian, the Greek, the Hebrew, the Chinaman were not only physically and socially different, but also morally and religiously different. Their mythologies, amidst a vast system of complicated ideas and images, contain a substratum of religious truths which they respectively grasped and realized more fully and intensely than we at the present day can. Mythology is nothing more than a natural attempt on the part of early nations to express in symbols and images such spiritual sentiments and convictions as are too deep for accurate utterance. And in this sense the mythology of every nation has an educational value which is very little understood. The education which a communion with the secrets and mysteries of Nature imparts is incomparably of greater benefit than the education which the dry leaves of abstract books are calculated to confer. To the Hindu, therefore, the ancient religion of his country is fraught with great moral and spiritual importance. The universal charge of idolatry brought against India is often exaggerated and incorrect. The unity and spirituality of divine nature were recognised in India earlier, perhaps, than any other country. The ancient Hindu sage, contemplating on the unreality of worldly things, was so impressed with the truth of the existence of a spirit God, that in the intensity of this consciousness he forgot altogether the existence of the material creation; the communion which he had with the deep spiritualities of divine nature and attributes took up his soul into the regions of perfect self-absorption in the spirit of the divine essence, and this is the cause of the celebrated system of Indian pantheism which has existed in this country for so many centuries, and which it is so difficult to uproot. This pantheism is certainly an evil. But it establishes one of the two great laws of Hindu religious development. This may be expressed by the word *Joga*, which means intense self-forgetfulness in the contemplation of the spirit of God, combined with thorough asceticism and self-sacrifice. It means nothing more than what Christ meant when he said, "I and my Father are one." This is the centre and consummation of all religious progress. But for the great mass of the Hindu population such abstraction and subtle thought were not possible. They wanted something tangible, more easily comprehensible, upon which they could place their faith and love. They, therefore, formed images of divine goodness or power to which their souls could easily respond. Thus grew the complicated system of incarnations and images, of which the Puranic literature of the country is full. And hence sprang the idolatry of which the whole nation is accused. The

grossness of idolatry is certainly to be eschewed; but the glowing devotion, ecstatic love and self-forgetful worship which it often shows forth in this country, ought to be imitated, because it establishes the other great law of Hindu religious development, namely the law of *Bhakti*. *Bhakti* means nothing more than, union with the spirit of God through the medium of intense and ecstatic devotion. Here the law of union with God is again fulfilled. In this part of the country the great Shunker represents the principle of *Joga* or excessive contemplativeness incarnated in his conception of *Shiva*. In another part of the country the great Chaitanya represents the principle of *Bhakti* or all-absorbing ecstatic love incarnated in *Krishna*. And almost all the religious sects into which India is subdivided may be reduced to one or other of these two principles. But latterly there has been a total decline of religiousness among our people. A thorough eclipse hides the light of the ancient conceptions of religion. Darkness sits on the face of the Hindu's faith. And the works of darkness are being wrought all over the land. There is a hard, dreary, lifeless pantheism on the one hand; and there is a degrading, meaningless, and painful idolatry on the other, and between the two the religious consciousness of the race is totally darkened. The nation must be once more brought to the light of a saving and unmixt truth, and a hinger and purer system of religion must be established in order that we may be what our forefathers once were. This religion, to be successful, must have for its basis the national spiritual conceptions, and the laws of religious progress which have been laid down above. No foreign and outlandish faith shall ever stand in India. On the other hand, if it is attempted to perpetuate the grossness and errors of the present sects and orders of Hindus, that attempt also must miserably fail. If you are inclined to be religious reformers, try to eliminate from the popular faith all that is intellectually, morally, and spiritually false. Revive and treasure up the truthful and deep, and therefore everlasting, conceptions of the divine nature left to you by your forefathers. And let the Sun of Reality and Righteousness that shone upon their souls shine upon yours once more. Nor is that all. Let the Truth and Righteousness known in other lands and other faiths add to the light which your own forefathers have to give you. Let all Truth, all Life, all Light be united in your future religion. And if in the midst of this you can keep your faith intact in the progressive laws and dispensations of Providence, and if from the inexhaustible storehouse of God's goodness and strength and activity you can always draw your inspiration and guidance, He will lead you, as He led no other nation before, towards the formation and perpetuation of the Brotherhood of man and the Fatherhood of God.—*Times of India*.

OUR ERRING SISTERS.

It is a settled fact in my mind that every woman has a heart open to kindness, and secretly wishes to reclaim that priceless treasure, "a lost character." Many have fought a hard battle, before becoming victims to the overpowering forces of strong temptation.

During the last five years I have striven to lend a helping hand to such, and have always met with civility, though my heart has ached sorely while listening to the oft-repeated story of dire want and misplaced affection, till helpless and hopeless, they openly lived a life of shame. I never realised till then how privileged are children of moral parents, or how much I owed to my life-long surroundings. I could illus-

trate my meaning by many a real occurrence, but private history is too sacred for publication, and a worker anywhere amongst these friendless ones will soon hear many a story surpassing in interest those found in works of fiction.

We are favored in Calcutta with a "Home" for these wanderers, where for five years I held a kind of Bible-class; I reckon my visits to them amongst the happiest hours of the week. As I believe it to be well-organised, I will enter into detail. Any wanderer desirous of leading a new life can gain admittance by application to the much-loved and indefatigable lady superintendent, Miss Fendall. A hearty welcome awaits the new-comer from the friends already there, who seem to vie with each other as to who can show the most kindness to the stranger. They know from experience how hard it is at first to settle down to steady occupation.

Many have asked how they are employed and interested. After breakfast, all sit with the matron, and for four hours (from ten till two o'clock) are employed in all kinds of sewing, executing orders for plain or fancy work, as the case may be. To give them encouragement in a diligent use of the time, they have half the profits, and are thus enabled to purchase many little comforts for themselves. The Matron, a truly Christian woman, reads to them while they work, and a happy party they are. Every day some lady visitor calls and spends an hour or more reading, singing or teaching them some new work; this tends greatly to relieve the monotony of their lives, and they are all become warmly attached to their visitors. My heart is touched to hear them singing "Safe in the arms of Jesus," and again, "I am so glad that Jesus loves me."

I often tell them of anything in my work that I think will interest them. I spoke one morning of a lady I had been visiting, who had been in better days a guest at Government House, but was then in the depths of poverty, having a daughter incurably sick and therefore requiring many things which the mother could not supply. After the next Bible-reading, a rupee was quietly slipped into my hand, and this was continued for some time. I was never more surprised, as the idea of their contributing was further from my thoughts. This little act of self-denial gave me more heartfelt pleasure than all the donations I have received.

The time for each to remain is two years, and then situations are found for them, where they will enjoy religious privileges. Christian homes have been found for them, although the faith of some has been sorely tried by long waiting.

I have successfully tried another way of reaching these erring ones. There are some to whom the life is new, and who live in comparative seclusion. With another lady I call on these women, and speak to them of their sad life, and "of Jesus and His love." They always tell me they are unhappy, and often weep when I propose prayer. Sometimes the reply is, "I cannot pray, leading the life I now do." Others gladly respond. We leave our address with them, and a warm invitation to come and see us, and an assurance of a helping hand whenever they are disposed to lead a new life.

I write letters of invitation to a service, when some well-known, soul-stirring minister is announced to preach. To some of these I have received a hearty response. The following is a copy of one I received:—

"Dear Mrs. M.—. Your kind note just to hand. We shall with pleasure come to the place of worship

at the appointed time. With sincere thanks for your Christian feeling for us poor unfortunates.

We remain, yours sincerely,
Mary and Louisa."

Long before the appointed time these "poor unfortunates" were at the house of prayer.

Will not some of your numerous readers at different stations, who have hitherto thought the work too difficult for them to undertake, be induced to begin by this simple record of the work in Calcutta?

—S. May.—*Lucknow Witness.*

HAVE YOU MADE YOUR WILL?

(Independent.)

ALTHOUGH the above is not a cheerful question, yet it suggests a very important duty to those possessed of worldly estate, and one very much neglected by those who are in the fullness of life and health.

In order that one may understand his duty on this subject, he should first ascertain what disposition the laws of the estate in which he resides, would make of his estate in case he die intestate. He may, perhaps, find this just what he desires. In that event he may dismiss the subject at once from his mind.

In many cases, however, it will be found that the dictates of justice or of affection require a different disposition of one's estate from what the law would make; and then, without doubt, it is one's duty to make a will at once, and this for several reasons.

The most obvious reason, though not the most important one, is the uncertainty of life. How many times have those conversant with the settlement of estates heard a widow say: "My husband fully intended to make a will; but death came unawares." And the widow was left without the provision for her support which had been intended, and which a little forethought would have secured. And so is it in other relations in life that loved ones are left without that provision for their comfort which was intended.

Although not often confessed, there is, undoubtedly to some extent a superstitious dread of making a will, lest it should be a premonition of impending death. Perhaps, persons so affected to consider the words of St. Paul as a prophecy—"Where a testament is there must also necessity be the death of the testator"; and, the testament being made, death must speedily ensue. But, on the contrary, the making of a will has a tendency to prolong life. This duty delayed until one is laid on a sick-bed endangers recovery.

The following instance illustrates this. Recently, within the writer's knowledge, a physician called one morning upon his patient, who was very ill. He inquired of the friend in attendance if there was not so anxiety weighing upon his patient's mind. He was told that she was somewhat troubled because her will was not as she wished. He requested that an attorney should be sent for, and the matter attended to at once. It was done, and before night her mind was at rest. During the night a crisis in the disease was reached and recovery ensued. In such cases, which are of frequent occurrence, it is easy to see that the anxiety incident to making a will and the exertion necessary might be sufficient to turn the scale unfavorably, and prevent recovery. But there are other considerations more important still. It is in many cases far better not to have attempted to make a will than to have made one under such circumstances as to leave to one's family the saddest of all legacies, acrimonious and protracted litigation. A valid will can be made only by one who has a sound and disposing mind

and memory. It should be made, therefore, before the mind becomes impaired by disease or by the infirmities of age. The books are full of cases where the validity of a will has been contested on the ground of the alleged unsoundness of mind of the testator. It is very important, therefore, not only that the testator should, in fact, be of sound mind; but that the circumstances attendant on the making of the will should be such as to excite no suspicion to the contrary. If there is cause for suspicion, even although groundless, disappointed heirs, under the advice of unwise counsellors, are very apt to "run for luck," and cause great delay in the settling of the estate and, what in many cases is far worse, cause a rupture in family relations.

Another danger awaits those who, possessed of large estates, postpone this duty till laid upon the bed of sickness. Although the time has gone by when the clerics were accustomed to linger around the bed of the sick and dying, in order to induce them to purchase the soul's salvation by devising their estates to the Church, still cases even now are not unknown where those in charge of particular charities, with the best intentions, but with great lack of wisdom, make the last days of men of wealth miserable by persistent appeals to their conscience to remember their particular charity. If one so appealed to is able to state that his will has been made with deliberation, while in health, and that a sickbed is no place to change it, such importunity can be at once silenced.

The intentions of a testator are often defeated by not calling to his aid some one of competent skill to assist in the making of his will. The truth of the adage "that he who acts as his own lawyer has a fool for a client" is never oftener seen than in the making of a will. For the sake of saving a small fee, the testator undertakes to do a difficult duty unaided, or with such poor assistance that, as a consequence, the will is at once set aside, for the want of the proper formalities or rendered so obscure that much expense and trouble must be incurred in obtaining a construction of its provisions in the courts of law; and with the danger too that the design of the testator may be wholly frustrated. Sometimes the wishes of a testator cannot be effectuated in accordance with the rules of law. Of this the legal adviser can judge.

But, if they can be, they can generally be so clearly set forth that no doubt shall arise in regard to them. But this can only be done by one who has skill and time to do it considerably. That much litigation arises from the careless and untechnical manner in which wills are frequently drawn every lawyer can attest. The difficulties will sometimes arise even when the most skillful are employed will be apparent from the statement recently made, probably with truth, that the wills of two Lord Chancellors of England have lately been before the courts to receive a judicial construction.

Let any one who is hesitating, because his business is in an unsettled state, or because of the liability of changes in family relations, remember that a will once made is not irrevocable, but may be changed as often as circumstances require. Although not a pleasant undertaking, it requires but little time and expense; and, like the performance of every other duty, brings its own reward. To lie down at night with the consciousness that, whatever the morning may bring, all that human foresight can do has been done to provide, loved ones for contributors very much to one's peace of mind, and will remove one frequent cause of anxiety from the bed of sickness and death.

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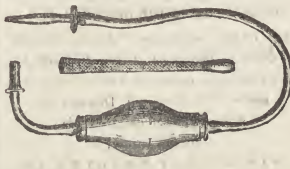
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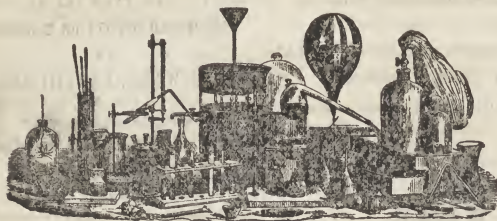
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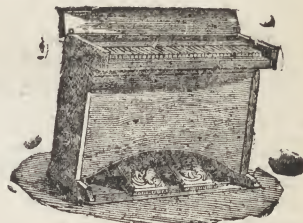
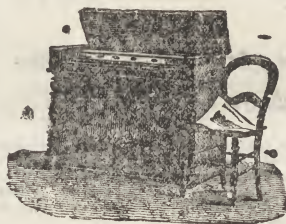
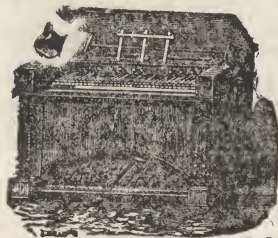
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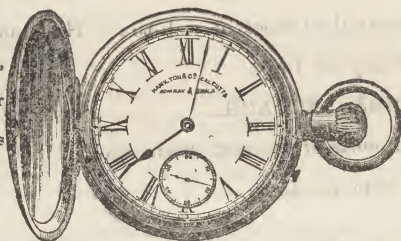
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" Doo bree	" Sunday,	14th "
" Gowaiparal	" Tuesday,	16th "
" Gowhaty	" Wednesday,	17th "
" Tez pore	" Friday,	19th "
" Kaliahar	" Saturday,	20th "
" Bishmauth	" Sunday,	21st "
" Dhunsiri	" "	" "
" Mookh	" Monday,	22nd "
" Kokeela	" Tuesday,	23rd "
" Mookh	" Wednesday,	24th "
" Dekoo	" Thursday,	25th "
" Debrooghur	" "	" "

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Leave Debrooghur	on Wednesday,	31st Octr.
Arrive at Dekoo	" "	" "
" Mookh	" "	31st "
" Kokeela	" "	" "
" Mookh	" Thursday,	1st Novr.
" Dhunsiri	" "	" "
" Mookh	" "	1st "
" Bishmauth	" "	1st "
" Kaliahar	" Friday,	2nd "
" Tez pore	" "	2nd "
" Gowhaty	" Sunday,	4th "
" Gowaiparal	" Monday,	5th "
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With reference to the above a correspondent writes under date November 29th, 1876:—
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"I am very happy to testify to the efficacy of the PHOSPHORINE I purchased from you. I had formerly been a great sufferer from periodical attacks of Melancholia and Depression of Spirits, amounting at times to almost madness, coupled with distressing Night-mares and 'Day-mares' (so to speak). Short as the time is since I commenced taking 'Phosphorine,' it has produced a very marked effect, making me feel quite a different person, and I am gradually recovering my wonted health and spirits.

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Yours Sincerely,

"M. K. F."

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Editorial Notes.

THE forthcoming number of the *Theological Review* will, it is said, contain an article from the pen of Miss Cobbe on "Magnanimous Atheism."

WE see it stated in a London paper that the Rev. J. Estlin Carpenter, M. A., who is preparing a memoir of Miss Carpenter, will be obliged to any of those friends who will furnish him with any of their remembrances of her, or with copies of her letters which may be of public interest, or may illustrate her character. If the actual copies are sent, they shall be carefully retained.

THAT great Baptist preacher in Liverpool the Rev. Hugh Stowell Brown, is reported to have lately remarked in the course of a sermon that Christ disposed of much flippant rubbish when he said, in his own broad-sensible way, "The Sabbath was made for man, and not man for the Sabbath." This maxim, Mr. Brown conceived, amply justified any poor, anxious farmer in this wretched season, who was favored with a bright Sunday in spending such a day in his fields saving his harvest, and so blessing God as sincerely as if he had spent the day in a church or chapel. Although this is practical wisdom Subbatarians will hardly thank Mr. Brown for it.

THE Lord Mayor of London has received the following autograph letter from the Prime Minister on the subject of the Indian Famine:—

"Hughenden Manor, September 27, 1877.
"Dear Lord Mayor,—I have the honour to receive your Lordship's letter of yesterday's date, and I congratulate you on the information it communicates. The raising of a quarter of a million sterling in less than six weeks for our suffering fellow-subjects in India in answer to your appeal is a splendid instance of national sympathy. I will express my hope that this generous aid may still be

extended, because although the action of the Indian Government at present is not hampered by want of funds, without doubt the assistance administered by private hands reaches localities and classes which the necessarily more formal help accorded by public authority does not and cannot touch.

"I have the honour to remain,

"Dear Lord Mayor,

"Faithfully yours,

"BEACONSFIELD.

"The Right Hon. the Lord Mayor."

THE following letter received from a friend at Chituldroog conveys a horrible tale about the famine and famine-stricken in the Southern Presidency. We publish it in extenso:—"The poor men are reduced to skeletons by starvation. In the bazars I see only skeletons on all sides. Black as they are naturally, they look in their present state rather horrible to sight and dangerous. On many a railway station on this side I saw poor men picking up grains like birds and eating them up at the sametime. At Bangalore I saw hundreds of young women working hard like coolies on the roads. If we go to a *serai*, we find hundreds of men and women lying on the ground and several starving to death; but oh! there is no body even to put water into their mouths. Here parents have deserted their children, and children their helpless and aged fathers and mothers. In villages, the State of the people is still worse. While the travelling from Bangalore to Chituldroog I sent my servant to a certain place to get fire. On his return he told me that he saw a man lying dead at the doors of his cottage. I went to see the man and found that he was gasping. I then entered the cottage and found twelve men already dead lying in the cottage. There was no one around the dead and dying. Such is the state of the people. I hear that the famine has been raging here for these two years, and that about three-fourths of the poorer classes have already died."

CAPITAL punishment has been wholly or partly abolished in Norway and Sweden, Saxony and Belgium. In the first, every criminal executed has come to be regarded as a martyr. The tomb of one executed in 1876 was, for some weeks after the execution, strewn with flowers every morning by the people; and the Police were at last

obliged to interfere to forbid this, as well as the erection of a monument to one of the murderers, who had made a deep impression on the assembled multitude by his brave and manly demeanour. In Saxony, the abolition of this punishment has been actually followed by a diminution of murders. For the nine years (1868 to 1874) the convictions for murder were 10, 7, 12, 3, 6, 10, 4, 0, 2 respectively. In Belgium there are now 127 men and 9 women under sentence of imprisonment for life for murder. Thus capital punishment is practically shown by these countries to be the most mischievous and unnatural form of legalised murder. In the Native States of India Brahmins and women are exempted from capital punishment. That women should be exempt is comprehensible enough—a fact which does credit to the heart of the Indian law-giver. But we are afraid the exception in favor of the Brahmin is productive of mischief. It is true, on the other hand, that very few instances of capital punishment really occur in all the Native States.

WE are seriously advised by our Methodist brother at Lucknow to imitate that "eminently high-minded truth-seeker and truth-teller," in abstaining from the employment of Biblical phraseology so long as we do not accept the Christian creed. Our contemporary is neither happy in his choice of a *Guru* for our guidance, nor is he very wise in his teachings. We may be pardoned for saying that a more preposterously absurd lesson we were never asked to swallow. We are called upon to eschew Christian terms, because we are not Christian! Surely nothing can be more absurd. A Brahmo must not use such words as Revelation, Salvation, Regeneration, Grace, Prayer, Faith, Holiness, Sacrifice, Spirit, Heaven. Perhaps the use of the word of God is also forbidden. These are "Christian terms," for they occur in the Bible, and possess distinctive Christian meaning, when used by professed Christians. Has it never occurred to our contemporary that in writing or speaking the English language one must employ these words. To talk religion in English without using

such words as Heaven and Revelation would be quite as impracticable, as giving to Shakespeare's Jew a pound of Christian flesh, without shedding a drop of Christian blood. When our contemporary or his co-adjutors preach religion in Bengali, they should, for consistency's sake, shun all such words as Iswara, Mukti, Swarga, Viswas, Tran, Upasana, Bhakti, Prem. Will they do it? Is this possible?

The following letter from Miss Cobbe relative to the Madras Famine appears in the *Inquirer* :—

Sir,—Will you kindly permit me to inform your readers that the Brahmo Samaj has taken the lead in raising funds in Bengal to relieve the Madras famine. On the 13th of last month, Keshub Chunder Sen held a special service in the Mandir for the purpose, and preached a sermon, which was followed by a collection of four hundred rupees. The *Indian Mirror* announces that contributions are now received at its Office by Krishna Behari Sen, the brother of Keshub Chunder Sen, and cousin of Protap Chunder Mozumdar, whose visits to England will be fresh in the memory of so many readers of the *Inquirer*.

I know nothing of the way in which our Brahmo friends propose to expend the money entrusted to them. Possibly they may transmit it directly to their colleagues at Bangalore, where there exists a regularly established Theistic Samaj, and which is in the heart of the famine-stricken districts. In any case I am sure they will bestow it judiciously, and probably with less waste on the machinery of transmission, than must accompany that of the great national donation, and it seems not unworthy of the consideration of such of us, as know and honour those excellent men, whether we may not do well to make them the channels of any little contributions which it may be in our power to offer.

My father, who fought in the old Mahratta wars, gave me a description of a famine which he witnessed in those same unhappy districts, seventy years ago. Amongst other fearful pictures left on my memory is that of an idol temple with huge vessels full of rice set out in front of it, and the sacred cows eating freely and scattering them about, while men, women, and children, were lying all around dying and dead, and having dared to touch a grain. It is from doings of heathen superstition like this, that Sen and Mozumdar and their little band of apostles are biting their countrymen into a region of religious high and purity wherein the most enlightened men in England would gladly dwell. Every token of trust and sympathy we can give them will surely be well bestowed.—FRANCES POWER COBBE.

We sincerely thank our esteemed friend for her kind appreciation of the humble efforts made by the Brahmo Samaj, towards the alleviation of the sufferings of the people in the famine districts; and we need scarcely add that it will give us great pleasure to forward to our co-workers at Bangalore any contributions, which our Unitarian and Theistic friends in England may entrust to us. They may rest assured that the money will be most economically and judiciously spent.

Mr. H. M. STANLEY has achieved a splendid feat in exploration. He has done what neither Livingstone nor Cameron could do. What Livingstone did during the first years of his missionary life in South Africa, Mr. Stanley has succeeded in doing on a larger scale, over a greater expanse of country and under greater hardships and trials, in the

equatorial region of Africa. He has crossed that vast continent from east to west, holding to the line of the Lualaba and found out that the river is none other than the Congo which falls into the Atlantic through Lower Guinea. Mr. Stanley had literally to fight his way out through this vast tract of country. That region is inhabited by cannibals, and the battles—\$2 in number—which Mr. Stanley had to fight with them were of the most desperate description possible. "Is was desperate fighting," he says, "pushing on down river with might and main until, in the midst of these successive struggles, we were halted by a series of great cataracts—five in number—not far apart south and north of the Equator. To pass these we had to cut our way through thirteen miles of dense forest, and drag our eighteen canoes and exploring the boat overland, frequently exchanging axes for the rifles as we were attacked." Again—"Natives opposed us, harassed us day and night, killed and wounded our people with poisoned arrows. Our struggle through these cannibal regions became almost hopeless. We endeavoured to appease the savages with gifts and mildness. Our gifts they refused; our patient behaviour they regarded as cowardice. To make our position still more deplorable, our escort of one hundred and forty men engaged at Nyangue refused to proceed farther." After changing its name scores of times, the Lualaba, as the traveller approached the Atlantic, became known as the Kwango and the Zaire. It has an uninterrupted course of over 1,400 miles—that is, almost as large as the Ganges itself—and after cleaving the broad belt of mountains between the great basin and the Atlantic Ocean, it descends by about thirty falls and furious rapids to the great river between the falls of Yallala and the Atlantic. Mr. Stanley lost his English assistant, Mr. Pocock, who was swept over the falls of Massassa. His companion, Kalulu, was also among the lost; and he himself, with seven men, was almost drawn into the whirlpools of Mown fall, escaping only by a miracle. The survivors who reached the Congo numbered only 150 persons and all in a fearful condition of health. What magnificent lessons of faith, perseverance and patient hope, do the examples of these mighty explorers of the world, teach us. Sailing over life's solemn main, which of us have not had hardships and trials of a fearful description to bear. Yet all men are not Stanleys or Livingstones. They are the world's greatest benefactors and the world ought to vote golden monument, for all of them.

THE MISSING MAN.

Who is this missing man of whom we are going to speak? The man who though in the world is lost to the world. We see him, and we see him not. He is with us, and yet he is not with us. He used to frequent the bank and the exchange; he was often seen passing through the crowded thoroughfares of the city; he attended the library and the lecture hall; at home he was always busy in discharging household duties. But in none of these places is he to be found now. Is he dead and gone? No. Has he retired from the world? Yes. He lives, but he lives outside the world. We see his body; it works and moves about. But his spirit has long since gone away from the world. Though he lives like any of us, his spirit is missing, and we in vain try to find it in earthly places. The phenomenon may seem anomalous, but so it is. We predicate *est* and *non est* both of the devoted believer. Both are equally true. In fact it is the union of these two contradictory attributes that constitutes asceticism. If for the sake of God and heaven, the believer forsakes family, fortune, and friends, and retires into a cave so as to be invisible to the world, he is not a true ascetic. The dead devotee is no devotee. And is he not dead who has departed from the world and its service for ever? The child of God, however deep his devotional life, lives like ordinary men, like the lowest and meanest of men, amid the unreal realities of life. He is a merchant or a tradesman, a doctor or an engineer, a carpenter or a blacksmith, a cobbler or a dealer in old clothes. Like the thousands around him, he, too, plies the world's trade, and quite as industrious and enterprising is he, nay more. He is a thorough-going householder and a man of business. In this sense he lives and moves in the world. But his heart is not where his body is. He is not in the world, but above it. Knock at the gate of the bodily tabernacle, nobody responds. The spirit has deserted this house of clay, and you may knock and knock for years, there is none within to open the gate and answer your call. The spirit is in the Master's abode, and is, therefore, no longer to be found on earth. This is the missing man.

THE GOOD USE OF THE TONGUE.*

ALL *bhaktas* (lovers of God) have considered the tongue as a peculiar means of religious exercise. One of the means of salvation is a pure tongue. One of the steps to salva-

* The substance of a sermon preached in Bengali in the Brahmo Mandir on Sunday, the 18th of March, 1877.

tion is respectful speech. Man ascends to heaven on the wings of words. The tongue is a little thing, but it is the means of achieving great ends. Whoever suffers his tongue to be idle and dry, shall not be able to enter heaven, on account of this fault though he may adopt other means for entering it. Every pilgrim to heaven should, therefore, resolve never to allow the tongue to remain idle or to utter dry words. It is not only required of the tongue that it should speak the truth, but it should likewise taste of the sweetness of the truth that it utters. Words that are not sweet, are ineffectual. The nectar of heaven is in the tongue. Faintly conversation generates sweetness in the tongue. That man's tongue is useless, who does not talk on religious subjects. Many consider it a high aim and privilege of life to hold internal conversation with God; but there is a special work assigned to the tongue, which very few persons understand. Suppose, the tongue talks on worldly matters from morning to night, manifests anger, and never speaks of God. You may say that your mind has worshipped God. Admitted, that it has done so, and has been sanctified, but what is that for the tongue? Have you not come into the world in order to sanctify and beautify your whole self? Is it not then, your duty to do good to your tongue by singing the name of God. The work of your eye is done, when it beholds God, is therefore all your work done? Be not proud, because you have done one of your duties. If you have not sung the name of God and talked on religious subjects with the tongue, you are sinful for your tongue. You must separately atone for it by not allowing it to remain inactive and lifeless. You should always say to your tongue, "Go, tongue, preach His name and utter His name." The tongue of the *bhakta* is always *alive* and sweet. You will grow happy by uttering that name often and often. Never utter it with dryness of heart. For it is impossible to taste of the sweetness of God's name if it is uttered with dryness of heart. Utter the name of God without corresponding emotion of the heart, you will not taste of its sweetness, while those that hear you will be gratified with its sweetness. The tongue becomes *dry* by speaking often and often of worldly things, but it recovers life and sweetness by uttering the praise of the Living God. Every word concerning God possesses peculiar sweetness. Draw in that nectar and drink it yourself, every word, uttered during religious conversation, and the singing of God's praise, contains peace and joy within itself. Each word is like a pot of sweet drink, a spring of nectar. When the *bhakta*

commences speaking about God, his mind overflows with joy. The first injunction in this connection, is that you should never allow the tongue to be inactive; and the second is that you should not allow it to be *dry*.

On the tongue depends the character of the man. That man is healthy in body and mind, whose tongue is in a natural state. The state of the tongue indicates the state of the body, as well as that of the soul. Whenever there is disease in the soul, the name of God does not taste sweet to the tongue, nor does religious conversation. Those men who are doctors of the spiritual world, can say, from the state of the tongue, whether the soul is healthy or diseased. Whenever you find that you do not feel happy by conversing on religious matters, it is a sure indication of the malady of the heart. You must have committed some grievous sin, otherwise why should nectar taste bitter. Cleanse your tongue whenever you find it in such a miserable state. Utter that name with love repeatedly, and the tongue will be cleansed and heart sanctified and blessed. Behold! what an amount of good is done by means of the tongue. Though it is small, it is of vast importance. One word uttered by it, can kill a man and another give life to him. It either multiplies sin, or helps in achieving one's salvation. It is a powerful thing. It can kill a soul or give it eternal life. Therefore you should constantly be watchful in governing it. You should never speak falsehood or harsh words to those around you. Speak always true and sweet words to your neighbour and thereby do good to him. If we are masters of our tongues we can be happy to a very great extent. God has bestowed the tongue upon us for a high end. It should be our help in singing the name of God in solitude, and in doing good to our neighbours, when we are in their company. Thus by the good use of our tongues we shall be spreading peace and good all around. May God help us that we may take and use the tongue as one of the chief means of advancing in the way of religion.

Devotional.

WHERE are my dear ones of this world, and where am I? Lord, in the solitude of thy eternal presence I stand, and a darkness separates me from all the rest. Lord, as I behold thee, I forget that I have any one in this world. Immerse me in the blessedness of thy contemplation, and exclude all other thought. Behold, anxieties and vain cares for others sicken me, and depress me. Yet how can I be indifferent to those whom thou hast brought so near to my heart? But I!

would penetrate deeper, and still deeper into the blessedness and sanctity of thy communion, I would be utterly forgetful of everything and every one, and at last find in thee my dearest ones gathered together again.

My Master, I bring before thee the best part of my manhood. Take it, touch it, let it be exclusively consecrated to thy service. I would spend myself completely in obeying thee. I would fain grow old and feeble in thy sight, and as thy servant. I ask no other reward but the reward of finding thy holiness within my soul. I ask for no other encouragement, than that of feeling thy grace dwelling within my heart. O my God, hitherto I have been a hireling, idling for my own pleasure, or working in the hope of men's favors. Henceforth make me a good and faithful servant working for the delight of thy service alone. Take as thy own the whole of my manhood, and let it be of some use in thy household.

The Brahmo Somaj

THE BRAHMO SOMAJ AND THE FAMINE.

OUR readers already know that a famine relief movement has been opened at Bangalore in connection with the local Brahmo Somaj. We hasten to put them in possession of the particulars of the working of the relief organisation in that place. The local Committee have proposed to distribute relief in a variety of ways. They are giving relief to respectable families which cannot beg, to paupers and to helpless children. These receive assistance either in money or in the shape of cooked food or clothes. The first instalment of money that has been sent to Bangalore amounts to Rs. 200, and we hope that more will follow soon. In his first letter addressed to the Mission Office dated the "2nd instant, the Assistant Secretary says that cooked rice is distributed early in the morning between 7 and 8-30 A.M. The quantity of rice cooked has increased to 20 seers. The Government kitchen rate is 1-10 seer to those that do no work in return for what they get. With 20 seers we now supply on an average upwards of 250 people. Rice is mixed with pepper water and distributed in small lumps to enable these poor people to go about in search after food in the Government kitchens, where they are supplied during midday. Cloth was purchased and distributed to the most deserving. Three Brahmans went round last Sunday with pieces of cloth to the different parts of Petiah and distributed them to the most deserving poor. Perfect economy is observed." Another letter, dated the 3rd instant, says—"Application has been received from some of the Brahmo friends in the Cantonment for a small allowance daily to enable them to distribute cooked food to helpless children. The matter will be disposed of after tomorrow (5th). Our friend at Chikmagalur, who was asked to take up famine relief, said that as the place was well looked after by

Government, he did not like to interfere. A portion of the money has been ordered to be sent to Hassan." The third letter, dated the 19th October says—"The total quantity of rice purchased up to 19th October was about 550 seers. These were cooked and distributed to paupers. Besides these 550 seers, 95 seers were distributed among respectable families. The quantity daily cooked is now 30 seers. Pieces of cloth 120 yards were purchased and many small pieces between 3 and 4 cubits were distributed. Arrangements were made to watch and see if the cloth given was sold in the market by those that received it. About one-half did so; and it is, therefore, now proposed to buy and distribute cloth to women of the middle classes who scruple to beg. Many of those who receive rice daily in our kitchen look very much improved. Operations in the Mofussil have not yet been commenced, as one or two members have not yet complied with our request." As regards the respectable families that cannot beg and yet are starving, we learn that during the first week ending "the 30th September, 6 men received relief; during the week ending 7th October, 12; and during the week ending 14th October, 14. Each of these recipients has a large family generally of 3 or 4 or 5 members, to maintain. One of these is said to be an old man once well-to-do but now reduced. We should like to have an estimate of the paupers daily relieved. The local Committee should lose no time in carrying their work to the Mofussil. And another thing—they should always avoid showing a large balance in their hands.

We are informed that after the recent anniversary service at Lahore was over, Pandit Dyanand Saraswati entered the Mandir, like Durvasa Rishi of old with about two or three hundred followers.

Our Native Christian contemporary, the *Indian Christian Herald*, with remarkable and rare candour, for which we cannot be sufficiently thankful, bestows the following high eulogium upon the Brahmo community, while censuring the shortcomings of Native Christians:—

"We are not ignorant of what the Brahmos have done and are doing. A few earnest workers have caused their voice to be heard in all India from the Himalayas to Cape Comorin. Their Missionaries, as a rule married men, form themselves into a kind of Brotherhood, and endeavour to lead a life, which reminds us forcibly of the apostolic life. Most distinguished graduates of the University of Calcutta abandoning all material prospects give themselves up as their Missionaries, and count themselves happy if they can get so much allowance as 12 or 15 Rupees a month, and then read of the tales of starvation and suffering and resignation and toils in their Missionary work. Their schemes and projects for benefiting mankind are also too well known. They are enthusiastic supporters of ragged schools, female schools, orphanages, asylums, for the poor and the decrepid. They have taken up the cause of the poor and the ignorant in right

earnest, and they take a prominent and leading part in any scheme calculated to do good to our countrymen. What they have done and are still doing towards the relief of the famine-stricken people of Madras are too well known to need reiteration, and ought to be fresh in our memories. This is the active element in their Religious life, and we must not forget that they have a far more important element, and that is the contemplative and devotional side of the spiritual life. It is well known that they are intensely devotional. The devotional plays a most important part in their religious life, and in that way, being true to the Indian instincts of religion they form a striking contrast to the deists and theists of Europe. They spend hours after hours in devotion, and one who wishes to be convinced of this has only to repair to one of the *samajes* during Service.

Provincial.

BANDA.

[FROM OUR OWN CORRESPONDENT.]

The 9th October, 1877.

It is with the greatest pleasure that I beg to bring to your notice that it has at last pleased our Almighty Father, to remove our worst fears and anxieties. We were blessed with good rain on the night of Sunday, the 7th Instant. The rainfall registered in the Sudder Station is 18 notches. It is not as yet known whether this fall was general throughout the District. Last night it also rained very well about an hour. Now the entire *rubbi* crops will be saved, and the *kharif* crops which were withering for want of rain will revive. It is pretty well clear that as far as this District is concerned, it will be saved from the evil consequences of a terrible famine. There are signs of more rain, as the sky is covered with clouds. The clouds began to gather from the moon of Friday, the 5th. There is a saying in Hindi that *Sukra-bag-ki-badli rahi. Sanichar-ko-chhai. Aua-kuhe bhadri-bin-busse-na-jai*. This has proved too true just now. The hot winds blow no more. There is a talk about the opening or establishment of a poor house in the city, and the starting of relief works till the *rabbi* crops are gathered. We have been giving relief to the indigent and poor, for the last 5 days, on a small scale. We will continue this as long as possible. The prices of things are falling. Thanks to our Almighty Father for saving us from starvation.

NOTICE TO CORRESPONDENTS.

It must be distinctly understood that the Editors do not hold themselves responsible for the opinions expressed by correspondents.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

Our Banda correspondent says,—“On the morning of Wednesday, the 12th instant, the

moon again assumed a smart verdigris color and remained so for about half an hour. What is the cause of this constant change in the moon? The brilliant star that used to rise at about 11 o'clock in the night now rises early in evening. Two more similar stars are seen; one is called by the Pundits *Mangal* and the other *Rukhi ketu*, and are regarded both by the Hindus and Mahomedans with dread and terror.”

The same correspondent proposes the following two puzzles:

(a) The poor people away me throw.

But with the rich in stock I grow.

(b) What is the name of that gigantic and monstrous animal which, having 14 legs, 10 hands, 10 ears, 10 eyes, 5 mouths, 5 noses and 4 lives, uses only 8 legs, 8 hands 8 ears, 8 eyes 4 mouths and 4 noses?

U. K. G.—Agrees with S. C. S. that the Brahma Somaj has failed in its mission to reach the young men of India and exhorts its leaders to sacrifice themselves for the regeneration of their country. Don't despair pray. The cause of reform is the cause of God and it will flourish and prosper in spite of the worthlessness of individual men or communities.

We have received many letters in answer to the "Old Man's" puzzle. The answers are correct ones, all of them. The following is another which our juvenile readers may crack at leisure:—

'Tis in the church, but not in the steeple;

'Tis in the person, but not in the people;

'Tis in the oyster, but not in the shell;

'Tis in the clapper, but not in the bell.

REUTER'S TELEGRAMS.

RUSSO-TURKISH WAR.

LONDON, OCTOBER 26.

Prince Hassan is with the Egyptian expeditionary force in the Garrison of Varna.

A Russian official despatch states that after ten hours' continuous fighting on the 24th instant Gourko captured Dukuik on the road to Sophia. Four guns, a Pasha, the Chief of the Turkish Staff, and many officers, 3,000 infantry and a Cavalry Regiment were taken prisoners. Gourko is entrenching himself there. The Russian loss was heavy.

LONDON, OCTOBER 26.

Ghazi Ahmed Mukhtar announces that on the 23rd instant he attacked and defeated the Russians near Bezinkoi. Suleiman Pasha reports that the Russians attacked the out-works of Rustchak, and the projectiles entered into the town. The Russians were defeated, and compelled to fall back to their entrenchments at Pyrgos. The Russians attacked the Turkish right Wing at Kadikoi, and also the left Wing, but after a partial success were defeated and compelled to fall back. The Russian loss was 800 men. The Russians have made a demonstration against Eskidjuma.

POSTAL NOTICES.

Mails for Rangoon Moulmein, and the Straits, for transmission per Steamer *Mecca* will be closed at the General Post Office on Sunday, the 28th October 1877, at 7 P. M.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Monday, the 29th October 1877, at 7 P. M.

Mails for Port Blair and Camorta, for transmission per Steamer *Satura* will be closed at the General Post Office on Tuesday, the 30th October 1877 at 7 P. M.

Mails for Madras and Ceylon for transmission per P. and O Steamer *Kashgar*, will be closed at the General Post Office on Wednesday, the 31st October 1877 at 7 P. M.

Mails for Chittagong, Akyab and Kyaukphyoo, for transmission per Steamer *Madras* will be closed at the General Post Office on Sunday, the 28th instant at 7 P. M.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer *Madura*, will be closed at the General Post Office on Wednesday, the 31st October 1877, at 7 P. M.

MONEY MARKET.

Government Loans.

4 Per cent. Securities	Ra. 93 4 a	93 6
44 Per cent. of 1870 (1885)	" 100 a	101
44 Per cent. of 1871 (1881)	" 100 a	
44 Per cent. of 1873 (1879)	" 93 6 a	93 8
44 Per cent. of 1859-60 (1879)	" 101 6 a	101 8
5 Per cent. Debenture for 15 years (1882)	" 101 8 a	102 0

Calcutta Municipal Debentures.

6 Per cent. of 1864 (1884)	Ra. 111 a	112
6 Per cent. of 1865 (1885)	" 112 a	112 8
6 Per cent. of 1866 (1886)	" 112 8 a	113
6 Per cent. of 1867 (1887)	" 113 a	113 8
6 Per cent. of 1870 (1890)	" 115 a	115 8
6 Per cent. of 1872 (1892)	" 115 8 a	116 P

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight 1-9 1/2
 Ditto ditto, at 3 months' sight 1-9 1/2
 Ditto, on demand, above £500 1-6

Bank of Bengal Rates.

Minimum rate of Interest	... 10 per cent
Ditto Discount	... 11 "

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OF ALL

BILIOUS COMPLAINTS.

Indian Fevers, Indigestion, Spleen, Ague Jaundice, Piles, Costiveness, General Weakness, and every disorder depending on Functional Derangement of the Liver is

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ESSENCE OF CHIRETTA

Prepared only by Messrs. E. J. Lazarus & Co., Medical Hall, Beaufort, from the original recipe of E. J. Lazarus, M. D., and sold by all Medicine Vendors at Rs. 1-8, 2-8 and 4-0, per bottle.

None other is genuine.
 An indubitable proof of the great value of wonderful remedy is the various imitations which are being made

THE

POSITIVE GOVERNMENT SECURITY LIFE ASSURANCE COMPANY, "Ld."

Capital, £500,000, with power to increase NO ENTIRE FORFEITURE OF POLICIES

And Lapsed Policies revived without Fine
 Surrender Value of Policies being 40 per cent. of Premiums paid) fixed at time of effecting the Assurance.
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On each Payment of Premium being made.
 ALL NET PREMIUMS INVESTED IN GOVERNMENT PAPER AT COMPOUND INTEREST,
 AND LODGED WITH THE OFFICIAL TRUSTEE TO MEET CLAIMS.
 AS AN OUTER FORTIFICATION TO THE SYSTEM, £20 OUT OF EVERY £100 PAID AS CAPITAL, IS INVESTED IN CONSOLS IN TRUST, AND FORMS A GUARANTEE FUND, WHICH CAN ONLY BE MADE AVAILABLE ON THE IMPROBABLE CONSEQUENCE OF A SUDDEN MORTALITY AFFECTING THE ORDINARY LIFE FUNDS OF THE COMPANY.

Assurances effected in Five different Forms.

Whole Life Policies, with payment of Premiums ceasing, at the option of the Assured, after 5, 10, 15, 20, 25, or 30 years.

Whole Life Policies, with Premiums payable during continuance of life.

CIES FES FOR JOINT LIVES, payable at decease the First which shall fall of Two Lives.

POLIPOLICIOR SHORT TERMS of from 1 to 10 years.

ENDOWMENT POLICIES payable at 50, 55, 60 or 65 years of age, or earlier in the event of death
 Favorable Rates for the Assurance of Native Lives.

Medical fees in all cases paid by the Company.

POLICIES in force, upwards of £1,000,000 (One Million Sterling)

ANNUAL Premiums Income, £50,000.

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HOOKAHS!! HOOKAHS!! HOOKAHS!!!

In answer to numerous enquiries the undersigned has the pleasure to announce the arrival of a splendid assortment of Hookahs specially designed to suit the tastes and meet the requirements of the Mahomedan Gentry and solicits the favour of an inspection of his stock which comprises a variety of designs.

These Hookahs besides exhibiting and elegance and richness of design hitherto unattained in this speciality of manufacture possess the advantage of being easily kept clean and bright, and will look as new, after long and constant use, as the day they were bought.

Prices from Rs. 6 to Rs. 10 inclusive of chillums which are warranted not to crack as they have been tested by subjection to a very high degree of temperature.

RADHANATH CHOWDRY,
 No. 378, OPPOSITE BRAHMO SOMAJ,
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Kasipore (Kosipore)

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ACIDS, Ethers, and other Chemical preparation used in Medicine, Photograph and the Arts made at these Works and supplied to wholesale purchasers.

Sulphuric Acid and other requisites for the manufacture of Brated Water supplied.

Ether and Ammonia for ice machines.

Spirit of Wine, pure, Methylated and Quoted.

Carbolic Acid, Chloride of Zinc, other Disinfectants.

List can be had on application.

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DAVID WALDIE.

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AND

EQUITABLE LIFE ASSURANCE COMPANY IN THE WORLD!

Oriental Government Security Life Assurance Company, Limited.

CONSULTING ACTUARY.

J. Hill Williams, Esq.,—President, Institute of Actuaries of Great Britain and Ireland.

NEW AND IMPORTANT ADVANTAGES.

POLICY-HOLDERS CAN VOTE AT MEETINGS

AMALGAMATION OR TRANSFER OF BUSINESS PROHIBITED AND IMPOSSIBLE.

These essential features are not granted by any of the Company, and they establish the existence or complete security to those Assured in the "Oriental."

No Entire Forfeiture of Policies.

Lapsed Policies Revived without Fine.

Promissory Notes issued.

NATIVE LIVES ASSURED AT EUROPEAN RATES.

Entire Direction in India.

Funds Invested in Government Securities only, and remain in India.

Eighty per cent. of the Premiums are invested in trust for Policy-holders.

A fixed and liberal Surrender Value after one year of 35 per cent. of the Tabular Premiums paid.

The ratio of expenses in 2 years, is less than English Companies of 10 years' standing.

The increase in the accumulated fund during last year is about 100 per cent.

New System for the Safe Assurance of European and Native Lives at English Rates, which are on an average 30 per cent. lower than Indian.

Annual Reports, Prospectuses, Forms of Proposal for effecting Assurances, Applications for Shares, and Agencies may be obtained from

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 SYKES & CO.,
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1, GRANGE LANE, CALCUTTA.

Translation of Hymns.

AR! Thou King and Judge of the spiritual world, who will escape thy judgments?

Who has ever become happy by doing evil and iniquitous deeds?

Thou art the Crusher of pride, and the Just, and thy name is the Punisher of sinners. No man is justified in thy searching scrutiny.

The wicked do evil deeds in secret, and suffer finally on account of them. They feel the consequences of their actions.

Thou art the Chastising Father, and the merciful Providence, punish this horrible sinner and deliver him from his iniquities.

Who has ever found that treasure, God, easily? Who has ever entered heaven by means of his cunning merely?

Men find Him by forsaking all earthly desires, and leading a life of austere religious exercises. It is not as easy as a word uttered from the mouth, that the Heavenly Father will manifest Himself to a sinner.

All duality of will should disappear, and the mind should be imbued with love, and then one will attain Perfection. As long as there is a drop of inordinately affection for the creature, in the heart, brethren, you will not be united to Him.

What is the use of thinking vain thoughts, throw yourself into the current of His grace and be carried along by it. Resolve for ever again victory or to die in the effort.

Cleanings

SELECT PASSAGES FROM HAFEZ.

HAFEZ! If thou art solicitous to enjoy His company do not hide thyself from Him. First the renunciation of the world, and union with the Spouse is next.

The rosary and sack-cloth will not give you the joy of inebriation, so ask for it to the wine merchant.

Do not take any thing from this external home, except the cup for drinking wine. In this house of sports, do not indulge in any other play except that of love.

I am in heaven to day, why then shall I be, lieve in the future heaven of the saint. What can I do, but give myself up to such inebriation, though I do not deserve so to be inebriated? When I have been thrown into such a state, I do not take any other thought.

The beggar of Thy way does not long for heaven, for he who is enchained by Thy shackles is free both here and hereafter. Hafez has laid his head on the threshold of prosperity. Prosperity is his, who is one with the Truth.

Hafez! Be thou grateful to Him till the last day of thy life, that He has been the remedy of your malady, from the beginning.

The sweet flavor of His wine entered the brain, and the heart that was dead, revived.

Because there was pride in the dervish, he could not go his way without difficulties, but he has now entered heaven by the way of inebriated humility.

The tears of Hafez have cast his reason and patience into the river. What could he do, for he could not hide his tears of love.

When the dervish learns the true principles of asceticism, he would not bend his head even for becoming the monarch of the world.

Local

The Bishop of Calcutta returns to Calcutta this day. His Lordship, we learn from the *Indian Church Gazette*, will meet the Clergy at the Palace on Tuesday evening, for the discussion of various matters of interest. He proceeds on his visitation tour on Thursday, November 1st.

THE P. and O. S. N. Company's S. S. *Deccan*, Commander J. D. Gaby, arrived in Bombay harbour, on the 24th instant, with the English Mails of the 5th instant. The following is the list of passengers:—

From Southampton.—Mrs. and Miss Carnegie, Col. Arbuthnot, Mr. and Mrs. McAndrew, Mr. L. H. Philpotts, Mr. W. L. Forman, Rev. A. W. and Mrs. Irwin and infant, Miss Irwin, Mrs. A. Mackenzie, Mrs. Neill, Mr. C. J. Lucas, Mr. M. P. Lucas, Mrs. Bradshaw, Miss Phillips, Mrs. F. A. Green, Miss Corie, Dr. and Mrs. Selons, infant, and three children, Mrs. Candy, infant

and child, Mr. H. Beattie, Mr. and Mrs. H. W. Thompson, and infant, Miss D. Young, Col. E. G. Langmore, Lieut. Col. H. Newdigate, Mrs. McIver, Mrs. Arbuthnot, Mr. C. Davies, Col. Mrs. Larpent, Miss E. Barhan, Mrs. Fellowes, Major J. P. C. Anderson, Lieut. Mrs. S. Churchill, Mr. S. Whymper, Mr. D. Carnegie, Mrs. Spens, child, and two daughters, Mrs. Worton and infant, Mrs. Langley and child, Miss Froude, Mr. H. W. Mann, Mr. F. Rogers, Mr. T. Austin, Mr. T. E. Currell, M. W. Dossett, Mr. W. Wanters, Mrs. G. Atkins, Mr. Ridgers, Mr. C. Lambourne, Mr. McCarthy's 2 children, Mr. J. Scott, Mr. R. Swarbrick, Mr. D. Polson Mr. and Mrs. Riddell, Mr. Higgins and Mr. W. Madge.

From Malta.—Mr. H. S. Dampier.

From Suez.—Mrs. Waterfield, Mr. E. and Mrs. Gay, Mr. and Mrs. Hills, Doctor J. Cruikshank, Major J. J. Keen, Mr. J. O. B. Scales, Mr. J. Landale, Mr. B. Moore, Surgt. Major Colston, Major Butler, Mr. R. N. Dawsey, Col. Sturt, Mr. and Mrs. Halford, Surg.-Major M. Jones, Mr. Barkhausen, Mr. and Mrs. Anderson, Mr. and Mrs. McConaghey, Mr. and Mrs. Peppe, Mr. G. Peppe, Doctor J. Arnott, Mr. R. L. Davies, Mr. J. Masters, Capt. and Mrs. S. S. Jacobs, Mr. J. D. Walker, Mr. Webbe, Major and Mrs. McNeill, Sergt.-Major and Mrs. Cook and Master Cook, Major and Mrs. Turner, Mr. H. W. King, Mr. F. F. Reed, Mr. C. Stuart, Mr. Somerlette, Ste Elvire and three religiouses.

From Aden.—Dep. Surg. Gen. Franklin, Mr. T. Martin, Mr. M. Rustonji, wife and child, Mrs. Dinshaw, Mr. Cursedji, Haji Hunsun, Abdullah, Syed Tehia and Rama.

ARCHDEACON Baly resumed charge of his duties on the 20th instant.

SIR WM. MEREWETHER has presented to the Calcutta Zoological Gardens two wild asses from the Rao of Cutch.

THE *Statesman* hears that the Hon'ble Issur Chunder Mitter has succeeded Moulvie Abdul Lutif, Khan Bahadur, as Deputy Magistrate of the Alipore Police Court; and that Rajah Harendra Krishna Bahadur has been placed in charge of the treasury in the 24-Pergunnahs.

THE *Indian Daily News* hears that Mr. Leslie Agent to the East Indian Railway Company, who is now away from Calcutta, is expected to return from the hills to-morrow, and that Mr. Roberts, the Chief Auditor, was to have returned from his tour on Friday last.

SIR FREDERICK HAMES, the Commander-in-Chief, will not reach Calcutta before nearly the end of December.

Literary and Scientific.

Two satellites of Mars have been discovered. A correspondent of the *Times* produces from Culliver's Travels a very remarkable anticipation of the discovery. In "The Voyage to Laputa," is a passage stating that the Laputan astronomers had discovered "two lesser stars as satellites which revolve about Mars, whereof the

innermost is distant from the centre of the primary planet, exactly three of his diameters and the outermost, five; the former revolves in the space of 10 hours, and the latter 31½." This seems to have disturbed the equanimity of astronomers a little, and Mr. Proctor points out in the *Times* that it was not in Dean Swift's way to make such a guess, and in fact he borrowed it from the science of his day, which, judging from analogy, inferred that because the earth had one satellite and Jupiter four, Mars which comes between them, ought to have two. That is true; but guesses do now and then anticipate discoveries. This discovery of two satellites by the way, is a most interesting subject, and we draw the attention of our readers to a clever article from the *Spectator* which we extract elsewhere. The *Spectator* writer must have read that charming book entitled the "Romance of Astronomy," when entering into his speculations about the habitability or otherwise of Mars and his satellites.

PROFESSOR DOUGLAS has in the press a "Life of Jenghiz Khan", from Chinese sources. The work will be published by Messrs. Trubner and Co.

THE last number of the *Fortnightly Review* contains an able and vigorous article on "Foreign Aggrandisement" from the pen of Mr. Goldwin Smith. Mr. Smith denounces the proposed occupation of Egypt by England and holds that foreign conquest is generally demoralising to the conqueror. Passages are quoted from Lord Elgin's memoirs and Dr. Russell's Diary showing that the English, since their advent to India, have strangely deteriorated in morals. Some one should now take up the other side and vindicate the ways of the Anglo-Indians.]

New carnivorous plants have not turned up of late; but *Nature* refers to one in Tasmania, discovered by Dr. B. Crowthier, and which it suspects to be *Drosera peltata*, which, the Doctor thinks, lives on insects. It catches them and draws them in by the glands, as Darwin describes in his account of the behaviour of our common species.

THE wife of Prof. A. Graham Bell, the inventor of the telephone, was a deaf-mute; but he has taught her to speak. She is a daughter of Gardiner Greene Hubbard, of Cambridge, the wealthy advocate of the Government telegraph system.

MR. A. BURNELL, of Tanjore, has lately made some discoveries in the Samaveda literature. The most important is a MS. of the long sought *Pratisaṅga* of that Veda. It consists of about 380 sutras with a commentary, and is attributed to Sakatayana.

A CONGRESS of homoeopathic medical practitioners has just been held in Liverpool. Dr. Pope, the President, in his address, mentioned that the present year is the jubilee year of homoeopathy in England. Fifty years had pas-

ed away since the first physician who practised homoeopathy settled in the metropolis. After fifty years' of bitter hostility they had this year heard for the first time the public expression of a desire that their exclusion from consultation should no longer be demanded.

WILL misquotations never cease out of the land? asks the *Leader*. A correspondent of the *Englishman* cites as "the lines of the devout parson,"

"Of mutton lean and mutton tough,
The Lord be praised, we've had enough."
What the family chaplain did say was:—
Of rabbits young and rabbits old,
Of rabbits hot and rabbits cold,
Of rabbits tender and rabbits tough,
The Lord be praised, we've had enough.

THE American Consul at St. John's (Newfoundland) has purchased from a seaman who was wrecked in Hudson's Bay two spoons, supposed to be relics of the Franklin Expedition, one of them being marked "J. G. F." It is said that Esquimaux living in the neighbourhood of Repulse Bay got them from a native Chief, at whose camp the original owner, a white man, had died of scurvy.

PROFESSOR TYNDALL, as President of the Midland Institute at Birmingham, delivered an address upon the relations of science with social and moral ethics, and favoring the doctrine of necessity as opposed to that of freewill in connexion with human actions.

A CONFERENCE of librarians, to discuss questions relating to the preservation and arrangement of books and documents in public libraries, is being held at the London Institution.

A NEW monthly comic magazine called *Mirth*, of which Mr. H. J. Byron is to be the Editor, will shortly be published by Messrs. Tinsley London.

SOME novel American telegraphic appliances are now being tried between London and Liverpool, the first trial having been made on Tuesday night with satisfactory results. The system is known as the quadruplex, and by its means four messages may be sent along one wire simultaneously. At either end there are two "sounders" and two keys, with four clerks, two to send and two to receive; and by an ingenious arrangement a conflict of currents is prevented. Thus by the aid of this invention, one wire may be made to do as much as four worked on the ordinary system. The duplex principle is a valuable contrivance but the quadruplex is twice as valuable.

Latest News.

—THE Edinburgh Committee in aid of the Madras Famine Fund has received £12,500.

—SPEAKING at a working men's meeting held in Chester the other night on behalf of the Famine Fund

Mr. Dodson said that if India was worth fighting for, India was worth looking after; and he was tempted to say that where the British flag floated famine ought not to exist. He trusted the Government would take a lesson from the present famine, in the direction of doing something to prevent such a disaster in the future.

—MR. POTTER, M. P., addressed a meeting of his constituents at Rochdale on the 4th instant. The main part of his speech had reference to Indian affairs. He blamed the English Government for their conduct in India in having not only not erected new irrigation tanks, but in having neglected to keep the old ones in repair. He advocated the adoption in India of those principles of fiscal legislation which had been so successful in England, advising that an income-tax should be imposed, and gradually, and as soon as possible, all taxes removed from the food of the people.

—SIR HENRY HAVELOCK, M. P., who is now in Bulgaria, assured the Emperor of Russia, the other day, next year English opinion will be entirely in favor of the Russians. Sir Henry added that he himself, was one of the most important members of the pro-Russian party.

—THE idea of employing Indian Native soldiers in other parts of the world than in India, has again come to the front in an excellent suggestion that Indian troops might be well employed upon service at Mediterranean ports. On political grounds the plan is strongly advised. The Native army would be advantaged by the change and exercise, and Europe would be enlightened concerning the forces we have in the East.

—LORD DERBY having stated that England as a nation is worth less than nothing, the liabilities exceeding the assets by some 700 millions, a working man, in receipt of 30s. a week, has written to the *Times*, offering to give 25 to help clear off the National Debt, and suggesting a national subscription.

—THE Indian famine vote was discussed at the meeting of the English Cabinet on the 5th instant, but nothing decided. It is probable, says the London correspondent of the *Bombay Gazette*, the whole subject will be hung up till the rest of the famine is more accurately known than it is at present.

—THE London correspondent of a Bombay paper says that a younger son, whose name is well known in military circles, and who is a member of a distinguished family, is under something like arrest for having passed forged cheques. His forced retirement from the Army may be expected any day.

—THE following gentlemen were among the successful candidates at the Competitive Examination, held in August, for the Indian Medical Service; Babu F. C. Chatterji (Bengal), Mr. B. N. Kojaji (Bombay), and Mr. M. E. Reporter (Bombay). They have now proceeded to Netley Hospital.

—IN the recent examination of the University of London, Babu Romannath Bose of University College, passed in the First B. Sc. and Prel. Sc. Examination, standing alone in the first class of Botany and first in the third class of Zoology.

—THE two Native officers who accompanied the Prince of Wales on his return from India, and who left England at the close of last year, have rejoined their regiment (the 11th Prince of Wales Own Bengal Lancers) at Nowshera. Anup Singh, who is a Sikh, returned direct, but Sirdar Afzul Khan made a pilgrimage to Mecca and Medina on his way home. The latter learnt to his grief on his arrival in India that his eldest son had died. He had intended to send this youth to England for education. It is said that these two officers are doing their regimental

duty with more zeal than ever, and that their stay in England has exercised a very beneficial influence on the Native Officers.

—HIS EXCELLENCY Sergio De Souza, the new Governor-General of Goa, will be the guest of the Bombay Government for some days, and Parrell is being prepared for his reception.

—THE Coroner's Jury at Bombay have returned a verdict of wilful murder against Joaquim Brito.

—THE statement that English sovereigns have been distributed among the peasants in Hungary, has attracted much attention, as it is generally assumed that they have been supplied by the British Government.

—THREE millions worth of silver are now in the Bombay Mint.

—THE Turkish Envoy has arrived at Peshawar from Cabul on Friday last, and proceeded on his journey yesterday.

—THE Jowakis are daily making raids at Kohat. General Keys has gone there from Abbottabad.

—THE King of Burmah is said to be losing his memory, and, as insanity is hereditary in the Royal family, it is looked upon as a sign of incipient madness.

—ON dit that Mr. A. C. Mangle, Officiating Opium Agent in Behar, will be appointed Inspector-General of Police in Bengal.

—THE Commander-in-Chief will leave Simla on the 12th November, and visit Dughai, Subanhu, Kasowli Umballa, Mirut, Agra, Morar, Lucknow, Sitapore and Fyzabad on his way to Calcutta.

—WE hear by telegram that wind and weather are still variable at Madras. Mr. Pogson considers that the north-east monsoon commenced on the 16th instant. Heavy, partial showers have been frequent and general throughout the Madras Presidency except near Madras. Rainfall above the Ghat is more steady and general. There was a heavy storm near Salem on the night of the 25th, and another in the south of Madras, in both cases slightly impeding the railway traffic. The prospects throughout Madras are generally improved, except in Godavery Delta, Ramnad, Madura and Ganjam.

—IMPORTANT orders, we understand, were issued by the Bombay Government recently on the system to be pursued with respect to unfinished famine works now that relief laborers are rapidly leaving for agricultural operations. All available relief labor is to be employed in bringing the unfinished roads into an efficient state, the main lines of communication being considered of first importance. Rather than leave valuable works unfinished, relief labor is to be supplemented by ordinary labor within certain specified limits, guarded by strict economy and provided that the works were confined within the current budget, and that funds are available, the famine laborers being kept distinct from ordinary laborers in the return.

—THE Princess Louise has set an example well worthy of imitation. During the absence of her Royal Highness, the milk from two cows belonging to the Royal household has by her order been given daily to the Royal Hospital for children.

Selections.

A MINIATURE WORLD.

(Spectator.)

MR. WENTWORTH ECKE, writing to Monday's *Times* from the Observatory of Sherrington Bray, in the County of Wicklow, calculates the diameter of the outer satellite of Mars at about twenty miles.

This is a good deal more than we ventured to suggest to our readers in writing on the satellites of Mars a fortnight ago, and we observe that Professor Newcomb, of the Washington Observatory, holds, with the accomplished writer of our own paper, that the diameter cannot be more than ten miles. But even granting Mr. Wentworth Erck's estimate, it appears to be quite legitimate to say of the satellite as Mr. Wentworth Erck himself says, that it is—unless the inner satellite be a good deal smaller, which is not improbable—"by far the smallest celestial body known to us." Now, of course, we have no means of knowing whether there be or be not an atmosphere such as ours round this minute satellite, or whether it be like our Moon, destitute of an atmosphere, and therefore, so far as analogy suggests to us, a mere planetary sinder, without any room for the kind of organised life which depends on moisture, atmosphere, and oxidation. But it is always instructive, as well as interesting, to notice how many consequences any single great change in one of the leading conditions of life brings with it, because it helps us to understand more distinctly the enormous wealth of resource in the universe, when we see how a variation in a single condition brings in its train changes so numerous and striking that the world in which they are realised must present, even in its most superficial phenomena, the greatest contrasts to our own. We shall assume, then, that in the outer of the two newly-discovered satellites of Mars the diameter turns out to be (say) just twenty miles, that the density and surface of this satellite is, in other respects, not unlike that of Mars itself, that it is surrounded by an atmosphere, and that organised beings as rational as men live upon it, and then we shall just consider a few other of the vast differences which the great difference in magnitude between such a satellite and our own Earth, would bring with it.

In the first place, in a globe with only twenty miles from any place to its antipodes, the whole surface would not be greater than about 1,200 square miles,—or than the surface of such a county as Suffolk, for example,—and yet though so minute, it might, perhaps, contain all climates, climate depending chiefly not on the size of the planet, but on the angle at which the Sun's rays strike the surface. In such a petty world the whole circumnavigation of the globe would be only about as far as the voyage from Holy-head to Dublin, and hence the distance from the Equator to the Pole would not, if the little planet be nearly round, be above fifteen miles in all. Thus a walk of a single mile would take an inhabitant of this globule through six degrees of latitude, and in a three-mile walk it is, therefore, conceivable that he might change his latitude and his climate as vastly as an inhabitant of our earth who has sailed from London to Alexandria. In other words, the same change which can only be obtained in the same distance in our earth by climbing a high mountain, could be obtained there by an easy walk on the surface of the planet; while a railway journey of the same distance which takes a man from Richmond or Twickenham to town, might on a little world of these dimensions take him from the temperate to the arctic or the torrid zone. Of course it is difficult to say how far mere minuteness of scale might not alter essentially the rules of temperature. It is difficult to suppose that mere contiguity would not itself prevent the great differences of temperature which are possible on a much larger globe. Granting even an exact parallelism in the causes at work, and

no difference except the reduction of scale, you could not have as many zones of temperature in a pond four feet deep as you may have in the Atlantic or Pacific,—if only because heat is conducted much more rapidly, and is much sooner equalised, over a small surface than over a large. But making all proper allowance for this, any difference in temperature solely due to the angle at which the Sun's rays strike down would be as great after a seven or eight-mile journey, north or south, in such a tiny world as this, as it would be on our own Earth after a journey of three thousand miles. Nor would this be the only extraordinary difference in the conditions of life due to this pettiness of the world in which you lived. Supposing this little world to resemble our Moon in this, that it keeps always the same face turned towards Mars, just as our Moon always keeps the same face turned towards the Earth, then in a thirty miles ride—or, if railways existed there, and railways of our own average speed, in about an hour,—the inhabitant of this little world could exchange full sunlight for full or almost full Mars-light; and the surface of Mars, remember, being only at the distance of 12,000 miles, and his centre about three-and-a-half diameters of Mars, from this satellite, must exhibit an illuminated disc as large in appearance as fourteen hundred of our Moons. Or suppose the satellite to be in eclipse, enveloped in the mighty shadow of Mars itself, as it would be when it and the Sun were on opposite sides of Mars, then by a similar ride of thirty miles, the observer could plant himself on the clear side of the satellite, where the stars above his head would be those of the antipodes; and he would no longer have the sky above him half blotted out by the dark orb of the great planet round which his own world circled. One hour's railway journey would take an inhabitant of this little world from the vision of the polar bear to that of the Southern Cross, or from that of Cepheus and Cygnus, his north polar constellations, to that of Indus et Pavo, in which lies his southern pole. Indeed, the rapid change of astronomical phenomena accessible to one who could travel, as we travel, in such a dot of a world as this, would be something almost past our power of conceiving.

But this would be only a small part of the difference due to living in so minute a satellite. The weight of any given object on its surface (if we assume its consistency to be about the same as that of the Earth and Mars, which do not greatly differ in density), would be about four hundred times less than its weight on the surface of the Earth, so that the atmosphere which we assume it to have, would necessarily be a much rarer and also a much more widely extended atmosphere than any known to us. It is, of course, the attraction of the Earth which keeps our atmosphere so closely packed as it is. Diminish greatly that attraction, and its particles would fly much wider apart, as, indeed they do, as you approach to tops of high mountains. But if the atmosphere were far less dense, the clouds which it would have to carry, and the birds which used it for their flight, would also weigh so vastly less, that it would probably be as serviceable for these purposes as before. Nevertheless, for the purpose of storing and retaining the warmth of the Sun, such an atmosphere would not answer at all the same purposes as ours, but would differ as much as a thin sheet differs from a warm blanket. Still more difficult is it to conceive how the architecture of such a planet would be managed. The weight of materials has, of course, much to do with their solidity, but with weights four hundred

times less, it is hard to conceive even a one-storied house holding together against any serious lateral blows. And yet, though in such a world the falls would be comparatively light, since the force of gravity would be itself so minute, there would be no reason to suppose that the projectiles would be less deadly than in our own. Indeed, as the downward pull would be less, the range attained by any given projectile force, such as that due to kindled gunpowder, would be greater and a Krupp cannon, for instance, would probably send its charge to a much greater distance, both because the resisting medium through which it passed would be less, and because the attraction of the little planet would not be sufficient to bring it so soon to the ground. Hence while the cohesion of the earth-works of such a world would be far smaller than here, the rending lateral pressures might be expected often to be greater, and to the engineer and the architect educated only in such a world as ours, this must suggest very difficult problems. On the other hand, the athletes of such a world, if endowed with anything like the same mechanical powers as we are, would surprise us by their high jumps. The Guy Livingstones of such a world, and the horses which they rode, would find it as easy, perhaps, to jump a mountain, as ours do to jump a five-barred gate.

But it will be said,—What is the use of speculating on the conditions of a little world in which the population of Yorkshire would find themselves cramped and in need of all sorts of checks,—war, famine, or what you will,—to keep it down to the limits of the planet? Well, of course, the only use is to bring ourselves to see more clearly the endless variety of possible worlds, and to impress upon ourselves that the least fundamental change in the conditions of life, involves thousands of others, the whole consequences of which it is hardly possible for us to reason out. But then, of course, it is easy to conceive that some one of these unforeseen differences might neutralise what seem to us the inconveniences of so confined a world. It is just conceivable, for instance, that the law of "conflict for existence" on so small a theatre as this, would have wasted out all but the very fittest organisms, and all organisations tending to multiply themselves at an inconvenient rate. In a population no larger than that of Suffolk, or half or a quarter that of Suffolk (for some allowance must be made for the possible ocean of such a world), it is quite conceivable that you might have far more select minds and powers and higher mental resources, than we can muster amongst the whole population of our globe. It might well be that while we are painfully trying to permeate two or three great continents of petrified civilisations with the principle of progress, a few hundreds of families might there be all co-operating to carry thought and knowledge, and worship into a region far higher than even the highest minds of our world can conceive. It is perfectly conceivable that, under different conditions the highest concentration of mental resources into a small space would be far more favorable to further progress, than relatively large numbers with a relatively wide range, are to us. In a word, intensity of life in such a world might more than compensate for extension here; and it is quite as conceivable that the highest point yet reached by organised beings might be reached in a globule such as this satellite of Mars, as it is that it might be reached in any of the Brodingnagian worlds,—in Jupiter or Saturn, or the perhaps still mightier satellites of Aldebaran or Sirius.

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See that pariah making off there with a filthy greasy bone,
How he'll mumble and enjoy it when he finds himself alone!
Not, if Indra's self reproved him, would he blush and leave his treat,
For the mean abhor no meanness if it only yield them meat.
From Heaven to Siva's head, and thence to Himalaya's snows,
To India's plain, thence to the main, the sacred Ganges flows—
A sad descent! but rivers go astry, like foolish men,
From heaven's crown they tumble down and never rise again.
Water will serve to put out fire, umbrellas against the heat,
A sharp hook guides the elephant, the ox and ass we beat,
Disease we cure with doctor's stuff, the serpents bite with charm—
Against the fool, the worst of ills, Nature provides no arms.
Hard fate to minister and bard assigned,
One must new turns and one new taxes find;
By honeyed language both aspire to climb,
This slowly builds his power, and that his rhyme;
A capricious public both must toil to please
And part unthank'd with liberty and ease.
Insults I've borne, not with patient mind,
Pleasures forborne, to which my heart inclined;
Put up with hunger, nakedness, and cold,
Not for the love of God, but love of gold;
Thought much on wealth, but not on Siva's feet,
And broke my slumbers not to pray, but cheat;
I've lived a hermit's life without his creed,
Made earth a hell, not gained no heavenly need.

You are a lori of acres,
But we are lords of song;
And we subdue the subtle,
If you subdue the strong;
The rich of you are speaking,
In me the wise believe,
And if you find me irksome,
Why then—I take my leave.

Mount Meru's golden mass shall melt at that last awful day,
The monster-peopled seas dry up, the earth dissolve away;
What hope for feeble human frames, whose breath doth come and go,
As swiftly as the elephant flaps his ear to and fro?

When, when, O Siva, shall I be
Lonely and calm, from passion free;
My only robe the liberal air,
My hand the dish that holds my fare,
But able Action to uproot.
The tree that bears Life's bitter fruit
What profits are the V-das,
Or books of legal lore,
Or those long-winded legends,
Repeated o'er and o'er?
What gain we by our merits?
A dwelling in the skies—
A miserable mansion,
That men of sense despise—
All these are huckstering methods,—
Give me that perfect way
Of self-contained fruition,
Where pain is done away.
The youthful freshness of my heart is worn
With old decay,
The beauty of my limbs hath passed unrecognized away,
Grim Fate brings nigh with giant strides the unrelenting hour;
What hope but in the feet of him who smote
Love's wanton power?

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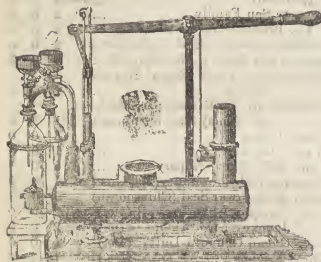
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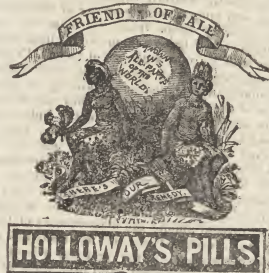
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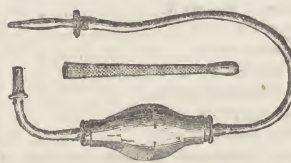
F. S. Cleaver's Terebene Shaving Cream,

Rs. 1 per tube.

Patent Household Terebene Soap.

For general household purposes. It will also be found most useful, as in addition to its very valuable disinfecting and purifying powers, it possesses most wonderfully cleansing properties, and emits a most refreshing odour.

In bars, As 8 each.
3lb bars, Rs. 1-8 each.



Higginson's Enema, with bone Rectum Tube
Gum Elastic Vagina Pipe and Leather Shield in
side cedar box Rs. 4-8.

9 AND 10, DALHOUSIE SQUARE,
And 47, Dhurrumtollah Street.

DUNN AND CO.

Cabinet-makers, Upholsterers,

AND

BILLIARD TABLE MANUFACTURERS.

BY APPOINTMENT TO

HIS EXCELLENCY THE VICEROY AND GOVERNOR-GENERAL OF INDIA
Nos. 46 & 47 Bentuck Street,

CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

Estimates supplied on application.

STANDARD HOUSEHOLD REMEDIES

DR. D. JAYNE'S,

FAMILY MEDICINES

ARE prepared with great care, expressly for family use, and are admirably calculated to preserve health and remove disease, that on family should be with them. They consist of JAYNE'S EXPECTORANT, for Colds, Coughs, Asthma, Consumption, and all Pulmonary and Bronchial Affections. It promotes expectoration and allays inflammation.

2-8 per bottle, 24 per dozen.

JAYNE'S TONIC VERMIFUGE, for Worms, Dyspepsia, Piles, General Debility &c. An excellent Tonic for Children, and a beneficial remedy in many of the ailments of the young.

0-8 per bottle, 5-8 per dozen.

JAYNE'S CARMINATIVE BAISAM, for Bowel and Summer Complaints, Colic, Cramps, Cholera &c. A certain cure for Diarrhoea, Cholera Morbus, and inflammation of the Bowels.

1 per bottle, 11 per dozen.

JAYNE'S ALTERNATIVE, of established efficacy in purifying the Blood, and for curing Scrofula, Gout, Dropsy, Salt Rheum, Eczema, Cancer, and Diseases of the Skin and Bones.

2-8 per bottle, 24 per dozen.

JAYNE'S AGUE MIXTURE, for the cure of Fever and Ague, Intermittent and Remittent Fevers, &c. These distressing complaints are very generally eradicated by this remedy, when taken strictly as directed.

2-8 per bottle, 24 per dozen.

JAYNE'S LINIMENT OR COUNTER-IRRITANT, for Sprains, Bruises, Soreness in the Bones or Muscles, Rheumatism, and useful in all cases where an external application is required.

0-8 per bottle, 5-8 per dozen.

JAYNE'S SANATIVE PILLS, a valuable Purgative, and a certain cure for all Bilious Affections; Liver Complaints, Costiveness, Dyspepsia, and Sick Head-ache.

0-8 per bottle, 5-8 per dozen; 20 per 4 dozen tin.

JAYNE'S HAIR TONIC, for the Preservation, Beauty, Growth and Restoration of the Hair. A pleasant dressing for the Hair, and a useful toilet article.

2-8 per bottle, 24 per dozen; 24 per gross.

JAYNE'S LIQUID HAIR DYE, changes hair of any color to a beautiful black.

2-8 per bottle, 24 per dozen.

In settlements and Localities where the attendance of a Physician cannot be readily obtained, Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all, and in addition, Jayne's Medical Almanac and Guide to Health, to be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

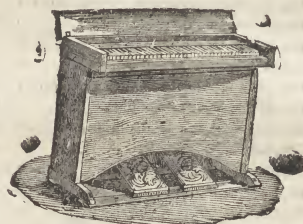
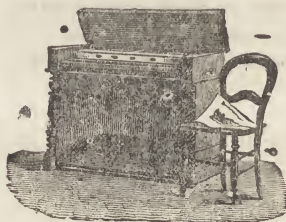
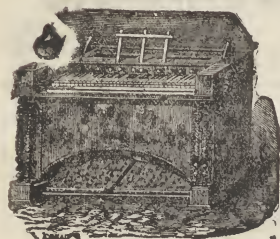
All of Dr. D. Jayne & Son's Family Medicines are sold by

SYKES & CO.,

1, Grant's Lane Calcutta

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HARMONIUMS.

Harold and Co. call attention to their unequalled stock of rich-toned Harmoniums made especially for India.

FROM RS. 90 TO RS. 900 EACH.

All kinds of Musical Instruments of the best description are always kept in Stock.

PROSSUNNA CHUNDR KOBIRAJE'S DISPENSARY.

For the sale of Native Medicines and Drugs.
SOBHABAZAR CAOLUTTA,

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NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial

Postage d.c., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans 8 per box.

Packing and Postage Ans. 6

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

Packing and Postage Ans. 6

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial

Packing 8 Ans.d.c.,

MUTTY LAUL GOOPTU,

Manager.

INDIAN TEAS

WHOLESALE AND RETAIL.

THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

With reference to orders to pack Teas for friends at home, Messrs. H. J. Meyers & Co., beg to inform their Constituents, &c., that having their own Agent in London, they execute direct any such orders as they may be favored with, by one through charge being made here. They mention that their charges for freight and clearing are considerably lower than those formerly charged when obliged to send through Carrying Companies. Teas can be delivered in any part of the United Kingdom free of all further charges.

FROM ASSAM, CACHAR, DARJEELING AND KANGRA VALLEY.

Flowers Orange Pekoe, per lb.	Rs. 3 0
Flowers Pekoe, per lb.	" 2 3
Orange Pekoe, per lb.	" 1 13
Pekoe, per lb.	" 1 9
Our Mixture, per lb.	" 1 7
Pekoe Souchong, per lb.	" 1 5
Souchong, per lb.	" 1 3
Broken Souchong, per lb.	" 0 15
Special Quotations for boxes, from 10lbs. and upwards.	

TERMS—CASH WITH ORDER.

H. J. MEYERS & Co.

4 Government Place.

NICHOLLS & CO.,

Financial and General Agents,

8, Old Court House Street, Calcutta.

LONDON:—1 WHITEFRIAR'S STREET FLEET ST. E. C.

Current or Floating' Accounts.

No account opened for less than Rs. 200. Cheques paid from Rs. 10. No sums received, or payments made, after 3 P.M. and on Saturdays after 1 P.M.

Government Paper and Securities.

Kept in safe custody. Interest and Dividends realized on the dates, and disposed of as desired. Purchases and Sales effected at the best market rates, and advances made on Government Paper or other approved security on favorable terms.

Exchange.

Sterling Bills negotiated, and remittances made by Bills on the London Firm, or by Bank Drafts. Special attention paid to family remittances, the first of Exchange, when desired, same direct to the payee.

Fixed Deposits.

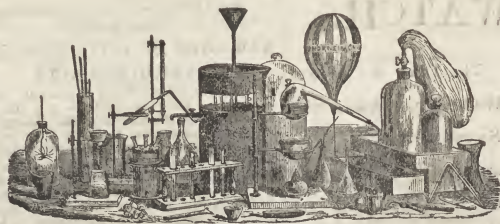
Sums received on fixed deposit subject to 10 days' notice of withdrawal. Interest allowed on deposits for longer periods at the following rates payable in Calcutta or in London at par:—

Repayable at 10 days' notice	3 per cent.
" at 3 months' notice	4 "
" at 6 months' notice	5 "
" at 12 months' notice	6 "
" at 2 years' notice	7 "

Pay Bills, Pensions, and Allowances drawn. Premium on Life Policies paid on due dates. Bill collected and rents realised.

Business rules forwarded on application.

P. W. FLEURY & Co.,
BUILDERS, ENGINEERS



AND
INSTRUMENT MAKERS
No. 68, Dhurrumtollah-street
CALCUTTA.

FOR SALE.

Light! Light!! Light!!!

Electric Light Apparatus, complete, worked with a battery of 50 large cells, on Bunsen's principle.—Rs. 400.
Ditto ditto, with 40-cells, smaller size.—Rs. 350.
Ditto ditto, with a powerful 44-cells Cast-iron Battery, Callan's principle.—Rs. 250.
Lime Light Apparatus, complete, with Iron Gas-holder and Copper Retort.—Rs. 150.
Oxy-Hydrogen Light Apparatus, with safety Jets, 2 iron Gas-holders and Retorts, complete.—Rs. 200.

Dissolving View Apparatus, with Electric Light, by J. Duboscq of Paris.

A complete and most magnificent Dissolving View Apparatus with improved Lantern, powerful Lenses, Reflectors, instantaneous improved dissolving movement, with Duboscq's self-acting clock-work Electric Lamp, worked with 50 Bunsen's powerful battery, with screen for 12 feet disc, complete.—Rs. 700.
Photographic Slides for the above, from Rs. 4 to Rs. 6 each.
Magic Lantern Slides consisting of views of Cities, Palaces and Water-falls, from 3 Rs. to 6 Rs. each.

Stanley's Electric Bells, &c.

Invalid's Electric Bell, with battery and insulated wire complete.—Rs. 50.
Electric Bell, large size, with battery and 50 feet insulated wire complete.—Rs. 23.
Electric Bell, smaller ditto, ditto ditto Rs. 20.
Apehegroscope for showing any Carte-de-visite Portraits by means of the dissolving view lantern life-size.—Rs. 40.
Magnesium Lamp, with clock-work movement and reflector.—Rs. 30.
Electric Disc with 9-inch plate for 9 experiments complete, fitted in a Box with a Book of instructions.—Rs. 25.

French Fountain, Jets.

Fountain Jets, from Rs. 4 to Rs. 10 each.

Rumkorff's Coils, &c.

Induction Coil, giving a spark in air O. 2 of an inch, and working with great brilliancy all the small and medium size tube.—Rs. 16.
Ditto larger size ditto, with reversing break.—Rs. 24
Vacuum or Luminous tubes showing the most brilliant experiments that can be made by the Induction Coil Double U Tube.—Rs. 25.
Medium size Geissler's tubes in great variety, from Rs. 3 to Rs. 10 each.
Small Vacuum Tubes, at Rs. 2.
Stanley's Microscope sliding tubular body, in mahogany casse.—Rs. 5.
Bunsen's Galvanic Battery, 9 inches by 4 inches.—Rs. 7.
Lime Cylinders for Oxy-Hydrogen Light, at As. 8.
Ditto per dozen, at Rs. 4.
Portable Gasometer with metal Gas-holder, measuring 2' 9" x 1' 6" with Brass Stop Cocks and pipes, complete.—Rs. 75.

Holtz's Electrical Machine.

Holtz's improved Electrical Machine, recently invented, in which a body is electrified once for all and made to act by induction upon a moveable system in such a way as to produce streams of powerful currents of Electricity, giving sparks of great brilliancy, complete with stand and 2 Condensers.—Rs. 200.

RANEEGUNGE.

R Fire brick and Glazed Pipe Works.
RANEEGUNGE Fire bricks, equal to the highest brands manufactured in Europe
Rs. 9 per 100.

Fire clay, Rs. 35 per ton,
Glazed Stoneware, Drainage pipes of all sizes.

BURN & CO.,

RANEEGUNGE, E. I. RAILWAY,

Bengal, and Calcutta

JODU NATH MOOKERJEE, L.M.S.,

Author of the well-known "Dhatni Shikha"
(Guide to Dhaces or Native Midwives.)

Who during a period of twelve years has made Midwifery and Diseases of women and of children his special study,

HAS LATELY REMOVED TO
198, BOW BAZAR-STREET,

In Practical Surgery he is seconded to none.

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Fee—Rs. 4 per visit.

IMPROVED PATENT TARPAULINS

Prepared on English Canvas only : and guaranteed Free from Adhesiveness either in Sun or Rain. They are finished expressly for use in hot Climates. No Tar is used in the composition, which is perfectly Pliable and free of all Spontaneous Combustible Matter. Our Tarpaulins with Ordinary Usage will last for 3 Years, which is double, the existence of any Imported or made here ; and we guarantee to keep them water-proof for that period : our 25 years' experience in Europe and India, Enables us to do so. The Arsenal, Fort William, has tested and found them all that we describe, and in addition Proof against Damp and White Ants.

All Tarpaulins made by us are Branded.

F. HARLEY & Co.,

MAKERS,

Calcutta.

CINCHONA FEBRIFUGE.

PREPARED AT THE GOVERNMENT FACTORY,

AS EFFICIENT AS QUININE IN ORDINARY FEVER.

In one pound tins Rs. 20, postage Re. 1

(cash with order.)

Apply to Superintendent, Botanical Gardens Howrah, near Calcutta.

ESTABLISHED 1846.

DRUGGISTS' HALL.

35-36, College-street

CALCUTTA.

Just received ex S. S. "Legislator" further supply of

HERRINGS' QUININE.

Reputed to be the best and purest quinine ever discovered.—Price per 1 oz. phial Rs. 12.

HERRINGS' COLORODYNE.

Price per dozen phials. Rs. 4-8.

WILKINSON'S RED JAMAICA SASSA-PARILLA.

4 oz. bottle Rs. 3-4, 8 oz. Rs. 6-8.

Attention is invited to the following much esteemed preparation made at this Hall :—

PERFUMED HAIR OIL.

It keeps the head cool, preserves, beautifies and restores the natural growth of hair.
Price per 4 oz. bottle Re. 1.

POMADE FOR BALDNESS—A SURE REMEDY.

Price per bottle Re. 1.

SPECIFIC FOR THE CURE OF DYSENTERY OF LONG STANDING.

Price per bottle Re. 1. & powders As. 8 per dozen packets.

Re. As. P.

Soda Water 0 12 9 per dozen (bottles returning.)

Lemonade 1 0 0. " "

Tonic 1 0 0. " "

MEDICAL ADVICE GRATIS FROM 8 TO 9 A. M.

Special accommodation made for Female Patients.

Mofussil orders promptly executed at moderate rates terms being strictly cash in advance.

GOBIND CHUNDER DUTT & Co.,

THE EXHIBITION ENGLISH LEVER WATCH.

This Watch, which is guaranteed to be entirely ENGLISH-MADE throughout, has a substantial, fine, Silver, Double-bottomed Engine-turned HUNTING Case, with Movement on the English Full Plate System, with Jewelled Lever Escapement, Fusee and Chain, and with main-ainingpower to go while being indur



The Dial is of hard White Enamel, and with Seconds Hand. Great attention has been paid to the shape of the Watch, which is compact and of medium size.

We supply the EXHIBITION ENGLISH LEVER with a two years' Guarantee whenever required,

In Two Qualities, and at the following prices for CASH WITH ORDER :

Silver Case, 1st quality	...	Rs. 85 Cash.
Ditto, 2nd "	...	" 75 "
In Silver Hunting Case, with Keyless movement	...	" 140 "

Up-country applicants are requested to kindly remit Eight Annas extra for packing

THE EXHIBITION ENGLISH LEVER WATCH has now been before the Public for several years, during which period large numbers have been sold, with the result, we believe, that almost unvarying satisfaction has been given.

Arrangements have been made to supply the Watch in quantities sufficient to meet any contingency that may arise.

Apply for our Illustrated Catalogues

HAMILTON & CO.
WATCH-MAKERS & JEWELLERS
In Ordinary to H. E. the Viceroy
BOMBAY, CALCUTTA, AND SIMLA.,
FOUNDED A. D. 1808.

BEST OIL.

Per Imperial Gallon.

Raw Linseed Oil ...	Rs. 1 14
Boiled ditto ...	" 2
5-gallon Iron Drums, each ...	" 2
Guarantee drying within 24 hours.	
Cocanutt Oil, per maund ...	Rs. 18 0
Castor Oil ...	" 14 0
2nd. Tin Canisters, each ...	" 0 12

BENGAL MILLS CO.,

New China Bazar,

IMPERIAL

DRUGGISTS' HALL.

THE undersigned beg to notify to the public that they have this day established as Wholesale and Retail Druggists under the style and firm of the "Imperial Druggists Hall" at No. 32 & 33 College Street. They have just received a supply of all sorts of medicines, surgical instruments &c., ex S. S. Markara from the well known firm of Herrings & Co., and others of equal respectability. An efficient establishment has been entertained, and prescriptions will be most carefully made up at moderate charges. The patronage of the public is respectfully solicited. Medical advice gratis from 2 to 4 P. M.
CHECKERBUTTY, SAIN & Co.
The 12th of July 1877.

Now Ready.

NEW CODE OF CIVIL PROCEDURE.
Contents, Synopsis and an elaborate Index. Price Rs. 3, Postage 4 annas.
Second Edition, much improved and enlarged.

Now Ready.

NEW CODE OF CIVIL PROCEDURE AND OTHER ACTS.

The Mofussil Small Cause Courts Act, The General Stamp Act, The Evidence Act, The Court Fees Act, The Contract Act, The Specific Relief Act, The Registration Act, The Limitation Act, The Carriers Act, The Oaths Act, The Majority Act, The Royal Charter Act, The Letters Patent constituting the High Courts of Bengal, Madras, Bombay and the N. W. Provinces, and the Speech of Sir Arthur Holhouse on the passing of the New Code of Civil Procedure. With amendments up to date. To each Act a special Index is added. By D. E. Crauenburgh, Pleader. Rs. 6, postage Re. 1; Mr. Crauenburgh at the Calcutta Police Court, and from

DARLINGTON & Co.,

49, Dhurrumtollah Street, Calcutta.

The Best Medicine for Spleen.
THE

NEW SPLEEN MIXTURE.

Has invariably proved successful in curing enlargement of the Spleen of several years' standing. It has always effected a cure when other medicines have signally failed.

Per bottle, Rs. 1, Postage and packing ann. 14.

DARLINGTON & Co.,

49, Dhurrumtollah Street, Calcutta.

MORISON'S PILLS.

Nos. 1 & 2.

Have proved efficacious in the cure of Fevers of all kinds indigestion, Bilis or Nervous Affections, Female Irregularities, Debility, Headache, Liver Complaints, Asthma, Consumption, Coughs, Colds, Bronchitis, Palpitation of the heart, swellings, Rapture, Extreme Opitiveness, Dropsies, Piles, Agues, Dysentery, Diarrhoea Cutaneous Eruptions on the skin, Sores, Concretions, &c.

Worries of whatever kind, will be thoroughly eradicated. The Pills purify the blood and give a good complexion.

The Pills also give composed sleep at night, and an appetite to relish any food: they reanimate the whole frame with vigorous action, clearing the mind and improving the sight.

Boxes of Nos. 1 & 2 per box 12 ann. Large size 1-12. Packing and Postage 6 ann. Morison's Ointment per pot 12 ann.; Large Size 1-8 Packing Postage 6 ann.

DARLINGTON & Co.,

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Agents for the British College of Health, London.
Remittance in postage stamps must contain one anna more on the rupee. Orders not accompanied with a remittance cannot be attended to.

Now Ready—The New Limitation Act.

WITH a copious Index and an Appendix containing the Final Report of the Select Committee, the Speech of the Hon. Mr. Stokes on the Passing of the Bill, and the Speech of Sir A. Holhouse on the Passing of the Civil P. Code. By D. E. Crauenburgh, Pleader. Price 8 ann. Packing and postage, 2 ann. To be had of

DARLINGTON & Co.,

49, Dhurrumtollah Street, Calcutta.

NEW BOOK

SERMONS AND ESSAYS

BY

A MISSIONARY OF THE BRAHMO
SOMAJ OF INDIA

Price Rs. 8.

To be had at the Library of the Brahmo Somaj of India Mission Office, No. 6, Collegen Square Calcutta.

Auctioneers

WANTED SOME COMPOSITORS.

Early application to be made to the Manager, "Indian Mirror" Press.

Rivers Steam Navigation Co., "Limited."



The Steamer "PUNJAUB" left Calcutta for Assam on the 26th instant and will leave Goalundo on the 8th proximo.



The Steamer "BUENAH" left Goalundo on the 23rd inst.

The following are the probable dates of her arrival at stations on the Assam Line:—

UPWARDS.

Left Goalundo	on Tuesday,	23rd Oct.
Arrive at Serainganj	Wednesday,	24th "
" Kallyganj	Thursday,	25th "
" Dooeree	Saturday,	27th "
" Gowlparah	Sunday,	28th "
" Gowlhaty	Tuesday,	30th "
" Tezporo	Friday,	2nd Nov.
" Kaliabar	Saturday,	3rd "
" Bishuath	Saturday,	3rd "
" Dihunsiri		
" Mookh	Sunday,	4th "
" Kokeela		
" Mookh	Monday,	5th "
" Dekoo		
" Mookh	Tuesday,	6th "
" Debrooghur	Wednesday,	7th "

DOWNWARDS.

Leave Debrooghur	on Friday,	9th "
Arrive at Dekoo		
" Mookh	" "	9th "
" Kokeela	" "	9th "
" Mookh	" "	9th "
" Dihunsiri		
" Mookh	Saturday,	10th "
" Bishuath	" "	10th "
" Kaliabar	" "	10th "
" Tezporo	Sunday,	11th "
" Gowlhaty	Monday,	12th "
" Gowlparah	Wednesday,	14th "
" Dooeree	Thursday,	15th "
" Kallyganj	" "	15th "
" Serainganj	Friday,	16th "
" Goalundo	Sunday,	18th "

For Freight or Passage, apply to
t, LYONS' RANGE. } MacNEILL & Co., Agents.
The 25th October 1877. }

India General Steam Navigation Company, Ltd.

SCHOENE KILBURN & Co.—Managing Agents

ASSAM LINE. NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Kooshtea every Friday and leave Debrooghur downward every Saturday.



THE Str. "MIRZAPORE" will leave Calcutta for Assam, on Tuesday, the 30th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 29th.



THE Str. "LAHORE" will leave Goalundo for Assam on Friday, the 2nd November.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday, the 31st instant.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passenger should leave for Goalundo by Train of Thursday, the 1st proximo.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every Friday, and leave Cachar downward every Sunday



THE Str. "CALCUTTA" will leave Calcutta for Cachar on Friday, the 2nd November.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday the 1st proximo.

For further information regarding rates of Freight or passage money, apply to.

4, FAIRLIE PLACE,
Calcutta 26th Oct. 1877.

G. J. SCOTT,
Secretary.

OGHOR NAUTH CHATTERJEE & CO.,

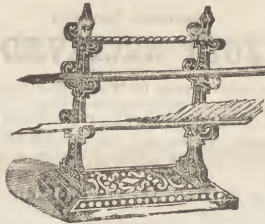
PROPRIETORS OF THE ALBERT MEDICAL HALL, SHAMBAZAR.

Are glad to notify to the Public that they have received per S. S. "Duke of Buccleuch" and "Legislator" from the well-known Druggists Messrs. Barron Square & Co., (late Drew Barron & Co., London) various sorts of best medicines, perfumeries &c., and that they will be able to dispose of them at moderate prices.

W. NEWMAN & CO.

USEFUL MISCELLANIES

The Standard Pen Rack.



Solid and substantial, of well-bronzed metal, with relief pattern in polished brass. Quite an ornament to the writing table. (Rs. 2-4) 2-8

New Porcelain Paper Weights.



These paper weights, made in porcelain, are much more comfortable to handle than the bronzed iron ones generally used. They are prepared in a variety of colors and designs, and look quite ornamental on a study table.

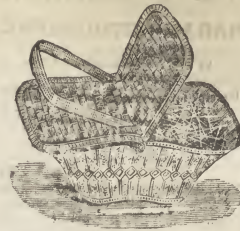
In porcelain, cream and tint, black and gold, and black, green, and gold. Price each (1-2) 1-4

The Grand Duchess Blotting Pad.



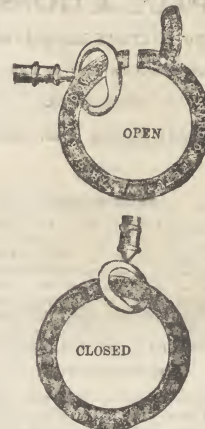
A convenient addition to the Writing Table. It is fitted with bronzed metal top and handle, which unscrew so that fresh blotting paper can be very easily fitted. (3-4) 2-8

The Basket Pin Box.



An ornamental addition to the Dressing Table, or the Writing Desk. The two sides of the lid open up showing the pins contained, and by a simple arrangement are self-closing. Neatly made in lacquered brass, filled with pins. (1-0) 1-3

The Secure Key-Ring.



Perfectly secure and simple in construction. The keys can be put on or taken off instantly, thus obviating the usual difficulty of removing keys with the rings now generally used. The ring will not break, and the name and address can be easily engraved upon it. Price (As. 4) As. 5

CALCUTTA MISSIONARY CONFERENCE FAMINE RELIEF FUND.

1. The object of this fund is to send contributions to Missionaries in the famine districts, to be distributed by them to the sufferers, whether Christians or non-Christians.
2. The Missionaries are instructed to keep their relief separate from Government Relief, and to use all reasonable care not to help able-bodied persons who may be employed on Government Relief works.
3. Contributions may be sent to the Rev. A. Clifford. Old Church Personage, 10, Mission Row, or to the Rev. J. P. Ashton, Bhowanipore, Calcutta, or to any member of the Conference Committee.

Printed and published for the Proprietors by
M. M. RUKHUT, at the INDIAN MIRROR PRESS
No. 6 College Square.

The Indian Mirror

SUNDAY EDITION.

[EDITED BY KRISHNA BEHARI SEN, M.A.,
AND THE MINISTER.]

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Editorial Notes.

It is interesting to note that even Mahomedans are not excluded from the brotherhood of Freemasons. The ex-Sultan Murad is a Freemason and under his auspices, we believe, or at least under the influence of his name as a Freemason, the Turkish Lodges have been greatly enlarged of late. Is the spread of Freemasonry in Turkey any way connected with the large exhibition of sympathy on the part of a certain class of English statesmen in Britain ?

SOME one has remarked that "men are like hymns." "There are short metre men, sharp, blunt, and hasty; there are long metre men, slow, weighty, and dignified; there are hallelujah men, mercurial, fervent, and inspiring; and there are eight and seven men, genial and delightful. There are also some peculiar metres." But will all these, when brought together, make music ? It is not in the nature of men to harmonise, unless there is the divine voice within, to stifle all discord and disunion.

If the well-known definition of a crab be accepted as the true one, we shall say that the *Leader* is a fish that goes backwards. It is something new and elevating—is it not ?—in these days to say, as the *Leader* said in its issue of yesterday in reference to our remarks on the appointment of Natives to uncovenanted posts, that the "conquerors have no rights." If we had not known the whereabouts of our contemporary, we should have been inclined, after a perusal of his simple creed, to assign the *Leader's* residence somewhere in or near Turkey. For, it is only the grand Turk and his zealous coadjutors, the Bashi Bazonks, that are said to recognise no rights in the peoples they have conquered,

Otherwise all conquering nations with the least pretensions to enlightenment, beginning with Rome, have in one way or other acknowledged the right and thereby extorted the loyalty of their conquered subjects. In these days, even the dogs that roam in the streets, have their rights and privileges recognised by law; and the *Leader* says, we, who have been repeatedly promised the due enjoyment of all rights on a level of perfect equality with Europeans, are to have no rights! May we ask if it is from the saving fount of the Bible that our contemporary has drawn his sublime inspiration ? For, a few such leaders of muscular Christianity in India, and Exeter Hall will do well to close its halls and preachings altogether.

MR. TYNDALL'S last speech at Birmingham reported in the *Times* received a week ago is a master piece of eloquence and learning. The learned Professor dwelt with much force and energy upon the leading facts of scientific thought in the present day, and his illustrations of the doctrine of the conservation of force were wonderfully clear and instructive. Of course no utterances of Mr. Tyndall could be complete without a reference to the spiritual instincts of man, and so we are treated towards the end of his speech to a learned disquisition on the doctrine of free-will. Here, however, the Professor fell far short of our expectations. Dwelling upon the connection which the mind bore to the forces of our bodily organization, he took shelter under the inevitable "unknown and unknowable" plea, and finished by expressing his belief that all the phenomena of our mind would one day come to be explained by laws the same as those that governed the visible universe. Here we are disappointed. Evidently, as the *Times* says, the last words of science are not like the first. Professor Tyndall began to speak with the infallible voice of authority, but as soon as he approached the regions of the higher organism, his words lost their coherence and began to mutter an inaudible hope and trust, satisfactory only to the mind which has learned to take science on trust, but eminently repulsive to the man who sees a glorious entity beyond the clouds which limited the sight of Professor

Tyndall and craves for a better life in a world beyond the grave.

Who or what is a *Pirali* Brahmin ? The enlightened Tagores of Calcutta have long been undergoing the opprobrium of this rather unintelligible epithet. Mr. Westland, as quoted by Mr. Rainey, says that "the first of the family who bore the name was *Purushattama*, who received it from *Pir Ali* a Mahomedan officer of some authority, in this wise. It being settled in debate that the smelling of forbidden meat was only little short of actually eating it, *Pir Ali* contrived to bring a couple of Brahmins near enough to it to smell it, and that either *Parushattama* was one of them, or he was compelled *vi et armis* to marry the fair daughter of one of these two tainted Brahmins, who afterwards acquired the Mahomedan names of Jamal Khan and Canal Khan. The descendants of these two persons now reside in Basantia, about fourteen miles from the station of Jessore, and they bear a Hindu first name, with affix of "Khan Chaudhari" thereto, and the result must be a curious jumble of heterogeneous names." According to Babu Gour Dass Bysak "Mahomed Tahir, *alias* *Pir Ali*, originally a Hindu who had renounced the religion of the trident for that of the crescent, having heard from one Naranarayana Ray, a high cast Brahmin, that smelling was equivalent to half-eating, caused some cooked forbidden food to be brought forward by stealth, and the Brahmin having lifted his cloth to his nose, was declared to have half-eaten and thenceforth became an out-cast, and his descendants are designated *Pir Ali Brahmins*. An ancestor of the Tagore family become associated, in what manner is not stated, with this men, and thereby his descendants too have acquired the title of *Pir Alis*". Babu Kissory Chand Mitter said that "the Tagore family have earned the designation of *Pir Alis* from one of their ancestors having married into the family of the *Sudra* Rajas of Esobpore (Yasufpur)". Thus, all the authorities quoted above agree in maintaining that at one time or other in the course of their history, the *Piralis* had something to do with the Mahomedans. But

far from feeling themselves disgraced in the eyes of their countrymen, the *Piralis* should consider that they were the first of Hindu reformers. Their public spirit and enlightenment have certainly brought them to be regarded as the leaders of society.

PUNDIT Dayanand Saraswati should be informed that he has disturbed a veritable nest of hornets by his novel and eloquent interpretation of the Vedas. His pamphlets called the Veda Bhashya have drawn forth remarks from such persons as Professors Tawney and Griffith, and have given rise to controversy between such parties as the Arya Sabha of Lahore on the one hand, and the Pandits and learned men skilled in the Vedic lore on the other. Among the latter, Pundit Mahesh Chandra Nyaratna, Principal of the Calcutta Sanskrit College, is probably the most eminent and one whose opinion is, therefore, entitled to much weight. Pundit Nyaratna has favoured us with a pamphlet which he has written on the subject, and in which he keenly disputes all the positions taken up by Dayanand Saraswati in reference to his interpretation of the Vedas. We remember a stormy meeting in Calcutta in which these two redoubtable champions were engaged in an intellectual wrestle, on the subject matter of Pundit Dayanand's teachings. As usual with all worldly encounters between learned pundits, the meeting ended in nothing and in a great deal of bad temper and irritation. Intellectually, we profess no sympathy with, Pundit Dayanand's position that the Vedas are an infallible authority, and that monotheism is the main doctrine inculcated therein. For aught we know, he may be wrong, and his adversary right, or *vice versa*; or taking the argument in the text, it may be that the word *Agni* did once really mean *Ishwara* or, as Pundit Nyaratna maintains, it always meant fire. But there is one point upon which we hope we shall be permitted to say a word. We allow to Dayananda Saraswati the full right to interpret the Vedas in any way he likes, considering that it is not the Vedas originally, but the interpreters thereof like Syana Acharya and others, that have formed the belief of the millions in India, and that it is upon the interpretations of these, that the prevailing creeds of the country, often diametrically opposed to each other in scope and context, are based. It cannot be denied that it is to the Vedas and their offshoots that we owe the atheism of Sankhya, the pantheism of the Vedanta, the idolatry of the Puranas and the degrading abominations of the later day legends. If such a rich variety may have been educed from the unity of the scriptures, why should not

Pundit Dayanand be allowed to add one more creed, one more doctrine, one more meaning to the confounding variety which is the remarkable characteristic of Hinduism? Why should it not be said that monotheism was as much the leading tenet of the Vedas; as pantheism or idolatry or atheism is said to have been? We reason strictly upon analogy and are not going to enter into a philological dispute with either of the combatants. We say that however much might Pundit Dayanand Suraswati overdo his part, nothing but good will come out of his efforts to recall those glorious monotheistic times in the history of India, few and far between, as those days might have been, in which the idea of one God first dawned upon the religious consciousness of the primitive Hindus. We anticipate a continuation of the conflict between the two Pandits and hope that in time, others will be drawn into it. One spark of truth got out of the friction of these contending ideas, will do more to unsettle our orthodox countrymen in their religious belief, than hundreds of foreign agencies already at work for the benefit of the country.

CHRIST AS A TEACHER.

How instructive and pleasant is it to accept Christ as a Model Teacher! Surely in the illustrious prophet of Nazareth, Providence has revealed to the world the type of a leader and a shepherd of mankind. Christ as a person is lovely and sweet, precious and dear to the heart. As the thirsty hart rejoiceth in the water brooks so doth the sinner's thirsty soul delight in the refreshing stream of love and purity which flows all through Jesus' life. But there is another way of looking at and profiting by Christ's character and career. Christ is profoundly typical. The more we study him, the more clearly he appears to us in this character. Christ has a personal character which all ages must admire as preeminently exalted, but he has also a typical and representative character, which is in the highest degree striking. We not only see in him one who was animated and inspired by the Divine spirit, but we also read in him the philosophy and history of human nature. He not only displays himself in the Gospel but he also reveals and explains certain laws and principles of spiritual life, which are of a universal character, and apply to all ages and climes. The Christ of all ages underlies the local Christ of Nazareth. The universal and typical Christ is mysteriously mixed up with the personal Christ, and makes him a valuable acquisition to all mankind. We believe that in him more than in any other person, is typified the model teacher.

He affords the best representation of the character and relations of a moral teacher and a religious leader. What constitutes a leader, what are his essential characteristics, how he should teach and what, the true secret of his influence, in what relation he should stand to his disciples, the causes of his failure, all these we learn from the life and career of Jesus Christ. He is the true exemplar of a shepherd in the moral world. There are thousands of guides and teachers in the world, ministers, missionaries, schoolmasters, reformers. They are all doing his work and carrying out his idea and spirit, more or less. Every teacher in whatever sphere of work he may be engaged, and however humble his work, is only a partial and imperfect manifestation of the spirit of Christ. Throughout the teaching economy of the moral world we see his broken lights. What Christ did eighteen hundred years ago unto his disciples gathered around him, all moral leaders in all ages have done and are doing to their respective bands of disciples. We see in the religious world a hundred prophets and reformers, so many little Christs, only so far of course as they are moral teachers,—all rising gradually in merit and importance till they culminate in that grand central figure—The Christ. He is their towering representative. What he felt they must feel; what he said and did, they must say and do, if they are true to their vocation. As his was, so must their fate be. His experiences are their experiences, his trials, his trials. Are you a teacher? Are you involved in difficulties? Read the gospel and it shows you "parallel passages." Have you suffered odium and agony? So did Christ. Have you received honors in the midst of tribulation? Then look at the crown of thorns. Has solicitude for your people ever borne down your anxious heart and caused a sigh, for thankless toil, recall those words of anguish—"O Jerusalem, Jerusalem." If ever a trusting disciple occasioned gladness, remember the picture of the disciple leaning on Christ's breast. When the most pretentious follower denies the leader in spite of boasted fidelity, the Gospel points to Peter as a similar instance. And above all, the betrayal of Jesus must always stand before the world as a typical picture illustrative of the treachery of a faithless disciple. It is indeed an honor to those who are engaged in the sacred work of teaching and preaching, to feel that they are co-workers and fellow-sufferers with Christ. Let it then be the ambition of all such men to live and die as he did, sacrificing themselves for the world's redemption.

HEAVEN, AS A GARDEN.*

WHAT kind of a thing is Heaven? It is just like a garden. All (*shastras* systems of theology) give this answer to such a question. The sacred writers have affirmed unanimously that true Heaven is like a garden. The garden, where flowers blossom, birds sing, and trees are adorned with fresh foliage; where ripe fruits that please the taste of man are produced, and the cold water of the pond satiates thirst; where it gives extraordinary pleasure to sit under the shade of trees in the company of friends; where, in fine, the mind enjoys rest in the sweet oblivion of worldly affairs,—such a garden has been compared to Heaven. But, there is no such material object as a flower, a bird, a pond, the shade of trees, in Heaven. Still, both the poet and the pious lover of God will turn to the garden, if they are required to compare Heaven to any thing. What other thing in the world can remind us of Heaven, or bring a sinful mind to its normal state of purity, than a garden? As both the mind and the body are refreshed by the sight of the beautiful scenery of a garden, by listening to the chirping of birds, by enjoying the fresh cool air; so does it delight a man to see the beauty of Heaven, to hear its voice and to enjoy its breeze. Such is the resemblance of Heaven to a garden. Lovers of God! Be ye, therefore, fond of flowers and creepers, and of the pond and the birds. As the garden is the source of all the pleasures of the senses, sight, hearing, smelling, touch and taste, to the body, so is Heaven, the source of all manner of gratification of the senses of the soul. This is the reason why *bhaktas* (lovers of God) have spoken of Heaven as a garden. The garden is a place of receiving instruction. The birds that sing here, do not sing in vain. They are Heaven-sent. They draw the hearts of *bhaktas* to their Lord. The soul of the *bhakta* instinctively bids the bird sing again and again, and thus draw her to God. Thus it is, that the pleasure of hearing is tasted of in the garden. Then again you see a full-blown rose before you, and other odorous flowers all around. How soft are they, how good-looking! As if, God Himself is holding them in His hand and saying:—"Bhakta! behold I am here with these flowers in my hand, waiting for you." They are in that Hand which has created them. He alone can create and exhibit them. He also says "Child, I present these flowers to you as an offering of love." The *bhakta* is satisfied on enjoying both their beauty and odour. To handle a single

flower in this manner, is of more consequence, than handling a hundred thousand rupees. Blessed is he, who receives a flower from God's hand and places it in his breast. Do ye not know that the flower is your religious instructor? The flower ought to teach you that you should not keep your heart hard as stones, and should not worship a stony God with stony hearts, for He, its Creator, is soft enough. Learn to worship the soft God, according to the teaching of the flower. Therefore, do not make trifle of this garden. The lover of *bhaktas* resides here. Ignorant men will say, "Are not other places likewise the abode of the deity?" True enough; but we should acknowledge that place to be a special gift of God, where we can learn much of Him. A bit of grass can teach you humility. Bend your head before it, it has to teach you a great many things. Look upon the bird, the flower, the tree, the creeper, the pond, and the grass of the garden, with a heavenly eye, and you will perceive how many heavenly things they have to teach you. You will rejoice, if you love the garden. God has for this purpose committed this precious thing to our hands, though we are undeserving and wicked. We shall henceforth take such exercises as will sanctify our souls and learn of the bird, the flower, the tree, the creeper and the grass. We, inhabitants of the town, have been in an abnormal state, for the knowledge and love of God vanish away in the hurry of the business of a city-life. As the company of holy men, makes the mind holy, so may our residence in the midst of these hallowed creatures of the hand of God, have the effect of restoring us to our natural state of purity and peace. May the Merciful render His grace, that this garden be the source of peace and happiness to Brahmos.

Devotional.

O LORD, they ridicule me and annoy me and find fault with my habits. But their criticisms are a snare, and they seek the destruction of my soul. Therefore I beseech thee my God, my good God, to save me from the evil counsel of such men. If I am an ascetic and a *fauquir*, they despise me and shun my company; if I am engaged in the world's service they hate me also. Father I will not be judged by men, nor would I follow their dictates. Thou art my only Guide. Teach me to do that which is hateful to the world but agreeable to thy will.

My God I love the lily, the soft, pure lily made by thy hand. I love it also because thy beloved son blessed that heavenly flower when he said, Behold the lilies of the field! Make my passion for pretty flowers a holy passion.

May flowers and flower gardens sanctify and sweeten my heart!

The Brahmo Somaj

FAMINE RELIEF WORK IN BANGALORE.

We are in receipt of the report on the administration of famine relief at Bangalore, in connection with the local Brahmo Somaj, for the week ending 13th October. The total of contributions sent from Calcutta by our Committee, amounts up to date to Rs. 800. The admissions to the Relief Kitchen were 1,544, giving an average of 221 a day, generally speaking relief is given to those who are thought specially deserving of the same, and who hold tickets for that purpose. Non-ticket-holders are also admitted and have to take their chance of the surplus, after the distribution among the ticket-holders. During the week in question there were thus, besides the 1,544 ticket-holders, 587 non-ticket-holders. Classified according to sex, the list gives us 96 males and 149 females. Of these 83 belong to the Wodur caste, 62 are Pajiahs, 51 Wokalgars, 20 Lunabody, 18 Mahomedans, and 11 are of a Miscellaneous class. 76 are from 5 to 10 years of age (said to be too young to work), 61 are from 10 to 18 and are too weak to work, 36 are from 18 to 26, 50 from 26 to 40 and 22 are from 40 upwards. The condition of paupers, we are assured, is steadily improving. That is a matter to be much thankful for. May we request the assistant Secretary to send us from time to time, reports on the moral and material condition of the famished poor in the Bangalore district. Now that Government and the public have come forward to help the distressed, we should like to know how far the people have benefited by the relief given, and how far their deep poverty renders assistance in any shape fruitless and ineffective.

BABU PROTAP CHUNDER MOZUMDAR has proceeded to Ahmedabad after visiting Puna. He is shortly expected back in Bombay.

THE idea of sending a missionary to Australia has been abandoned for the present, as there is no prospect of raising funds there to meet the expenses of the mission.

Provincial.

LAHORE.

[FROM OUR OWN CORRESPONDENT.]

29th October 1877.

THE fourteenth anniversary of the Brahmo Somaj of the Punjab was celebrated on Sunday, the 21st instant. Babu Protap Chunder Mozumdar who is now in the Bombay Presidency, was first invited to be present during the anniversary, and afterwards to stay here for some time; but on his expressing his inability, the revered minister was invited on the occasion.

* The substance of a sermon preached in Bengali, on the occasion of the opening of the *Sadhan Kanan* (a garden consecrated to devotional purposes.)

but he too was unable to come. These made the members sorry, more especially as there was no announcement in the Sunday Edition of the *Mirror*, as to any other missionary coming up to the Punjab this year. The members waited long before they made out the programme. A telegram arrived from Allahabad, however, bringing the tidings of Babu Aghore Nath Gupta's departure for Lahore. This cheering news made the members rejoice. The worthy missionary arrived only the day preceding the anniversary. So there was hardly time on his part to prepare the members for the coming joyous event. This time there was a decided improvement upon the past as regards decorating the Mandir, which was pronounced by all to be very tasteful. With flower tubs both in the Verandahs and inside the Mandir, placed at distances adding beauty to the place, it looked as if it were in a covered garden. This not only beautified the place, but those plants with their flowers preached sermons in scent, to those who deigned to hear them.

This year Brahmos, from distant places such as Kurnal, Jhelum, Multan, Adamwahau, Gujrat, and Umritsar, came to join the anniversary. The Somaj at this place can now be properly said to represent the Punjab. There was service from 7 A. M. to about 10 or 10½ P. M. variedly—*Upanishads*, readings, religious conversation, discourse, lectures, sermons, &c. Some of the members stopped at the Mandir, throughout the day, not going out of it. The spacious hall was full in the morning, the sermon delivered in Hindi was *ambayukti Bhakhti* (অম্বয়ুক্তি ভক্তি). The midday service, which was conducted in Bengali, was very spiritual. It affected all who were present. "Not man serving God, but God serving man" was the theme of the sermon. The utterances of the minister were so easy, natural, and touching, and heart-felt, that the congregation felt the holy influence of Him whom they were worshipping. The prayer and sermons were so affecting that they brought down tears from the eyes of many, and made them better men. Pain would we wish the impressions were lasting in the case of all who were so touched at the time. But it is a matter of regret that few can retain these precious gifts. God in His mercy gives us freely. The rest of the blessed day was spent in readings, discourses, both in English and Hindi, translations, religious conversations, and lectures. In the evening, there was service in Hindi. This year the number of ladies, who came to the Mandir, was comparatively larger, and the presence of children though not quite so welcome to all, was, indeed, very charming. We found here on that day Europeans, Bengalis with their wives and children, Lals, Pundits, Sikhs, &c. Some of the members had duties allotted to them, and they did their work cheerfully. After the service was over, the practice of *Kollakoli*, as observed in Bengal, was adopted by the Punjabi Brahmos, and every body parted in good will and peace, blessing and blessed.—The minister not reaching Lahore in time, there was no *Nugur Sunkirtan* this year. I think the people of the place, and especially we, missed it very much.

Translation of Hymns.

FATHER, if thou meanest to save mankind by giving them thy name, "Merciful," then save me, first.

Oh! Goodness, if this sinner is saved, the world will have hope.

I will enter thy kingdom by thy grace, while singing thy name "Merciful" that is soaked into nectar, and will call upon all men to take courage and to see how a vile sinner is saved.

All sinners will come in flocks; with exceeding yearning for salvation, and thy lovers will make a joyful noise unto thee, and then shall thy will be fulfilled in the salvation of mankind; if this sinner finds the shelter of thy feet. Say how far is that home of bliss, after which my heart panteth always.

How many times I have seen it in my imagination, as it were near enough, but it receded from view gradually.

My days are almost gone, and my body and soul have become weary, still I am unable to find a way out of these difficulties.

Shall my life in this world be altogether useless, and I be weeping like a hypocrite?

When shall I rest in the company of holy men, day and night, with gladness of heart, in thy sanctuary?

Literary and Scientific.

CORRECT solution to the puzzle published in our last has been received from Babu A. L. Banerji, student, Chinsurah. It is the letter R.

MISS EMILY FAITHFUL, whose literary activity is said to be inexhaustible, has started a penny paper called the *West London Express*. The first two numbers which have been issued, are highly spoken of.

THE writer of the article headed "Bengali, spoken and written" contained in the present number of the *Calcutta Review* while insisting on the desirability of giving their full rights to such foreign words as have already been "naturalised" in the Bengali language and "are in every body's mouth" takes the following favorable notice of the *Sulava Samachar*:—"The *Sulava Samachar*, a professedly popular journal, is doing most useful work this way. But even the *Sulava* is not wholly free from Sanskrit predilections. The word *Sulava* itself, in the sense of cheap, is an unnecessary importation, and such expressions as *সমুৎপত্তি*, *তত্ত্ববিদ্যা* &c., do occur in the paper. But for all this the people of Bengal are deeply indebted to the *Sulava*, and to certain other newspapers also, though in a less degree."

THE following puzzle is proposed for the benefit of our juvenile readers:—

Make three-fourths of a cross, then a circle complete;

Let two semicircles a perpendicular meet;

Then add a triangle that stands on two feet,

With two semicircles and a circle complete,

It is rumoured in Paris that Victor Hugo has in his portfolio a poem of 2,000 lines entitled *Le Pape*, which will appear after the decease of Pius IX. Lovers of poetry, however, are impatient about the publication of the poem.

THE following are some of the principal articles contained in the forthcoming volume (the seventh) of the new edition of the *Encyclopædia Britannica*—"Decalogue" by Prof. Robertson Smith; "Defoe" by Mr. Staitsbury; "Demology" by E. B. Tyler; "Demosthenes" by Prof. Jebb; "Denmark" by Mr. Gossi; "Descarte" by Dr. W. Wallace; "Dickens" and "Dryden," by Mr. Minto; "Dictionary" by the Rev. P. A. Lyons; "Diderot" by Mr. J. Morley; "Digestive Organs" by Prof. Turner; "Drama" by Prof. A. W. Ward; "Dream" by Mr. Sully; "Duel" by Mr. F. Stow; "Edinburgh" by Dr. Daniel Wilson; "Education" by Mr. O. Browning; "Egypt" by Mr. R. S. Poole; "Elasticity" by Sir W. Thomson, and "Electricity" by Mr. G. Christal.

MESSRS. TRUBNER and Co. will shortly publish the *Original Letters and Papers on Philology and kindred subjects*, by the late Viscount Strangford, edited by Viscountess Strangford.

Cleanings

SELECT PASSAGES FROM HAFEZ.

SINCE the time, when thy holy shadow was cast upon my head, wealth and prosperity have become my servants. Prosperity was far from me for many years, it came to me by virtue of my union with Thee. Had I seen thee in mere vision, then nobody could have found me living in this world. Though I pass my days in suffering on account of separation from Thee, do not believe that I am ever forgetful of Thee.

Do not sit despondingly, do not think vain thoughts. Thy anxieties can neither improve thy circumstances nor render them otherwise. Thou man of foreseeing wisdom! do not trouble your mind with cares, when they are altogether useless.

HAFEZ! Sing rejoicingly in the sanctuary of the Spouse, there is not a better place in heaven.

My heart does not take any other way except that of friendship with the moon-like Face. I have counselled it in diverse ways, but it does not mind my instructions.

Thou hast preyed upon my heart. Praised be thy loving Eye.

Thy love has so possessed my heart that even if the body be separated from the soul, my heart will not be void of Thy love.

HAFEZ! if thou canst wait patiently, thou wilt surely enjoy His company some day or other.

I HAVE travelled over the world, but I have nowhere found any thing beautiful and good like Thee.

REUTERS TELEGRAM.

RUSSO-TURKISH WAR.

LONDON, NOVEMBER 3.

Chefket Pasha is fortifying himself at Karazadagh on the Orchanie road. A large Russian force is assembled at Hassankale.

ADEN, NOVEMBER 2.

The steamer *Australia*, with English Mails of 19th ultimo, sailed from hence for Bombay at 6 this evening.

Local

THE proposed Gymkhana Club will form a part of the Calcutta Cricket Club.

Latest News.

—THE new Warrant of Precedence, published on the 1st November with the supplementary graded list of Civil Officers, is not reserved for members of the covenanted Civil Service. The Graded list first classes Deputy Comptroller General, Deputy Secretaries to the Government of India, Deputy Surveyors General, and Superintendents, Revenue Survey, Directors of State Railways, Inspectors of Local Offices of Account. The second class or number 72 of the warrant includes the Chairman of the Port Trust, Calcutta, the Chairman of the Town Council, Bombay, the Commissioner of Police, Madras and Bombay, Deputy Accountants General, Local Governments, Deputy Commissioners of Districts and Settlement Deputy Commissioners, Directors General of Post Offices and Telegraphs, Deputy Inspectors General of Police, Deputy Superintendents of Revenue, Topographical and Trigonometrical Surveys, First Grade Deputy Superintendent, Port Blair, Directors of Traffic, Construction, and Telegraphs, Education Officers, First Grade, Examiners of Accounts of Public Works, First Class and Second Class, First Grade, First Judges of Presidency Small Cause Courts, Geological Officers, First Grade, Government Astronomer, Madras, Superintendent of the Botanical Garden, Calcutta, Superintendents of Marine Survey, Superintendent of Inam Settlements, Superintendents of Revenue Survey and Assessments, Bombay and Nagpore, Superintendents and Engineers of Public Works and Under-Secretaries to the Government of India. The third class or number 77 of the Warrant includes Assistant Secretaries to the Government of India, Deputy Commissioners of the Inland Customs, Deputy Commissioner of Police, Calcutta, Deputy Directors of Revenue Settlement and Surveys, Madras, Deputy Superintendents of the Revenue, Topographical and Trigonometrical Surveys, Second Grade Education Officers, Second Grade Examiners of Accounts, Public Works, Second Class, Second Grade Executive Engineers; First

Grade Geological Officers, Second Grade Inspector in Chief, Cotton Frauds, Bombay, Junior Judges of the Presidency Small Cause Courts, Presidency Magistrates, Registrars, High Courts and Chief Court, Punjab, Settlement Officers Sind, Superintendent of the Indian Museum, Superintendent of Stamps and Stationery, Superintendent of Telegraphs, First and Second Grades. The Warrant is dated Balmoral, October 18th, 1876.

—MAHARAJAH Sindia of Gwalior, Maharajah Holkar of Indore, the Maharajah of Dhar, the Nawab of Joura, the Rajah of Rntlam, and the Rajah of Sillana, having granted to the British Government full jurisdiction within those portions of the lands lying in their territories, but which form the Neemuch State Railway, the Governor-General in Council has issued a notification arranging for the administration of justice in these tracts.

—A MARRIAGE is projected between the King of Spain and the daughter of the Duke of Montpensier which is very unpopular.

—THE Duke of Edinburgh has sent £259 for the Besika Bay fleet, and the Crown Prince and Princess of Germany have sent £100.

—RUSSIA has obtained Chassepots from Germany.

—LORD Beaconsfield is now at Brighton
—THE following telegram from Madras dated the 31st ultimo has been kindly placed at our disposal by the Bengal Government:—Prices, second sort of rice, reported from districts as follows:—In seers of 80 tolas, Ganjam 9'47; Vizagapatnam 8'1; Godavery 8'93; Kistna 7'53; Nellore 6'50; Cuddapah 7'50; Kurnul 6'10; Bellary 9'37; North Arcot 8'8; Chingleput 8'96; Madras 8'03; South-Arcot 7'91; Salem 8'49 Trichinopoly 6'87; Tanjore 6'01; Coimbatore 9'23; Madura 7'34; Tinnevely 8'10; Nilgiris 7'97; Malabar 10'07; South-Canara 10'10.

—ESTIMATES have been made which are likely to be approximately accurate of the total expenditure on the Famine in Madras from the beginning to the anticipated end. The total amount including loss of revenue of all kinds is eight and a half millions; that of the Bombay famine is rather under two millions.

—THE Commander-in-Chief will leave Simla, on the morning of the 12th instant.

—THE Duke of Norfolk, Earl Marshal of England, has issued his warrants for the arms granted to Bombay by the Garter King of Arms. The motto is to be, *Urbs prima in Indis*.

—LADY COUPER will be happy to receive visitors at Government House, Lucknow, on Friday, the 9th instant, between 12 and 2 o'clock.

—THE Rani of Akalkote is dead.

—THE Duke of Connaught will come to India during the next Reliefs in command of the 6th Dragon Guards.

—THE three Bengali Babus now in the Western Presidency presented the League's address to Sir Richard Temple at Puna on the evening of Sunday last. Sir Richard is said to have thanked them for their remembrance of him and cordially received the address.

POSTAL NOTICES.

The next Overland Mail, *via* Bombay, will close at the General Post Office on Friday, the 9th November 1877.

2. Book post and pattern packets must be posted on the 8th November 1877.

N. B.—The Letter Box will close at 7 p.m. precisely, after which hour Overland letters, fully prepaid and bearing ext-a postage stamp of two (2) annas on each cover, will be received up to 7-30 p.m., or bearing an extra postage stamp of four (4) annas on each cover, up to 8 p.m.

Mails for Akyab and Kyauk Phyo, for transmission per Steamer *Commilla*, will be closed at the General Post Office on Sunday, the 4th November 1877, at 7 p.m.

Mails for Rangoon, Moulmein, Port Blair and Camorta, for transmission per Steamer *Puttiala*, will be closed at the General Post Office on Sunday, the 4th November 1877, at 7 p.m.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Monday, the 5th November 1877, at 7 p.m.

Mails for Ceylon, Straits, Hongkong and United States of America, for transmission per Steamer Bombay, will be closed at the General Post Office on Saturday, the 10th November 1877 at 7 p.m.

Mails for Ceylon and the Australian Colonies, for transmission per Steamer from Bombay, will be closed at the General Post Office on Wednesday, the 7th November 1877 at 7 p.m.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer *Madura*, will be closed at the General Post Office on Wednesday, the 7th November 1877 at 7 p.m.

MONEY MARKET.

Government Loans.

4 Per cent., Securities	Rs. 93 4 a	93 6
4 Per cent., of 1870 (1885)	" 100 a	101
4 Per cent., of 1871 (1881)	" 100 a	
4 Per cent., of 1872 (1879)	" 93 6 a	93 8
5 Per cent., of 1859-60 (1879)	" 101 6 a	101 8
5 Per cent. Debenture for 15 years (1882)	" 101 8 a	102 0

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Rs. 111 a	112
6 Per cent., of 1865 (1885)	" 112 a	112 8
6 Per cent., of 1866 (1886)	" 112 8 a	113
6 Per cent., of 1867 (1887)	" 113 a	113 8
6 Per cent., of 1870 (1890)	" 115 a	115 8
6 Per cent., of 1872 (1892)	" 115 8 a	116 8

EXCHANGE ON LONDON

Bank Bills, at 6 months' sight	1—9½
Ditto ditto, at 3 months' sight	1—9½
Ditto, on demand, above £500	1—9

Bank of Bengal Rates.

Minimum rate of interest	... 10 per cent
Ditto Discount	... 11 "

Selections.

THE SOCIAL SCIENCE CONGRESS AT ABERDEEN.

THE National Association for the Promotion of Social Science is now holding its twenty-first annual Congress in Aberdeen. The pro-

ceedings were opened on Wednesday evening with an address by the President, the Earl of Aberdeen. The meetings of the departments take place in Marischal College. The departments are all contained within the one building, a convenience generally found only in University towns, where a number of continuous classrooms are available during the vacation. The Association divides itself into five departments—1st, Jurisprudence and amendment of the law, which, being subdivided into three sections, deals with the principles of law and legislation, comparative jurisprudence, international law and municipal civil law and criminal law, together with the treatment of criminals, and questions connected with prisons and industrial and reformatory schools. 2nd, Education, and the various questions relating to it, whether of the upper, middle, or lower classes of society. 3rd, Health, which embraces questions relating to the organisation and administration of sanitary law. 4th, Economy and Trade, social, political, and commercial economies being included; and 5th, Art, considered in relation to the civilization, education, and industrial development of the people. There was a special service in the west parish church in the afternoon, the preacher being the Rev. Professor Milligan, D. D. He discoursed on the healing of the leper, and in closing urged the social reformers of the day always to take along with them the influences of the Christian Church, and the Christian Church to feel increasing interest in questions of social reform.

The opening address was delivered at eight o'clock in the evening, before a very large gathering in the Music Hall.

The Earl of Aberdeen said he accepted his office as President only because of his local connection, and rejecting as topics for discussion Education, and the history of the Association; his Lordship proceeded to refer to the question of prison labor. It seems to me (said his Lordship) that labor in connection with imprisonment has hitherto been regarded too exclusively as an aggravation of punishment, and therefore, as an additional degradation imposed upon the prisoner. It may be this, doubtless; and in many cases it ought to be so. To the ill-conditioned idler, who spends his life either in the streets or in the bridewell, all work is irksome; and for certain classes of criminals it is but right that prison labor should be essentially penal. But when prisoners are employed at trades which they have followed before their conviction, or by which they may earn their living after the expiration of their sentence, such labor is in no respect degrading, and in numerous instances it cannot fail to operate as a positive alleviation of the prisoner's lot. Enforced idleness in a bare and solitary cell would be to many a more grievous punishment than enforced labor in any probable circumstances. The difficulty in dealing with the problem is vastly increased by the fact that not only the prisoner but his work is isolated. Gaol labor is entirely separated from kindred labor outside the prison walls, and it is denied a free market for its production, as at present the prison authorities

are compelled in a sense to smuggle their wares into the market, and thus to dispose of them at a serious disadvantage. But it may be reasonably hoped that ere long the public intelligence will thoroughly revolt against the idea that it is in the interest of the community that the inmates of our gaols should be kept at useless toil during their imprisonment, and then turned out upon society unfit for anything save to thieve or beg. If all restrictions in prison labor were removed it is possible that many persons might be temporarily prejudiced; but, on the other hand, it must be remembered that it is the interest of the prison authorities to employ prisoners in the manner which is most profitable; and therefore, with a free market there would be less tendency than at present to an unfair pressure on any particular trade. If the term of a prisoner's sentence be spent in teaching him a trade which by reason of its being either overstocked or overweighted by prison labor will not afford him the means of earning a livelihood on his discharge from gaol, one great object of prison administration has failed. On the other hand, if once the labor of the prisoner be made really profitable to the prison authorities, it will probably be profitable to himself when he ceases to be a prisoner. It is apparently impossible, Lord Aberdeen went on to say, to make short terms of imprisonment really deterrent. They seem, indeed, to degrade the prisoner. What is the remedy? There is no abstract moral connection between offences against human laws and the particular punishments which particular laws have prescribed, and therefore, when punishment proves notoriously inadequate, either to reform the criminal or to deter from crime, it becomes simply useless, if not worse than useless. That the same individual should be sent to prison for a week, or a month, for the tenth, twentieth, fiftieth, or, as sometimes occurs in London, even for the hundredth time, can only serve to bring prisons, and the administration of the criminal law, into contempt. Surely it would be for the interest not only of the community, but of the offenders themselves, that the mere fact of a certain number of successive convictions should render the delinquent liable to be arraigned before a higher tribunal, and committed for the maximum term of imprisonment, or even to be sent to penal servitude. By thus eliminating from the population of our common gaols the class of *habitues*, the number of prisoners committed for short terms would be greatly reduced. And if, as seems probable, the power of imprisoning for debt is ere long to be further curtailed by legislation, the prison will become more essentially an institution for the punishment and reformation of criminals. A man who refuses or neglects to pay a debt which it is in his power to discharge, may justly be sent to prison. But the case is very different when the obligation is created without suspicion of fraud, and when misfortune may have produced a real incapacity to meet it. In such circumstances it is illogical and inconsistent to imprison at all, now that imprisonment for debt has been ostensibly

abolished. Wherever, in the other case supposed, the debtor's conduct is essentially fraudulent, and there is no sufficient reason why the severity of imprisonment should for him be so carefully mitigated, I am not unmindful of the practical difficulties which must beset the administration of such laws; but I venture, nevertheless, to submit that legislative reforms in the sense I have indicated are urgently required. A reform in the management of our workhouses, similar to that now proceeding in respect of prisons, is probably somewhat remote. And yet it is to be feared that in the administration of our poor law abuses exist as great as those which have led to the new Prisons Acts. The idle, and those who are scarcely deserving of pity, are allowed to be a serious burden upon the rates. The unfortunate, who lapse into poverty through no fault of their own, are thus repelled, and the public sense is occasionally shocked by the records of deaths incurred to avoid the workhouse. As a single illustration of my meaning I may mention the enforced separation of married paupers. Such a requirement, for instance, though generally necessary for the maintenance of order and discipline, might surely be dispensed with, at all events, in the case of the aged and infirm. To sum up the matter in a word, while for the many the workhouse properly partakes of the character of a reformatory, there are those for whom it ought rather to be regarded as an asylum. Passing to the question of laborers' dwellings, Lord Aberdeen mentioned the Artisans' Dwellings Act, and the Metropolitan Association for Improving Dwellings, and was led to consider the subject of rural dwellings. Something had, he said, been done. The loans administered under the management of the Inland Enclosures Commission, have special reference to the building of cottages, as well as to other agricultural improvements. In this particular district the need of improved cottage accommodation exists probably to as great an extent as in any other part of the kingdom. But it seems clear that before any extensive improvement can be effected there must be more co-operation between all the parties concerned. The landlord, the tenant farmer, and the laborer must all contribute. It is not enough for a landlord to make up his mind that he will not look for a more money return from expenditure incurred in the building of farm cottages. The farmer must rise to take an interest, in some measure at least, in the moral and physical well-being of his men, while, lastly, the farm laborer must recognise the advantages offered by an opportunity of forming a settled home in contrast with the roving and independent life which in this country is unfortunately too characteristic of that class. In conclusion, Lord Aberdeen spoke of the problem of intemperance—the prison filler, the education spoiler, and the health destroyer, and said:—I wish to state plainly that I do not come before you as author of any panacea, or the advocate or representative of any special scheme for eradicating this plague and pest in our social life. The very fact that so large a number of schemes have

been devised for this end, is in itself a proof of the magnitude of the evil; but I am at present unpugged, either by conviction or by promise, to any project of the kind, and moreover my connection with the Committee appointed by the House of Lords to consider this very subject would preclude me from pronouncing a definite preference for any particular line of action. My desire and purpose is rather to suggest whether it would not be both appropriate and opportune that your Association should consider this great subject, a subject which, so far as I know, has not hitherto formed a special topic for discussion at your meetings, though as I have endeavoured to show, it must be regarded as coming directly within the scope of your deliberations.

At the close of the President's address a vote of thanks, on the motion of Mr. Hastings, President of the Council, seconded by Mr. Edwin Chadwick, was passed to the Marquis of Huntly, who presided during the past year. The Lord Provost of the city then moved, and the Earl of Kintore seconded, a vote of thanks to the Earl of Aberdeen. This closed the proceedings.

THURSDAY.

The Congress began its work with great spirit this morning. The address which preceded the day's work fell to the lot of Lord Gifford to deliver. The subject was "Jurisprudence." He observed that if law was a vast and complicated science, and if statutes were to be made in accordance with its profound and unchangeable principles, then legislators should be men of large and strong intelligence, of ample information and acquirements, and of wide and general culture. This sentiment was much applauded, as was the opinion subsequently expressed that something should be done to diminish the influence of mere wealth in the election of our legislators. In the International and Municipal Law Section of the Jurisprudence Department, Professor Sheldon Amos read a paper on the question whether the jurisdiction of a nation, civil and criminal, over the seas adjoining its territory, ought to be general, or limited, and, if limited, to what extent. Special attention was directed to the *Franconia case*, and to the decision of the Lord Chief Justice. A paper by Mr. John M'Laren, a Scotch Advocate, on married women's property, excited some interest. Mr. M'Laren insisted upon the necessity of an amendment of the law, as its provisions for the protection of married women's property, were continually evaded. Miss Lydia Becker thought a wife should be her husband's first creditor, and Miss Barton (Edinburgh) thought the law applicable to partnerships should be brought into operation.

In the Repression of Crime Section Sir Walter Crofton, C. B., suggested that inducements to enter the army might be held out to the inmates of pauper industrial, and reformatory schools, by making the schools military training centres in suitable districts. Major J. S. N. Boscot stated some objections to making those schools nurseries merely to fill the ranks.

Competitive Examination for Public Appointment was the main question before the Education Department, Professor Bair (Aberdeen) reading a paper on the subject. After alluding to the conflicting views as to whether this innovation was to be productive of good or evil, to the condemnation of it by some and the acquiescence in it by others because there was no hope of a reversal, he dismissed

the question of the expediency of the system, and turned to some of its details which had a bearing on the whole education of the country, as well as on the Civil Service itself. In their choice of subjects the Civil Service Commissioners had, he remarked, been guided by the received branches of education in the colleges and schools, but after an inquiry into the essential nature of the subjects, he arrived at the conclusion that the sciences and not the languages, were the proper subjects for competition. Other languages than our own were only of secondary utility. He expressed surprise at our intense conservatism in the matter of languages. There were according to him three great regions of study that should be fairly represented by every successful candidate—first, the sciences as a whole; secondly, English composition; and thirdly, institutions and history, with, perhaps, literature. These he would fix as a minimum. A discussion followed, Professors Staughton and Black beseeching their brother professor to have some further regard for languages, as an important means of culture. The recent alteration in the rules for Indian Civil Service candidates were mentioned, Sir Alexander Grant, Principal of the Edinburgh University, condemning them strongly, as did the whole department with unusual unanimity, not a word being raised in defence of Lord Salisbury's new scheme of getting Indian Civil Servants trained together, by lowering the age at which they first come up for examination.

The provision of suitable accommodation for the labouring classes formed the subject of a paper in the Health Department by Mr. Hardwicke, the Middlesex Coroner. He advocated the erection of large blocks of houses for the working classes and the transformation of city grave-yards into recreation grounds. The health of Aberdeen formed the subject of some subsequent discussion.

In the Economy and Trade Department, over which Mr. James Caird, C.B., F.R.S., presided, a paper on "The Social Effects of Strikes and Lock-Outs," by Dr. J. Watts, Manchester, was read. His conclusions were: That while unions amongst working people for good objects, such as the support of the sick, an accident fund, or a fund for removal from place to place, according to the state of trade, was very commendable, the objects of raising wages and shortening the hours of labor were very questionable, because all that could be said in their favor was that they only accelerated by a very short time a rise in wages, which from an influx of capital would take place in the course of events. As to strikes as a *dernier resort*, the demoralisation was wholesale, the employment of capital was dissipated, families become disorganised and driven into debt and penury, and an evident break-down took place in all respects. A defence of Trade Unions, by Mr. John Grey (London), followed. There was a discussion, in which Mr. Chaydwick, M.P., joined on behalf of the unions, remarking that a knowledge of the cost of the raw material, the price of labor and the average rate of profits in all the trades in which they were concerned, was possessed by these unions, and they were beginning to act upon the equitable principle of founding their claims for wages on the actual facts in these respects, and were showing themselves to be open to reason and to be actuated by a fair spirit. Another paper in this Section was by Professor Sheldon Amos, of University College, London, on the probable influence of industrial and commercial progress on war, showing that free trade, the modern aspect of the wages question, the growing tendency of

labor to move from country to country, the expensiveness of war, and the interests and sympathies of the people generally, were all favorable to peace.

In the Art Department the special question for discussion was what principles should govern the restoration of ancient buildings, or their preservation as memorials. Papers were read by Mr. E. M. Ward, R. A., and Dr. J. S. Phené.

The members of the Association were entertained at night at a public banquet by the municipal authorities of Aberdeen.

THE CHANGES OF COLOUR IN THE CHAMELEON.

FROM very ancient times the curious changes of colour which take place in the chameleon, and its supposed power of living on air, have been the wonder of the ununiformed, and have furnished philosophers and poets with abundant material for metaphor. The belief that the animal can live on air has been exploded long ago, and was no doubt due to its power of long fasting and to its peculiar manner of breathing. It is only quite lately, however, that any satisfactory explanation has been given of the apparently capricious changes which take place in the colour of the chameleon; the latest researches on the subject being those of M. Paul Bert, the French naturalist, which have been described in a recent paper by M. E. Oustalet. As most of our readers are no doubt familiar with the appearance and figure of this curious reptile, and as descriptions of it may be found in any encyclopedia or elementary work on natural history, we do not consider it necessary to repeat them here.

Many and various theories have been proposed to explain the changes of colour which chameleons undergo; changes the importance of which have been greatly exaggerated. It is generally believed that these animals have the power of assuming in a few seconds the colour of any neighbouring object, and that they intentionally make use of this trick to escape more easily from the sight of their enemies. But this opinion is erroneous; and experiments conducted with the greatest care have proved that chameleons are incapable of modifying their external appearance in anything like so rapid and complete a manner.

The first probably to give any rational account of the causes of the puzzling changes of colour in these reptiles, was the celebrated French naturalist, Milne-Edwards, about forty years ago. After a patient and minute examination, he discovered that the colouring matters of the skin, the pigments, are not confined, as in mammals and birds, to the deep layer of the epidermis, but are partly distributed on the surface of the dermis, or true skin, partly located more deeply, and stored in a series of little cells or bags of very peculiar formation. These colour-cells are capable of being shifted in position. When they are brought close to the surface of the outer skin, they cause a definite hue or hues to become apparent; but by depressing the cells and causing them to disappear, the hues can be rendered paler, or may be altogether dispersed. It is noteworthy that the cuttle-fishes change colour in a similar manner.

Underneath the colour-bags (or *chromoblasts* as they are called) of Milne-Edwards, Pouchet, a recent inquirer, has discovered a remarkable layer, which he calls *coruscant*, and which possesses the singular property of appearing yellow on a clear, and blue on an opaque, background.

M. Paul Bert, within the last two years, has by his researches thrown still further light upon these

curious changes, and upon the mechanism by which they appear to be accomplished. He endorses most of the results of Milne-Edwards and subsequent inquirers, but has carried his observations much further. It would be out of place here to give a detailed account of the methods by which M. Bert has arrived at his conclusions. Suffice it to say, that by a series of careful experiments, he has discovered that these changes of colour seem to be entirely under the control of the nervous system, and that the change can be no more help than taking place than a toad can help twitching its legs when pinched. By acting in various ways upon the spinal marrow and the brain, the operator can send the colour to, or withdraw it from, any part of the body he pleases. Indeed, a previous observer was able to cause a change of colour in a piece of the skin of the animal by acting upon it with electricity; and M. Bert has proved that even in the absence of the brain the usual changes can be produced by exciting the animal in any way; thus showing that they are due to that class of nervous action which physiologists name *reflex*, and of which sneezing is a good example. M. Bert has also made some interesting experiments on the animal while under the influence of anaesthetics and during sleep. It was formerly known that in the latter case, and also after death, the chameleon assumed a yellowish colour, which under the influence of light became more or less dark. M. Bert has found that exactly the same effects are produced during anaesthesia as during natural sleep, and that light influences not only dead and sleeping chameleons, but that it modifies in a very curious fashion the coloration of the animal when wide awake. The same result is produced when the light is transmitted through glass of a deep blue colour, but ceases completely when red or yellow glass is used. To render these results more decisive, M. Bert contrived to throw the light of a powerful lamp upon a sleeping chameleon, taking care to keep in the shade a part of the animal's back, by means of a perforated screen. The result was curious: the head, the neck, the legs, the abdomen, and the tail, became of a very dark green; while the back appeared as if covered with a light brown saddle of irregular outline, with two brown spots corresponding to the holes in the screen. Again, by placing another animal, quite awake, in full sun-light, but with the fore-part of its body behind a piece of red glass, and the hind-part underneath blue glass, M. Bert divided the body into two quite distinct parts—one of a clear green with a few reddish spots, and the other of a dark green with very prominent spots.

From his researches as a whole, M. Bert concludes: 1. The colours and the various tints which chameleons assume are due to changes in the position of the coloured corpuscles, which sometimes, by sinking underneath the skin form an opaque background underneath the caroteneous layer of Pouchet; sometimes, by spreading themselves out in superficial ramifications, leave to the skin its yell colour, or make it appear green and black. 2. The movements of these colour-bags or chromatoblasts are regulated by two groups of nerves, one of which causes them to rise from below to the surface, while the other produces the opposite effect.

As to the effects produced by coloured glass, they no doubt result from the fact that the coloured corpuscles, like certain chemical substances, are not equally influenced by all the rays of the spectrum, the rays belonging to the violet part having alone the power of causing the colour-bags to move and

rawing them close to the surface of the skin. This exciting action of light on a surface capable of contraction, an action which hitherto has only been recognised in the case of heat and electricity, is one of the most unexpected and curious facts which in recent times have transpired in the domain of physiology. Hence M. Paul Bert's researches are likely to prove of far more value than merely to explain the changes of colour which take place in the chameleon. He hopes especially in carrying out his researches to discover the reason of the favorable influence on health which is exerted by the direct action of light on the skin of children and of persons of a lymphatic temperament; and this may lead to some very important practical results in the treatment of disease. In the meantime he has done much to clear up a very puzzling and very interesting fact.

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" Jageswar Bose	1	0	0
" Harakali Bose	1	0	0
" Ram Chandra Bose	2	0	0
" Ambica Charan Sircar (Burdwan)	1	0	0
Burdwan English School	2	2	9
" Maharajah's School (2nd instalment)	2	0	0
" Boy's Club	1	2	0
Noakhali Brahmo Somaj	33	0	0
Banna Hataishini Sabha (4th instalment)	5	0	0
Babu Prasanno Kumar Das	5	0	0
Jamalpur Boys' Literary Association (2nd instalment)	5	0	0
Pubna Brahmo Somaj	18	0	0
Sylhet Famine Relief Committee (4th instalment)	30	0	0
Mokameh Friends	15	2	0
Maharani Swarnamaya's English and Vernacular School (Alipore)	42	13	0
Maharani's Amlas	27	12	0
Srinivati Rajkumari Devi (a Jotedar)	13	0	0
Some other Jotedars	9	0	0
Preaders Moonis's Court	9	8	0
Amlas Do.	4	4	0
Majumdar's Amlas	5	0	0
Rajkumari's Amlas	3	0	0
Native Doctor (Alipor)	2	0	0
Sub-Inspector of Police Do.	1	0	0
Post Master Do.	1	0	0
Petty collections	5	12	0
Moughly Charity Fund (2nd instalment)	20	0	0
Miss Frances Power Cobbe (London)	£5=55	2	9
Miss Marry Charlotte Lyd Hengurt (London)	£5=55	2	9
Jeyapore Sen Family	2	0	0
Do. Broken ornaments valued at	4	0	0
Hitaishini Sabha (2nd instalment)	2	0	0
Babu Jodu Nath Sinha (Kartri)	5	0	0
Collected by Babu Bana Bharan Gupta	2	0	0
Collected by the Berhampore Brahmo Somaj (2nd instalment)	101	5	0
Three Ladies	3	0	0
A poor Indian	1	0	0
Lalla Rulla Ram (Ruper)	5	0	0
Chand's Nath Choudhury (2nd time)	1	0	0
Babu Sidhshwar Seal (Chinsurah)	5	0	0
" Narayan Chandra Seal (Do.)	2	0	0
" Jitendra Nath Dhar (Do.)	2	0	0
" Gagan C undra Datta (Do.)	1	0	0
Thee Friends (Do.)	1	8	0

A Hindu Lady	4	0	0
Collected by Baboo Rajendra Nath Roy Canning College Lucknow (2nd instalment)	45	0	0
Matihari Brahmo Somaj (3rd instalment)	8	14	0
Krishnagore Famine Relief Association	1000	0	0
Babu Dena Nath Mukerji	2	0	0
" Jadu Nath Das	1	0	0
Debi Sahai	1	0	0
Ahmed Din	1	0	0
Mooltan Cantonment School boys	0	10	0
Topan Ram	1	0	0
Meer Hussan	1	0	0
Khola Bax	10	0	0
Mehar Ally	1	0	0
Potatoe Contractor, thro. Meer Hussan	5	0	0
Prem Singh	2	0	0
Kishan Narain	1	0	0
Pandit Banak Ram	10	0	0
Nabbee Box	5	0	0
Junam Box	2	0	0
Nihal Chand	2	0	0
L. N. Mookerjee	2	0	0
Sobha Ram	2	0	0
Bachoo Lal	2	0	0
Shoshi B. Banerji	1	0	0
Gunga Bishan	2	0	0
Nund Lal	1	0	0
Ram Prad	3	0	0
Oodh Ram	3	0	0
Berti and Clarence	5	0	0
Friend	5	0	0
Ram Chunder Rao	3	0	0
E. B. Malley	5	0	0
Mahomed Ismail	2	0	0
Collected by Madho Ram Reti	32	0	0
Abhy Charan Biswas (Dubolhati)	1	0	0
A friend (Do.)	1	0	0

Total Rs. 6071 4 6

Contributions in aid of the sufferers in the Madras Presidency will be thankfully received at the "Indian Mirror" Press and the Albert Hall.

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IMPERIAL

DRUGGISTS' HALL.

THE undersigned beg to notify to the public that they have this day established as Wholesale and Retail Druggists under the style and firm of the "Imperial Druggists Hall" at No. 32 & 33 College Street. They have just received a supply of all sorts of medicines, surgical instruments &c., ex S. S. Markara from the well known firm of Herrings & Co., and others of equal respectability. An efficient establishment has been entertained, and prescriptions will be most carefully made up at moderate charges. The patronage of the public is respectfully solicited.
Medical advice gratis from 2 to 4 P.M.

CHUCKERBUTTY, SAIN & Co.

The 12th of July 1877.

BY APPOINTMENT

TO

HIS EXCELLENCY THE VICEROY
AND
GOVERNOR-GENERAL OF INDIA.

THE CALCUTTA MUSICAL ESTABLISHMENT.
13A, GOVERNMENT PLACE.

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N. B.—Catalogue, with prices of Music, and every Description of Musical Instrument, for the Drawing-room or Military Band, may be obtained on application.

PHOSPHORINE.

A FURTHER supply of this celebrated Preparation has been received, and registered orders will now be executed without delay.

Numerous Testimonials have reached us, bearing testimony to the wonderful efficacy of Phosphorine in many of the diseases for which it is specially recommended, such as Nervous Debility, Loss of Energy and Nerve Power, Palpitation, Loss of Muscular Power, Lapse of Memory, Melancholia Neuralgia, Hysteria, &c. Price, when Cash accompanies order, per bottle Rs. 2-8, 5 bottles Rs. 10, per dozen Rs. 20.

With reference to the above a correspondent writes under date November 29th, 1876:—

"DEAR SIR,—Your receipt No. 2762 duly received yesterday morning.

"I am very happy to testify to the efficacy of the PHOSPHORINE I purchased from you. I had formerly been a great sufferer from periodical attacks of Melancholia and Depression of Spirits, amounting at times to almost madness, coupled with distressing Night-mares and 'Day-mares' (so to speak). Short as the time is since I commenced taking 'Phosphorine,' it has produced a very marked effect, making me feel quite a different person, and I am gradually recovering my wonted health and spirits.

"You are welcome to publish this (without my name).

Yours Sincerely,

"M. K. F."

SOLE AGENTS AND CONSIGNERS:

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Impurity of the Blood.

Unless the blood be kept in a pure state the constitution must be weakened and disease supervene. These wonderful Pills possess the power of removing or neutralizing all contaminations of the blood and generally they quietly, but certainly, overcome all obstruction tending to produce ill health, and institute regular action in organs that are faulty from irritation or debility. The dyspeptic, weak, and nervous may rely on these Pills as their best friend and comforter, as they act upon the main springs of life, and thus save thousands from a premature grave.

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Sums received on fixed deposit subject to 10 days' notice of withdrawal. Interest allowed on deposits for longer periods at the following rates payable in Calcutta or in London at par:—

Repayable at 10 days' notice	...	3 per cent.
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THE Business of the undersigned is primarily a Tea business, who supply Teas from all the Tea-yielding Districts of India, carefully selected by themselves for their fine Drinking Qualities, which, for Aroma, Strength, and Purity, stand unsurpassed by any other Tea in the City. They are enabled to execute all orders, with which they may be favored, at the shortest notice, from a lb. packet to an 80lbs. chest from a large stock which they always keep on hand in their extensive premises No. 14, Government Place.

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It is the only Specific that has ever been discovered for the rapid and radical cure of Malarious and Periodical Fevers, with Enlarged Spleen, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this unrivalled Mixture produces the most desirable and marvellous effects in the constitution of the long Malaria-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the System, Price 1 Re. per Bottle.

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A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumption, Hoarseness and Difficulty of Breathing. It prevents Consumption, and consequently the rapid Prostration of the System, when it is administered upon the first stage of the disease. A dose of this, repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief. Price 1 Re. per Bottle.

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An approved and excellent remedy for Rheumatism, Gout, Swellings, Poni Ulcers, Cancreous and Mercurial Affections, and all the various diseases arising from a Depraved and Impure State of the Blood. By its influence the Appetite is revived, the Blood enriched and purified, and the Physical Strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

N. B.—Full directions accompany each Bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charge are promptly attended to. The Drugs of the best quality and genuine Patent Medicines are always available at the above address, at the cheapest rate possible.

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This unique pure preparation of the finest Cocoa Beans.

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REPORT BY CHARLES H. PIESSE, F. C. S.
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Rs. 1-8 per box of 8 tablets.

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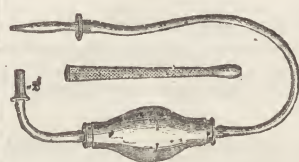
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For general household purposes. It will also be found most useful, as in addition to its very valuable disinfecting and purifying powers, it possesses most wonderfully cleansing properties, and emits a most refreshing odour.

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Raw Linseed Oil ...	Rs. 2 6
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ARE prepared with great care, expressly for family use, and are so admirably calculated to preserve health and remove disease, that on Family should be without them. They consist of

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JAYNE'S AGUE MIXTURE, for the cure of Fever and Ague, Intermittent and Remittent Fevers, &c. These distressing complaints are very generally eradicated by this remedy, when taken strictly as directed.

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In settlements and Localities where the attendance of a Physician cannot be readily obtained Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all, and in addition, Jayne's Medical Almanac and Guide to Health, to be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

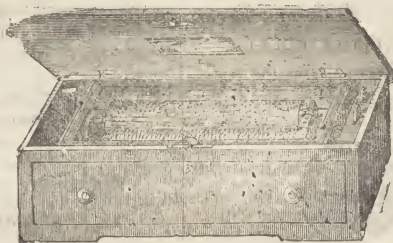
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|---------------------------|--------------|
| 1. Poorabee | 4. Bossaunto |
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| 3. Maroo (Dhuma Kauralie) | 6. Peelo. |

Cash Price Rs. 100.

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| 1. Sarung | 4. Jhinjotee |
| 2. Bhoirabee | 5. Bhoirabee |
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Cash Price Rs. 100.

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|--------------|--------------|
| 1. Sarung | 4. Jhinjotee |
| 2. Bhoirabee | 5. Bhoirabee |
| 3. Kaffee | 6. Kawalee. |

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ORIGINAL TRUNK DEPOT,

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Trunks, Portmanteaux, Straps, Bags, &c

ALSO BEST CHINA SILKS.

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**The Best Medicine for Spileen:
THE****NEW SPLEEN MIXTURE.**

Has invariably proved successful in curing enlargement of the Spleen of several years' standing. It has always effected a cure where other medicines have signally failed.

For bottle, lre. 1, Postage and packing ann. 14.

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MORISON'S PILLS.

Nos. 1 & 2,

Have proved efficacious in the cure of Pains of all kinds Indigestion, Bilious or Nervous Affections, Female Irregularities, Debility, Headache, Liver Complaints, Asthma, Consumption, Coughs, Colds, Bronchitis, Palpitation of the heart, swellings, Ruptures, Extreme Constipation, Dropsies, Piles, Agues, Dysentery, Diarrhoea Cutaneous Eruptions on the skin, Sores, Convulsions, &c.

Worms of whatever kind, will be thoroughly eradicated.

The Pills purify the blood and give a good complexion.

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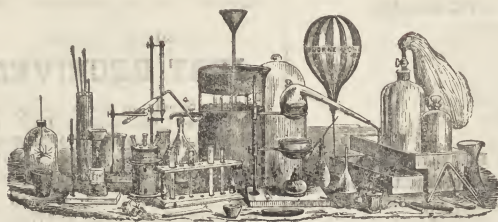
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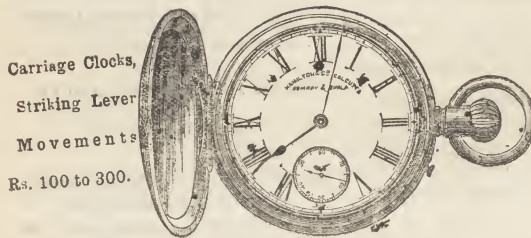
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For showing at the same moment the time of two different places

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CENTURIES

OF
BHARTRIHARI.

TRANSLATED INTO ENGLISH VERSE

By C. H. TAWNEY,

Principal of the Presidency College, Calcutta,

Author of a translation of "Uttara Charita,"
"Malavikagnimitra," &c.

We are justified in claiming for our poet some affinity with western thought. Moreover, the terse and epigrammatic character of these stanzas distinguishes them from the mass of Indian literature, and brings them more into accordance with European notions of taste. Professor Lassen expresses his opinion that with character "renders them conspicuous among the productions of the Indian muse. They place before us in terse and pithy language the Indian views about the chief aspirations of youth, manhood and old age; about love, about concern with the things of this world, and about retirement from them into lonely contemplation. On account of the perfect art with which they are composed, these short poems are worthy of being ranked among the masterpieces of Indian Genius. Some of them are connected in sense as the description of the seasons, others form a whole by themselves, and may most fitly be compared to miniature paintings as presenting to us a complete picture in the narrow frame of one strophe."—Preface.

See that pariah making off there with a filthy greasy bone,
How he'll mumble and enjoy it when he finds himself alone!
Not, if Indra's self reproved him, would he blush and leave his treat,
For the mean abhor no meanness if it only yield them meat.
From Heaven to Siva's head, and thence to Himalaya's snows,
To India's plain, thence to the main, the sacred Ganges flows—
A sad descent! but rivers go astray, like foolish men,
From heaven's crown they tumble down and never rise again.
Water will serve to put out fire, umbrellas against the heat,
A sharp hook guides the elephant, the ox and ass we beat,
Disease we cure with doctor's stuff, the serpents bite with charm.—
Against the fool, the worst of ills, Nature provides no arms.
Hard foye to minister and bard assigned,
One must have tens and one new takes find;
By honeyed language both aspire to climb,
This slowly builds his power, and that his rhyme;
A capacious public both must toil to please
And part unthanked with liberty and ease.
Insults I've borne, but not with patient mind,
Pleasures forborne, to which my heart inclined;

Put up with hunger, nakedness, and cold,
Not for the love of God, but love of gold;

Thought much on wealth, but not on Siva's feast,
And broke my slumbers not to pray, but cheat;

I've lived a hermit's life without his creed,
Made earth a hell, but gained no heavenly meed.

You are a lord of acres,
But we are lords of song:
And we subdue the subtle,
If you subdue the strong;
The rich of you are speaking,
In me the wise believe,
And if you find me irksome,
Why then—I take my leave.

Mount Meru's golden mass shall melt at that
last awful day,
The monster-peopled seas dry up, the earth
dissolve away;
What hope for feeble human frames, whose
breath doth come and go,
As swiftly as the elephant flaps his ear to
and fro!

When, when, O Siva, shall I be
Lonely and calm, from passion free;
My only robe the liberal air,
My hand the dish that holds my fare,
But able Action to uproot,
The tree that bears Life's bitter fruit.
What profits are the Vedas,
Or books of legal lore,
Or those long-winded legends,
Repeated o'er and o'er?
What gain we by our merits?
A dwelling in the skies—
A miserable mansion,
That men of sense despise—
All these are huckstering methods,—
Give me that perfect way
Of self-contained fruition,
Where pain is done away.

The youthful freshness of my heart is worn
with old decay,
The beauty of my limbs hath passed unrecognized away,
Grim Fate brings nigh with giant strides the
unrelenting hour;
What hope but in the feet of him who smote
Love's wanton power?

"FOR THIS RELIEF MUCH THANKS."—Hamlet.

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PEPSINE MIXTURE

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INDIGESTION.

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THE GREAT HEALER OF THE STOMACH is warranted to cure Dyspepsia, Indigestion, Heartburn, Wind, Acidity, Sickness, Head-Ache, Giddiness, Pain between the Shoulders, Loss of Appetite, Jaundice, Redness in the Face, Palpitation, Nervousness, Pooriness of the Blood, Costiveness, and all Bilious Affections &c. Its effects are magical, as it quickly removes Wind and all undigested food from the Stomach, and supplies the quantity of gastric fluid necessary for perfect digestion. It is the best pick-me-up.

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SCHOENE KILBURN & Co. - Managing Agents
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NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Koothea every Friday and leave Debrooghur downward every Saturday.

THE Str. "CHUNAR" will leave Calcutta for Assam, on Tuesday, the 6th instant.

Cargo will be received at the Company's Godowns, Nimitollah Ghat, up till noon of Monday, the 5th proximo.

THE Str. "MIRZAPORE" will leave Goalundo for Assam on Friday, the 9th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday, the 7th.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday, the 8th.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every Friday, and leave Cachar downward every Sunday.

THE Str. "BENARES" will leave Calcutta for Cachar on Friday, the 9th.

Cargo will be received at the Company's Godowns, Nimitollah Ghat, up till noon of Thursday the 8th.

For further information regarding rates of Freight or passagemoney, apply to.

4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta 2nd Nov. 1877. } Secretary.

Rivers Steam Navigation Co., "Limited."

The Steamer "PUNJAUB" left Calcutta for Assam on the 26th instant and will leave Goalundo on the 6th proximo.

The Steamer "BURMAH" left Goalundo on the 23rd instant.

The following are the probable dates of her arrival at stations on the Assam Line :-

UPWARDS.

Left Goalundo	on Tuesday,	23rd Octr.
Arrive at Seraijunge	" Wednesday,	24th "
" Kallyjunge	" Thursday,	25th "
" Doobree	" Saturday,	27th "
" Gowlparah	" Sunday,	28th "
" Gowlhatty	" Tuesday,	30th "
" Tezporo	" Friday,	2nd Nov.
" Kaliabar	" Saturday,	3rd "
" Bishnath	" Saturday,	3rd "
" Dhunsiri	" "	" "
" Mookh	" Sunday,	4th "
" Kokeela	" "	" "
" Mookh	" Monday,	5th "
" Dekoo	" "	" "
" Mookh	" Tuesday,	6th "
" Debrooghur	" Wednesday,	7th "

DOWNWARDS.

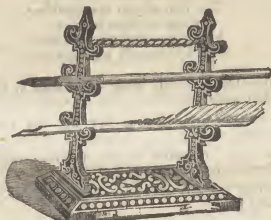
Leave Debrooghur	on Friday,	9th "
Arrive at Dekoo	" "	" "
" Mookh	" "	9th "
" Kokeela	" "	" "
" Mookh	" "	9th "
" Dhunsiri	" "	" "
" Mookh	" Saturday,	10th "
" Bishnath	" "	10th "
" Kaliabar	" "	10th "
" Tezporo	" Sunday,	11th "
" Gowlhatty	" Monday,	12th "
" Gowlparah	" Wednesday,	14th "
" Doobree	" Thursday,	15th "
" Kallyjunge	" "	15th "
" Seraijunge	" Friday,	16th "
" Goalundo	" Sunday,	18th "

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1, LYONS' RANGE, } MACNEILL & Co., Agents.
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These paper weights, made in porcelain, are much more comfortable to handle than the bronzed iron ones generally used. They are prepared in a variety of colors and designs, and look quite ornamental on a study table.

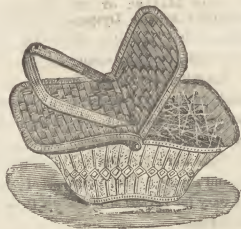
In porcelain, cream and tint, black and gold, and black, green, and gold. Price each (1-2) 1-4

The Grand Duchess Blotting Pad.



A convenient addition to the Writing Table. It is fitted with bronzed metal top and handle, which unscrew so that fresh blotting paper can be very easily fitted. (2-4) 2-8

The Basket Pin Box.



An ornamental addition to the Dressing Table, or the Writing Desk. The two sides of the lid open up showing the pins contained, and by a simple arrangement are self-closing, and by a simple arrangement are self-closing, neatly made in lacquered brass, filled with Nns. (1-0) 1-2

The Secure Key-Ring.



Perfectly secure and simple in construction. The keys can be put on or taken off instantly, thus obviating the usual difficulty of removing, keys with the rings now generally used. The ring will not break, and the name and address can be easily engraved upon it. Price (As. 4) As. 5

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Rent Dakilas, Mercantile Forms, Cards-visiting, Business, &c., Maps, Plans, executed from Letter and Lithographic Presses, Stamp- ing Monograms and Crests in colors, or Gold, Silver &c., Books, Pamphlets in English, Bengali and Nagree, &c.

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Note and Letter Papers of various quality and sizes, Envelopes to match them, Writing and Printing Papers, Cards Visiting Business, Ball-programme, Invitations &c., Writing, Printing, Lithographic, Inks, Steel and Quill Pens, Holders, Inkstands, and many other requisites in stationery, fancy Note-papers and cards for wedding invites, Envelopes, &c.

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SUNDAY EDITION.

[EDITED BY KRISHNA BEHARI SEN, M.A.,
AND THE MINISTER.]

[REGISTERED AT THE
GENERAL POST OFFICE.]

VOL. XVI.]

CALCUTTA, SUNDAY, NOVEMBER, 11, 1877.

[No. 167]

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Editorial Notes.

We never before heard the following story, but it was given out by the Marquis of Salisbury in his speech delivered at Bradford. "I remember," he said, "a short time ago the Government of Madras informed me that they had been making experiments and weighing the people in order to ascertain what the effect of the food was, and that the food given was sufficient, but that they had been obliged to give this up because the Fakir, a great religious authority, had announced, as a matter to be believed, that the English intended when they had fattened up the Hindus to a certain point, to eat them up. (Laughter.) This so terribly alarmed the people that the weighing had to be given up lest they should be frightened from the relief camps in a body."

To the September number of the *Contemporary Review*, M. Renan contributes a thoughtful article on "The Gospel according to John." M. Renan's estimate of this Gospel is not very flattering. He says:—

It has been unduly admired. It has indeed fervour, and occasionally a kind of sublimity, but also something that is inflated, unreal, and obscure. It has an utter want of *naïveté*. The author does not narrate, he demonstrates. Nothing can be more fatiguing than those long accounts of miracles and those discussions turning on misapprehensions, in which the adversaries of Jesus play the part of idiots. How much we prefer to this wordy pathos the sweet style, still purely Hebraic, of the Sermon on the Mount and that limpid narrative which makes the charm of the primitive Evangelists! Those have no need constantly to repeat that they have seen what they tell, that what they tell is true. Their sincerity, unconscious of any objections, has not that febrile thirst for repeated attestations which shows that doubts, *hæcædunt*, have already set in. From the somewhat excited tone of the new narrator one would say that he fears not to be believed, and that he seeks to surprise the religion of his reader by strongly emphasised affirmation.

If the telegrams recently published are to be believed, the war is drawing

to a close and there is no longer any probability of a second campaign. The errors of the last few months have convinced the Russians of the necessity of greater precaution and foresight and the duty of never underrating an enemy's strength. By bringing additional reinforcements and placing the right men in the right place, they seem now to be on the road to victory. The *Morning Post* states that Erzeroum has been occupied by the Russians and that the Turks are retreating. This news requires confirmation. But the telegrams of a later date leave no doubt about the fact that the Turks are losing ground. If now some good genius were to interfere and bring about an honorable termination of the conflict, it would be for the good of both Russia and Turkey. Both have heroically fought in the struggle and both deserve the good offices of friendly neighbours.

Poor Mr. Gladstone! The *Evangelical Rock* reports a wonderfully "narrow escape" of the ex-Prime Minister. Somebody has written to that paper to announce his discovery that Mr. Gladstone is the Beast, or one of the Beasts, in the Apocalypse, or, in other words, that his name in Greek makes up the number 666. The *Rock*, however, though it highly respects its correspondent, and confesses that it is not partial to Mr. Gladstone, declines to accept the theory to which it has given currency, on the just ground that the last letter of Mr. Gladstone's name must be reckoned not as the Greek long e, which stood for eight, but as the short e, which stood only for five, and that therefore Mr. Gladstone falls short of the Beast's number by three, which is sufficient to exculpate him, although, says *Rock*, "he only escapes by the skin of his teeth."

Missionary societies in England are generally very wealthy and boast of fabulous incomes. It is rather singular, therefore, that the Church Missionary Society has been so involved in liabilities as to effect a large reduction in its expenses for the present year. Several plans have been adopted with a view to curtail expenditure, among which we notice the following:—"The special mission

to Mohammedans at Bombay is to be given up. Heavy lump sums, amounting in all to £3,850, are struck off the North, South, and Western India estimates in respect to vernacular schools, and Native agents to be apportioned among the various stations by the corresponding committees at Calcutta, Madras, and Bombay. It has also been decided that after the new missionaries now ready to go out have sailed, no more are to be sent forth, except to fill up vacancies, until an adequate income has been secured."

How long do you pray daily? To such a question as this, we must expect varying answers. Some pray only five minutes, others fifteen; some again are not content unless they spend at least half an hour with the Lord every day, others cheerfully go on with their prayers and hymns, for two hours and more. We are not, of course, inclined to believe that the longest prayers are always the most real and effective. Nor do we commend that spirit of laziness and worldly devotion which finishes in a few minutes its intercourse with Heaven simply in consequence of impatience. Hastily muttering a few stereotyped phrases without feeling or fervour, and suddenly breaking off with a "Good bye, O Lord, I am off to more important engagements in the world," is an insult to heaven and a solemn mockery, which should never be tolerated. If men pray at all they must pray with sufficient earnestness and with a real liking for prayer. They must not pray like men condemned to rigorous imprisonment, undergoing hard labor, and every moment anxious to get away. Let those who pray remember that they are accountable not only for the quality but also the quantity of their daily devotion.

MR. GLADSTONE contributes a curious article on the "Color Sense" to the last number of the *Nineteenth Century*. The object of it is to prove that color was little known to the ancients, and that "the sense of it has been gradually developed until it has now become a familiar and unquestioned part of our inheritance." Dr. Magnus Thom Mr. Gladstone quotes, accepts Sir Isaac Newton's scale of colors as exhibited in the

rainbow as the order of sequence in which color sense became gradually developed a young man. According to him the primitive man was distinguished by astute blindness to color. The first stage is that at which the eye becomes able to distinguish between red and black. In the Rigveda, says Goiger, white and red are hardly severed. In the next stage the red, orange and yellow became visible. In the Homeric poems, for instance, red and yellow are set forth, but there is no mention of green or blue, as of green plants or blue sky. Then came the green stage, and after this the blue. Bastian says that in Burmah a striking confusion between the blue and green is a perfectly common phenomenon. The rainbow, according to xenophanes, contained only red, purple and yellow-green. Aristotle made it tricolored. Ovid treats it as of a thousand colors. It was Newton that finally established the scientific doctrine of color. Mr. Gladstone's examination of Homer brings him almost to the same conclusion. He makes this the argument to prove the unity of the authorship of the Iliad and the Odyssey. There are, he says, in both the same expressions of light and color. Moreover, there is an excess in the number of light and color phrases in the Iliad which proves that this epic is the work of the poet's early maturity and more fiery mind and imagination, and the Odyssey the production of his later age. A curious result, certainly, and one which everyone would fain see further developed.

MAHADEO'S MARRIAGE.

THE devout inquirer cannot fail to discover precious truths among the legends of Hinduism. Underneath a mass of fable, superstition and even falsehood, will be found most instructive parables and moral principles of a high order. Ethics, incomparable and lofty characters breathing living devotion dwell amongst the dry bones of dead Hinduism. Only if we had the patience of a plodding inquirer and the honesty of an unbiased student we would be richly rewarded by the discovery of valuable truths in the neglected and disposed scriptures of the Hindu nation. The marriage of Siva or Mahadeo is to us a mine of golden truths. Apparently it is nothing beyond an ordinary wedding, leaving of course the divine character attributed to the couple. There is nothing very striking in the nuptial ceremony nor its surroundings. Nor does Hinduism itself make too much of the event. It does not pretend to invest it with any peculiar sanctity beyond regarding it as the marriage of the same deity of the Hindu triad. To the religious mind, however, the occurrence presents a suggestive aspect, and points to

a moral of no mean order. To us Thivists the marriage of Mahadeo is an extraordinary phenomenon in the religious world, an event of unusual moral importance and interest. We see in it not the story of a marriage of two human or divine persons, but the union of two principles of an apparently irreconcilable character. If Siva marries Parvati what interest can it have for those who stand outside the pale of Hinduism? But if they marry as representatives of two distinct and important principles, their union is a matter of universal interest, and may furnish abundant instruction to men of all creeds and nations. It is in this light that we regard Siva's marriage and we find in it profound wisdom. We dismiss the persons and accept the principles they embody. The personal marriage disappears on analysis; only the typical marriage commands our interest and admiration. In what sense is Siva's marriage typical? It represents the union of asceticism with the world. It is generally believed that the ascetic can never be a man of the world, that he must not marry, and that he must always live as a recluse in some solitary cell far away from the world. The marriage of Mahadeo is a practical protest against this universal but unfounded belief. Siva, an ascetic of ascetics, the prince of Yogis, whose dress is nothing better than tiger's skin, marries Gouri, the daughter of a hill chief, a handsome and noble damsel who represents wealth, rank and fortune. Is this possible?—we ask. A mendicant absorbed in devotion marrying the daughter of a Prince! That cannot be, so says many a sceptical man of the world. And yet so it is. Hinduism records it as a veritable fact. At least its possibility is suggested in the legend before us. Here we have an instance of a solemn union between poverty and wealth, asceticism and the world, Yoga and domestic affection, devotion and duty. This unique event in Hinduism shows us how the solemnity of all-absorbing communion may be wedded to the activity of household duties, the sternness and rigor of ascetic self-mortification to the sweetness of conjugal love. We see before us the marriage of this world with the next, the solemn marriage of time with eternity.

MAGNANIMOUS ATHEISM.

SIR JOHN STEPHEN stated in a recent number of the *Nineteenth Century* that day by day the world was getting deridgionised, and that as science progressed men saw very little necessity for the existence of God. That absurdity is being chased away from every phase of Nature, and men have learnt to gauge the actions of forces and ascertain the causes of things without reference to any

first or final cause. The assertion is a bold one, but like everything bold, it is shallow and skims only on the surface of things. To say that the world, or a large part of it, is being rid of the presence of God, is a palpable falsehood, when we remember that underneath every tissue of our social and family organisation is seen running in beautiful contrast the silver thread of religion, with its hopes and promises, its fears and inducements, its innumerable precepts and examples. As Miss Cobbe finely says, every idea and every feeling in Christendom "has imperceptibly been built up on the theory that there is a God. We see everything with Him for a background. Inanimate Nature and the lower animals—human history and society—poetry, literature, science and art,—every one of them has its religious aspect, which can only be excluded by a mental *tour de force*." What is said of Christendom is true of every civilized society. The modern atheists are under a delusion that if God and the future life were eliminated from the mind, morality and everything else that regulates our relations to fellow beings would remain the same. Nay more. They actually assert that morality on a religionless basis is a far higher and disinterested morality than that which professes to flow from the perennial fount of heaven. This is a cool assertion—only not more cool than it is false. For the morality which the atheists or, if you please, the agnostics, appropriate to themselves is the precious legacy handed down to us by religion through thousands of generations. It stands or falls with religion, and if it is linked to any other company, it will be altogether a soul-less, meaningless and purposeless thing; for part from religion what can be the motives of morality? To view morality without looking at God, would be, to quote the striking simile of Miss Cobbe, just as if it would be to "feel like a man enamoured of a beautiful woman whom he has believed to be good and wise and tender; but when he comes at last to look close into her face he finds her to be a soulless idiot, from whose stony and meaningless gaze he turns shuddering away." Within the brief period of a few months some of the most illustrious professors of agnosticism have come forward to assert the all-sufficing nature of their creed, and have by their vigorous and well-sustained challenges called forth champions from the other side. Among the latter none has borne the part so gloriously and well as Miss F. P. Cobbe, whose article on "Magnanimous Atheism" appears in the last number of the *Theological Review*. It is a remarkable

article in every respect—remarkable in style, in argument, in its calm and dispassionate tone, and in the fervent piety that burns through every page of the article. We do not remember having read a finer production on the subject from the pen of any living writer. The merits of the article are of a two-fold nature: it contains the best exposition of the arguments in favor of a future life; and, secondly, it asserts the claims of theism to be the only system of faith that can sustain the attacks of infidelity and at the same time, by holding out the highest ideal of moral excellence, satisfy the wants of human nature. In this latter respect we are glad to find that the English theism of Miss Cobbe is exactly coincident with our own. We have, indeed, found in that esteemed and excellent writer the missing link, so to say, between occidental and oriental theism—systems that but for her would have run parallel to each other without a chance of meeting. It will be difficult to give here even a brief sketch of Miss Cobbe's article. The two giants whom she combats in this article are the late Harriet Martineau and Mr. Harrison, the well-known Positivist. Let us see how she deals with the latter. Mr. Harrison proposes to do away with God and the next world and substitute in their place, as the motive for actions, "a deep and conscientious concern for the consequences of his actions to those who come after him, or—as Mr. Harrison expresses it—to his own posthumous activity." Posthumous activity! A queer way of representing the future generations of men. But it is the glory of positivism that it can coin words and expressions which have hardly any meaning to the ordinary understanding. To revert to the subject, let us endeavour to estimate how far the doctrine of posthumous activity is "calculated to act as an efficient motive of virtue on ordinarily constituted, well intentioned men and women." That it suffices to feed the impulses of the best of men may be assumed for the present, though we deny it ourselves, for, as Miss Cobbe asks, without the consolation of religion could even "the martyrs who perished unseen and unknown in the hideous dungeons and amid the protracted tortures of the Inquisition in Spain where the Reformation they would have established was absolutely extinguished and left no ray of light behind—could these men cheer themselves under the awful strain of their agonies by a motive of such tenuity as the prospect of their posthumous activities?" What, then, are we to speak of the ordinary men? "People," says the writer, "who did not love each other better while they expected to be at liberty to spend eternity in con-

scious communion, as well as to be buried in the same grave, certainly will not love each other better when their future prospects are limited to the family vault."

Mr. Harrison admits that ordinary people require to be educated to be able to live according to the uncertain light of their posthumous activity. But what education "can possibly transform this remote anticipation of the results of our actions after we are dead into a practical lever for daily duty for the great bulk of mankind?" The following passages state the argument beautifully:—

It is the speciality of all vice to be selfishly indifferent to the injurious consequences of our actions, even to their immediate and visible consequences to those nearest to us. Is it not almost ludicrous to think of exhorting the drunkard who sees his wife and children starving round him to-day, or the ill-conducted girl who is breaking her mother's heart, or the sad task-master or landlord who is grinding the faces of the poor to fill his pocket—to refrain from their misdoings on account of the evil which they will cause fifty years hence to people unborn? Or let us try to apply the principle to that sound mass of every-day English virtue which is after all the very air we breathe, and which Mr. Harrison would be the last to undervalue—the daily dutifulness, the purity, the truthfulness, the loving kindness, of our homes, the beautiful patience to be witnessed beside a thousand sick beds. Were we to ask the simple-hearted men and meek women who exemplify these virtues whether they ever think of the excellent "posthumous activities" which they will exert on their surviving acquaintances, would they not be utterly bewildered?

To sum up this subject. To a man of high calibre and gifts, the consideration of "posthumous activities" may act as a spur to doing great actions, but scarcely as a motive to regulate his daily life and temper. He will perhaps under its influence reform the prisons of Europe, and at the same time break his wife's heart; write a great epic poem, and treat his daughters like slaves; paint splendid pictures, and remain a selfish and avaricious miser; fight heroically his country's battles, and lead a life of persistent adultery; be at once a disinterested statesman in a corrupt age, and an habitual drunkard.

As, to the mass of mankind, who are endowed neither with any superior gifts to employ, nor vivid imagination to realize the results of their actions hereafter, an appeal to them to act virtuously is consideration of their posthumous activities would draw forth some such reply as this: "Our conduct can at most leave after our deaths only very small results on a very few people whom we shall never know. We find it hard enough to make sacrifices for those whom we do know and love, and whose happiness or misery we actually witness. It is asking too much of us that, for remote, contingent and evanescent benefits to our survivors, we should undergo any pain or labour, or renounce any of the pleasures which in our poor short lives (so soon to end for ever in darkness) may fall within our grasp."

We shall quote another passage—long though it be, withal a gem by itself—which Miss Cobbe extracts from the "Age of Science." It professes to be an extract from a newspaper of the next century, and the men of that period are supposed to look back upon the doctrine of Posthumous Activities with very little respect:—

"It is needless to repeat that the delusive exhortations of the last century to 'labor for the good of Humanity in future generations' (a motive which they supposed would prove a substitute for the old *His oric Religions*) have been once and for all answered by the grand discovery of astronomers that our planet cannot long remain the habitation of man (even if it escapes any sudden explosion), since the solar heat is undergoing such rapid exhaustion. When the day comes—as come it must—when the fruits of the earth perish one by one, when the dead and silent woods petrify, and all the races of animals become extinct—when the icy seas flow no

longer, and the pallid Sun shines dimly over the frozen world, locked, like the Moon, in eternal frost and lifelessness—what, in that day, predicted so surely by Science, will avail all the works, and hopes, and martyrdoms of man? All the stores of knowledge which we shall have accumulated will be forever lost. Our discoveries, whereby we have become the lords of creation and wielded the great forces of Nature, will be useless and forgotten. The virtues which have perfected the genius which has glorified, the love which has blessed the human race, will all perish along with it. Our libraries, books, our galleries of pictures, our fleets, our railways, our vast and busy cities, will be desolate and unpeopled for evermore. No intelligent eye will ever behold them; and no mind in the universe will know or remember that there ever existed such a being as Man. This is what Science teaches us unerringly to expect—and in view of it, who shall talk to us of 'labouring for the sake of Humanity'? The egotism which could work disinterestedly for a progress destined inevitably to end in eternal bleakness must be recognized as a dream, wherein our man in a Scientific Age can long indulge."

THE SCIENCE OF ASCETICISM*

The world is troubled to see the happiness of the ascetic. It cannot bear to see that the ascetic should get his livelihood. And there is reason for this. The world knows that things are to be had for money, and money cannot be acquired without labor. Therefore it would not believe that the ascetic gains all the necessities of life in a moment, and that all worldly delights come to him, while he is absorbed in communion. It is the more vexed on this account that while it spends its blood to gain happiness, and undergoes travail in order to have honor and dignity, the ascetic gets plenty of these without endeavouring the least for them. It asks "why should the ascetic have them so easily?" for, this upsets all science and philosophy. The man that lives in the air, as it were, is expected to live upon the air. But to admit that he should get rice and curry and clothes, is to disbelieve all reason and philosophy. The world is too ignorant, not to say so. It is to be believed that there is science in asceticism too. As the laws, and the relation and sequence of cause and effect, in other sciences, are established and are arranged in order which cannot be upset, such are also to be discovered in asceticism. The radical law of asceticism when contemplated upon, shows the same immutability as is to be found in physical laws. Ask all the ascetics that were born in this world, from its creation, how they got their food and clothing, how they got money without ever thinking for it, and how they can live in circumstances that no others are able to live in; and they return one and the same answer unanimously. The unity of their reply is not a strange thing, for the same law holds in asceticism everywhere. The worldly-wise man can never say how an ascetic lives. We spend our blood for money, and are troubled with anxieties

* The substance of a sermon delivered in Bengali in the Brahma Mandir, on Sunday the 14th of October 1877.

for it; while the ascetic sings the name of *Hari* (the Saviour of sinners), dances with joy when he is inebriated with love, does not know or think of any thing else, yet he finds his home full of the necessities of life. Some may ask "has not any ascetic died of starvation?" I would ask in reply to that question, "has not a worldly man ever died of the same? So then our arguments are counterpoised in this respect. The difference between the ascetic and the worldly man is in the fact of the *thoughtlessness* of the former, instead of the vexatious anxiety of the latter, in their common duty of laboring for the support of their families. The ascetics have also worldly duties and affairs, but they are managed by God Himself, while worldly men conduct their own affairs, themselves. You call upon your friends and relations, to help and encourage you when you go to do your business in the world, while ascetics are not at all in the habit of calling any one to their assistance, or of hoping for any reward from any one. Ascetics have no other secretary than God Himself. It is His look-out to adjust their incomes and expenditures. You, have your Account books, while they have none. They would not even know their incomes and expenditures. The *bhaktas* (lover of God) do not feel themselves responsible for those things. They think and are anxious for others, and consequently though their cares and anxieties are heavy enough, they are free from all cares.

One must labor to gain his livelihood. Such labor is of two sorts. One, for the world and the other for the sake of religion. Some there are who labor for the world, and there are others that do the business of the world for religion's sake. Some work in order to serve their own will and necessities, and others exercise themselves in doing the will of God with love. Perhaps, both these sorts of men follow the same trade, and have to suffer the same hardships, but their works are not of the same value. Let nobody suppose that ascetics are idlers. No true ascetic can be an idle man. He does not shrink even to give his blood if necessary. But the distinctive peculiarity of his labor is that it has not money for its recompense. For him, to utter the name of *Hari* is ten rupees. Of course, there is a hidden meaning in this. He sings the name of *Hari*, goes wherever He leads him, sits quietly wherever He wishes him to do so, and all his necessities are sent to him. What price does he pay for them? For, in the economy of the world, nobody can have any thing without paying for it. The pious man's love for God is his money, and it cannot be other-

wise. What money is to worldly men, that is love and resignation to the pious ascetic. It must be admitted that the love of God is something like money, otherwise how could the *bhakta* get every thing by it?

It is true enough that one cannot buy any thing without money. Worldly men, therefore, wander and rove about in quest of money. They want money, because money is the means of happiness. But the *bhakta* does not know of any other money than that of love, devotion and the performance of God's will. He is busy after gaining that Precious Thing (God) which brings in its train all other things. He knows for certain that in Him he will gain all that he wants. He is laughed at when he goes to buy things in the market of the world with *bhakti* (love for God). Indeed, austere religious exercises do not procure anything from the market. There is another way of getting things. The *bhakta* tell his God that he does not yearn for food, clothing, riches or honor, but simply Him. All his prayers terminate in him. But behold, though he does not seek after the things of this world, he is supplied with all. How so? It is, as it were, by magic. This is impossible, according to the science of the world. Perhaps, there are some even in this *Mandir*, who are laughing on hearing such an affirmation. What a strange thing it is that the wife and children of him are supplied with the necessities of life, who never asks for any of these things? Behold, God went to that very market where his *bhakta* could not get anything. God gave a good heart to those that would not give any thing except for money. The *bhakta* returned home and found all his necessities there. We have no right to require an explanation of this. Whence does the wind come? and whither does it go?—no one can say. The *bhakta* forsakes all worldly desires, and he betakes himself to worship, communion and contemplation, and he gets all that he needs of this world. When all things are had by means of *bhakti*, there are some *bhaktas* that long for them. But as soon as such longing occupies their hearts, they enter the list of worldly men. They are then taken up by anxieties, and thus begins their fall. They then think for a piece even, though they did never think for a thousand rupees before. Though they multiply the hours of their communion and contemplation, they do not get what they should have got. Their system is upset. Formerly, they got everything without asking for any, but now they do not get things, though they ask for them. This fact is very well illustrated in the case of our missionaries. They desire for money, clothes, honor and

dignity, and they do not get any of these. When the *bhakta* fosters worldly desires in his mind, he loses both God and the world. He then thinks of the support and safety of his family, while he is in the posture of prayer, imagines that his worldly affairs would go wrong if he be too contemplative, and he is completely lost in the sea of the world.

God catches hold of him that gives himself up entirely into His hands, and removes all his wants in secret. The *bhakta* has no other desire in his mind than that of drinking the nectar of the lotus-like feet of God, in which consists his bliss. God becomes his servant. Though thousands of men try to mar the glory of the ascetic, all their efforts prove fruitless, and they are confounded. God protects his servant always and supplies all his wants. All the resolutions of worldly men to curse and insult His servants, proves useless. Who can do any harm to the ascetic who has laid his head in the lap of Him that dispels all fear? What does he care for, who has Providence on his side?

You should not suppose that because God takes upon Himself the charge of all the affairs of the ascetic, he sleeps as it were, happily. The *bhakta* performs gladly those works even, that others think to be too mean for them. He has no will of his own, he works in accordance with the will of God. Worldly men frequent their respective places of business and work there, in order to acquire wealth and to support their families therewith, while he ignores all such ends and follows the will of God. God is the bestower of all happiness, and His *bhakta* commits all his peace and happiness into His hands. Behold, how the science of the economy of the world, and that of religion are harmonised in asceticism. As soon as the ascetic says that he does not want any thing, he is supplied with every thing. But when he says that he wants this or that, he dies and turns out the same worldly man that he was before. Brahmos, perform ye the business of the world without anxiety. Always approach your God with poorness of spirit. Say that you do not want anything. Whoever does not seek, finds. The more you shall say that you do not want any thing, the more He will fetch things to you with His own hand. Rest in peace, casting away all the cares of the world. Do all your work for God, and you will find your work raining nectar upon you. Brahmos, and Missionaries! commit all your affairs into the hand of God, and you will have ample peace and happiness.

Devotional.

MERCIFUL Father, save me from that vulgar error prevalent among us all, that no one can get on in the world if he possesses a meek and forgiving temper. It is generally argued that the helpless lamb must fall a prey to ferocious wolves, and that those who are resolved to turn the right cheek when the left is struck, must soon succumb to annoyance and persecution at the hands of their oppressors. Is it true, O God, that a good and forgiving man has no room in this wicked world? Is it true that if we wish to live and do our duty, we must take an eye for an eye? Thy dear name, O Lord, of the Long-suffering is a reply to this question; and I will no longer be an enemy of forgiveness. Teach me patience and curb my anger. Teach me that if my enemies harass me I must continue to love them for thou lovest me! Good God, although I am thine enemy. Lord, make me meek as a lamb.

The Brahma Somaj

A CORRESPONDENT informs us that Babu Demo Nath Mozumdar, a Brahma Missionary, arrived at Julpigori on the 31st ultimo, where he conducted services and delivered a sermon on the "Influence of true worship in promoting love of God."

NOTICE TO CORRESPONDENTS.

It must be distinctly understood that the Editors do not hold themselves responsible for the opinions expressed by correspondents.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

JOGENDRO NATH ROY, GHAZIPORE.—Dwells upon the necessity of sending a Missionary to reside at Ghazipore.

R. K. GUHA.—The thing has already been attended to.

X. Y. Z.—Correct.

K. LAXMINARSA NAIDU, NELLORE.—Answers the puzzle which appeared on the 30th ultimo:—"It is nothing which all-seeing God does not see."

S. C. M., (JAMALPORE); A. B.; C., N. N. Roy, (Ranchi).—Correct all of you. The answer is TOBACCO.

There is another puzzle for our juvenile readers:—

There is a word of plural number,
Foe to joy, and peaceful slumber,
To this add but the letter S,
When strange the metamorphosis,
Plural is plural now no more,
And sweet what bitter was before.

Translation of Hymns.

CALL upon the Beloved God of the soul unceasingly with an earnest and simple heart.

Our abode in this world is not a place secure from all dangers, for here the virtue that is acquired after sustained endeavours, is lost in a moment.

Let all advance in the way of salvation, for the kingdom of heaven is before, and let us not look behind.

WHAT is to become of me, Oh merciful! My days are passing away in vain, and I am a most wretched and wicked-hearted sinner.

I am deprived of thy grace, by wilful sinning, and I am unclean of heart, on account of the sorrows of my spirit.

Out of my own folly have I sinned often and often, and I am even now drooping under the load of my iniquities. I am being scorched with my evil deeds, as an insect that kills itself in a fire.

I am overwhelmed with my sorrows. Deliver me soon, lest I thy weak child be lost forever.

Literary and Scientific.

MR. CHESERY has succeeded Mr. Delane as Editor of the Times.

LORD HOBART'S volume of political essays has been well received by the English Press, one or two newspapers, however, taking the liberty of inferring, from the expression of zeal for the public service so prominent in the essays, that the late Governor of Madras would have done better during the famine than the present one.

THE Times of India says that a beautiful miniature likeness of the Poet Wordsworth and his wife was destroyed in the fire at Messrs. Thacker and Co's office. It had been sent there for sale custody during the monsoon by Professor Wordsworth, Elphinstone College.

MESSRS. HENRY S. KING, the London publishers, are advertising amongst other forth-coming books, one by General Fyche, C. S. I., Colonel Phryre's predecessor in the office of Chief Commissioner of British Burmah. The title of the work is "Burmah—Past and Present; with personal Reminiscences of the country."

DR. E. W. WEST, says the Academy, who is now engaged in the preparation of a new edition of the late Dr. Martin Haug's Essays on the sacred Languages, Writings and Religion of the Parsis, has recently discovered at Munich among Dr. Haug's papers a good deal of additional matter consisting of further translations from the Zend and Pahlavi of the Zendavesta, and also of numerous detailed notes descriptive of some of the Parsi ceremonies. It has been decided to add all this matter to the forth-coming new edition of the Essays as an appendix, and thereby largely enhance its value. The publication of the work will thus be unavoidably delayed; still Messrs. Trubner & Co. hope to be able to issue the work before next Easter. The Parsis of Western India, who have opened a subscription, are looking forward to the appearance of the work with eager curiosity.

THE Inquirer is not friendly to the claims of the Marquis of Lorne to rank of a poet. His last work, it says, has received favourable

notice from country critics, but has not met with a wide reception at the hands of the reading public. Not disheartened with this, he has essayed to render the Book of Psalms literally in verse. Here are some specimens of Lord Lorne's renderings. The first is the Eighth Psalm:—

Lord, our Lord, throughout creation
All exceeding reigns Thy Name;
Thou, who Thine eternal glory
Sett'st above the heavenly frame.
Strength from children, sucklings even,
'Gainst the foe dost 'Thou ordain,
That the hater and avenger
Crushed and silent shall remain.
When upon Thine heavens gazing
work Thy fingers wrought alone;
On the moon and stars amazing,
All ordained by Thee and known;
What is man that Thou art ever
Mindful of him; and his seed,
What is he, that failing never,
Thou dost visit him at need?

The next is the Twenty-third Psalm:—

My Shepherd is the Lord, and I
Shall never want or [nor] fear;
To streams of comfort He me leads,
By quiet waters clear.
He makes me lie in pastures green,
My soul He doth restore;
For His name's sake, in righteous paths
He leads me evermore.
Yea, though I travel through the vale
That death's dark shadows fill,
No evil will I ever fear,
For 'Thou art with me still.

We venture to think that this is mere doggerel. Could not the Marquis have taken Lord Melbourne's advice, and "let it alone?"

AT the Education Section of the Social Science Congress Sir Alexander Grant, Principal of the Edinburgh University, read a paper on the best means of securing a high standard of education. He considered a revision of the code, in order to remove the inequality in which classics and mathematics stood in relation to science in the "specific subjects," and a reconstruction of the normal school system to be necessary.—The Rev. Professor Black (Aberdeen) and Professor Lawrie (Edinburgh) contributed papers; and Sir Edward Colebrooke, M. P., Mr. R. W. Duff, M. P., Mr. Parker, formerly member for Perth; Miss Flora Stevenson of the Edinburgh School Board; Mr. Heller of the School Board for London; and some of her Majesty's school inspectors joined in the debate.

Cleanings

SELECT PASSAGES FROM HAFEZ.]

THOUGH thou art my fellow-student, I tell you to cast the leaves of thy book into water, for the science of love is not in the book. Hear from me, fix to your heart the Glorious Person, whose beauty does not consist of ornaments.

I TOLD myself to draw back my heart from Him. My soul replied "he only can do so who is free to do what he pleases."

It is not consistent with reason to think that Thou art not bewitching my heart, when a single glance of Thy Eye can dispel all the sorrows thereof. My eyes have turned into flowing fountains, why shouldst Thou not walk by their side? Be not far from me, Thou art the light of my eye, the peace of my soul, and the friend of my heart that has fled from the world.

It is no wonder that Thou shouldst be found the chief of those that can enchant the heart; for, the splendour of Thy beauty has overcome the world.

THERE is nothing intervening between the lover and the Beloved. Hafez! thou thyself has been a screen between the two, so cast of thyself.

REUTER'S TELEGRAMS.

NEW BISHOP OF RANGOON.

LONDON, NOVEMBER 9.

Canon Titcomb has been nominated Bishop of Rangoon.

RUSSO-TURKISH WAR.

Ghazi Ahmed Muktar describes the fighting on the 5th instant as an attack on his right wing, which was repulsed, but that his centre succumbed to the Russian attack. Ghazi Muktar is fortifying his positions around Erzeroum.

FRANCE.

PARIS, NOVEMBER 9.

The republican deputies have elected a permanent republican committee, eighteen of whom have been invested with full powers.

Local

THE High Court Offices will re-open on Tuesday next, and the Court itself on Friday next, after two months' vacation.

THE subscriptions to the Indian Famine Fund in Calcutta, amount already to Rs. 1,02,892-9-1. The Indian Homegrants in Trinidad have subscribed Rs. 300 to the Fund.

THE total number of deaths in Calcutta during the week ending the 3rd instant, was 233.

THE Calcutta Police, under the new regime, seems to have lost much of its efficiency. Several robberies by loafers (of whom there are too many now in this city) on the Maidan are reported. Babu Bacharam Chatterji, the Acharya of the Calcutta Brahmo Samaj, it seems, was a victim to the attack of some of these loafers. We hope the Commissioner and Deputy Commissioner of Police will take vigorous measures to stop the evil.

THE London correspondent of a Madras contemporary writes:—"A member of a well-

known Calcutta firm was, the other day, walking in the streets of a provincial town, when, seeing a man who was distributing a quack's advertisements about contagious disease—handbills of the notorious 'Secrecy' type—give some to a party of two young ladies and a little girl with whom he had some slight acquaintance, he went back to the man and knocked him down. The man sued Mr. G., and the miserable Justice of the Peace fined him £2 and made him pay as much more for costs."

SIR SALAR JUNG has given a handsome cup to the Calcutta races.

THE *Bombay Gazette* makes public a fact, hitherto considered an important State secret. It says:—"That the Government, however, must be very hard pushed, is evident from the very astonishing news that reaches us from Calcutta. It seems that a circular has been sent round by Government to the various Collectors, urging them to borrow as much as they can from the Natives at the rate of 7 per cent. per annum for six months. This action of the Finance Minister, which really amounts to discounting the revenue of the country, appears to be extremely ill-advised, for not only does it seem very derogatory to the Government, but it must prove highly injurious to its credit. Doubtless a fair sum may be raised, as many Native capitalists will be tempted to disgorge with the probability of some reward in the shape of land or title; indeed, it is already stated that a Native in Calcutta has borrowed 10 lacs at 12 per cent. interest in order to lend the money to Government at 7 per cent. Up to the 1st of November 1½ lac only had been obtained from Allahabad, and the total sum obtained was only 30 lacs of rupees! Should Government wish to raise a fresh loan in this country, it will find to its cost the folly of the system it has just adopted. Capitalists will be hardly likely to subscribe to at 4 per cent. loan when there would be every probability of their getting a much higher rate of interest by withholding their money for a time. It must also be borne in mind that the 5½ per cent. loan of 1859-60 matures in 18 months' time, and the present policy of the Finance Minister is not at all calculated to improve the terms Government will have to offer to holders of that loan."

THE *Indian Daily News* writes thus on the same subject:—"We have said before that the financiers have not declared in what fashion our famine tax is to be paid. It must be mentioned, however, that the rumour current in the bazars of solicitations on the part of British Government for loans from Native chiefs, at six per cent. interest, gather strength and consistency. These rumours have already been referred to in this journal; but seemed too absurd for belief; and even now, although they have been adopted by the people who ought to know, we would fain think that there is some mistake, some misconception about the matter."

To begin with, six per cent. is an extravagant, a quite unnecessary percentage of interest for the

Indian Government to pay, if it stands in need of a loan. It is a sheer, wasteful, throwing away of money. And the other side of the shield is more discreditable. It shows the British Government in a mean, despicable light, condescending to the mean dodges of the old Native courts, for the purpose of raising the wind, dodges, in view of our proclamations and assurances must be pronounced dishonest, and that cannot fail to engender suspicions and ill-will. As a contemporary pertinently puts it, such applications from the ruling power in India to its Native subjects, whether chiefs or bankers, are treated either as commands, or, at least, as requisitions which cannot prudently be disregarded. Under Native regimes such demands were very common, and, perhaps, one of the strongest titles the British Government possesses to the preference of the wealthier classes of its Indian subjects, is the immunity they enjoy under it from what is after all nothing more or less than a most odious, because most partial, system of direct taxation. To a Native banker, who can get from twelve to twenty-five per cent. interest for his money, it is a serious sacrifice to lend at six per cent. To a Native chief, who has to borrow the money at twelve per cent., the transaction involves a dead loss. We hope most sincerely that this matter has been misrepresented, and vastly exaggerated. We should be vastly more pleased were all the rumours on the subject flying about the bazars, proved baseless and idle, as so many bazar rumours are. It certainly behoves the Government for its credit's sake to explain.

Latest News.

—THE *Madras Athenaeum* states on authority that an income-tax of four to five per cent. will be levied throughout India to meet famine expenditure.

—It is rumoured that General R. Strachey is coming to India to settle the purchase of the East India Railway.

—THE Governor of Turkestan has again, it is said by the Lahore paper, brought to the notice of the Amir of Cabul that Russian spies are very numerous in Turkestan, and are constantly travelling from town to town under various disguises, and he warns the Amir to endeavour to prevent their entrance into Afghanistan. The Amir has replied, that he is surprised that after his repeated orders to the contrary, that Russians should have obtained ingress into Turkestan, and that if evil ensues he will hold the Governor responsible.

—THE Akhund of Swat is reported to be exceedingly weak; he was carried to the mosque on a litter, and has not appeared in public for the last eight days. Many letters reach him from the Amir, which Mian Gul receives and answers. Recently a number of men had a long private audience with the Akhund, but the object of the interview was not made known. Secrecy was enjoined, because it was rumoured these men had come to consult the Akhund concerning an enterprise hostile to the British Government.

—It is rumoured from Jacobabad that the Amir of Cabul has issued orders to disband the levies entertained, at Candahar and the neighbourhood, for the Jehad after the *Eed*.

—DURNANS immenously attended, are now being frequently held at Cabul.

—The following item is taken from the "Notes from the Frontier" in the *Leader*:—"After the arrival of the Turkish Envoy at Cabul, an Ambassador from the Russians also made his appearance there. Among the proposals made by the Russians through their Envoy, they laid great stress on their being allowed to appoint an Ambassador at His Highness' Court with a body of troops for his protection, and to obtain sanction of the Cabul Government for their agent to write news from His Highness' capital, and for Russian trade goods being introduced into the Afghanistan markets to the exclusion of the manufactures of other countries; but the Amir received these proposals with disfavor. There is a rumour that the Russian Envoy is treated by the Cabul authorities with less hospitality than the Turkish Ambassador."

—We are also indebted to the same "Notes" for the following:—"It is said that the Turkish Envoy failed to obtain the friendship and assistance of the Akhund of Swat, because he foolishly neglected to make any presents to the Malik who are the favored disciples of the Akhund, and consequently the presents made to the Akhund himself were wasted. Moreover, these presents were sent through Khwajah Mahomed of Hoti, who is not in favor with the Akhund, instead of through the influential Arabas. It seems almost too absurd to be believed, but I am almost it is a fact, that the Akhund has all along been very suspicious of the genuineness of the Envoy, because it was notorious, from the time when His Excellency came to Peshawar, that he was in the habit, on a certain occasion, of assuming an attitude different from that usually adopted in the East, and according to the European custom."

—The Simla Municipality is to be remodelled. The three non-official members retire, and the services of the present Secretary have been replaced at the disposal of the Commander-in-Chief.

—The son and heir of the Rajah of Jhind is in a very precarious state of health.

—There is much talk at Simla of a grand Joint-Stock Company, to build a huge place of entertainment between the church and the Kotwali, incorporating the present Grand Rink Company.

—An arrangement is being made between the Sind, Punjab and Delhi Railway Company and the British India Steam Navigation Co., for the through booking of goods to and from English ports, via Karachi.

—COLONEL J. N. YOUNG will succeed Colonel Hatch, as Judge Advocate General, Bengal.

—THE Duke of Magliano and his two brothers who arrived in Bombay by the last mail, are Italian noblemen. They have come out to India for sport, and have chosen the North-Western Provinces as their first hunting ground.

—MR. KEMPSON retires from the Directorship of Public Instruction, N. W. P. Mr. Griffith succeeds him.

—SIR GEORGE COUPER will leave Lucknow on the 15th, and arrive at Allahabad on the 16th instant.

—THE Mahomedan community have not had for a long time one of their representatives in the Viceregal Legislative Council; but now they will have one in Mumtaz-ud-dowlah Nawab Sir Fyaz Ally (not "Sir Fyaz" as is mentioned by all the papers) Khan Bahadur, K. C. S. I. He is, however, quite innocent of a knowledge of the English language; and so is the Rajah of Simur K. C. S. I. Sir Fyaz Ally has now attained the highest distinction a man in his position could expect.

—It is said that 15,000 shirts, on which are printed extracts from the Koran in blue characters, and as many woollen waistcoats, whereon is emblazoned the Prophet's seal, are being manufactured in Paris for the Turkish soldiers.

—THE proceedings at Lahore for the appointment of an official Liquidator for the Punjab Bank stood adjourned till yesterday.

—MR. CORDERY has been appointed Additional Commissioner of Umritsar, *vice* Mr. Smyth, promoted to the Chief Court Lahore. Mr. Knox obtains the Rowal Pindi district on Colonel Cripps' retirement in December; Major Harcourt gets the Lahore district about the same time. Major Lang is posted to Multan on his return from furlough.

—THE case against Thomas Blaney, lately Station Master at Allahabad, comes on for hearing again in the local Joint-Magistrate's Court on the 21st instant.

—Mr. Turner, a young Barrister of Bombay, who happens to be a nephew of one of the Judges of the Bombay High Court, has been appointed the Official Assignee of the local Insolvent Court. The Bombay Chamber of Commerce animadverts on the appointment on several grounds. One of the Judges of the Court, Mr. Green defends the appointment warmly.

—AN English weekly journal of some respectability attributes the Madras Famine to improvidence—in the matter of canal irrigation. Another paper (the *Rock*) attributes it to Providence—as a judgment upon the Queen for proudly assuming the Imperial Title!

—FOR the vacant mastership of Trinity Hall there are two candidates—Dr. Latham and Professor Fawcett.

—THE services of the undermentioned Bengal Assistant Surgeons, have been placed at the disposal of the Madras Government for employment on famine duty:—Sirdar Mall, Rajendronath Ohlodar, Gobrud Row, Devi Dutta, Munna Lal and Lalita Mohan Sen.

—THE *Standard* learns from Melbourne that the Marquis of Normandy, Governor of New Zealand, is likely to succeed Sir Hercules Robinson as Governor of New South Wales.

—HIS EXCELLENCY the Commander-in-Chief will pay Gwalior a visit, when he comes to Morar on his furlough.

—THE Governor of Bombay invited the officers of Bombay Volunteers to dine with

him at Malabar Point on Friday last and asked a number of other guests, including the commanding officers of regiments in Bombay, to meet them.

—REDUCTIONS have been ordered in the famine establishment in the Bombay Presidency.

—REGIMENTS are already on the move for the Frontier, and an expedition of six weeks' duration has been determined upon. But the Lahore paper thinks it will require to be maintained for at least six months; and operations on a large scale are necessary. There is a degree of irritation and excitement all along the Border.

Selection.

A LECTURE.

(*Bombay Gazette.*)

BARU PRATAP CHANDRA MUZUMDAR gave his second address at the Parathana Somaj Mandir, on Saturday evening last, to a crowded and mixed audience of Europeans and Natives. The following is a brief abstract of the address. The Babu said—The Christian religion is a marvel. It is difficult to determine in exact language what it is. As a system of theology it is subtle, elaborate, complicated, and as abstruse or more so than Hinduism itself. As a system of ceremonial, symbols, rites, and forms of worship it is as rich, as full as mysterious, as the religion of ancient Egypt. As a system of moral discipline, it is as strict, as searching, as uncompromising, and as particular as Buddhism. And in addition to all this, it has been a system of civilisation, influencing some of the greatest races of mankind. It has promoted the fine arts, so that the whole of Europe has become a treasurehouse of the genius of great painters and architects. It has produced a literature replete with deepest thoughts and feelings of men. In short, the triumphs of the Christian religion have been great, and the history of its progress and development presents problems which the world has not yet solved. But Christianity like Hinduism is bristling with sects, whose views and principles are as mutually contradictory, and bitterly hostile as anything can be. What, for instance, can be more unlike than the Roman Catholic and the Unitarian Churches. For outsiders and for foreigners, therefore, it is an exceedingly difficult thing to make out what the religion of the Christians exactly is. And hence I make a strong and clear distinction between the religion of Christians and the religion of Christ. The Arabs believe that the great Egyptian Pyramid was built by antediluvian Kings to give refuge to men amidst the universal flood, and bear testimony to the wonderful event. In like manner the religion of Christ is like a mighty pyramid which has stood in the midst of the overflow of differences and hatred and destructive heresies in Christendom, to give refuge to the sincere disciple and bear testimony to the intellectual and moral wreck on all sides. The distinction between the religion of Christ and that of Christians must be made. The one is uniform, indestructible, simple, natural and universal; the other is changeable, local, artificial, complicated, and transitory. The one belongs to all men, and the other belongs to a sect. It specially belongs to us to remember the fact so often pointed out, that Jesus Christ was an oriental. His imagines, his sentiments, his ideas, may be better understood by men on this side of the world than those who come from the West. Christians, or those who call themselves such, may be strangers to us, but Christ is not. To his faith, therefore, we can make a warm and hearty

response as Hindus and as devotees to an Oriental faith. The religion of Christ may be chiefly divided into three great principles, and I believe all Christian sects profess belief in these. The first is the subject of incarnation. Hindus not only believe in incarnation, but many incarnations. They hold that the spirit of the Deity descends into the earth in various forms to establish men in faith and virtue. When "O Bharata," says Krishna, speaking to Arjuna in the Bhagwadgita, "in this world there is a decrease and degeneracy of religion, and when *adharma* (irreligion) prevails, and vice dominates over virtue, I come into the earth in various forms of *avatars* to re-establish the broken balance of the moral and spiritual nature." And when Christ was born, the balance of morality and religion had been entirely broken among the Hebrews. Even the professors of religion had turned to be hypocrites, and the whole nation was prostrate. But what is incarnation? If the eternal and infinite God, the unspeakable and the unsearchable, descends in the fulness of His nature (granting that such a conception is at all possible) into a visible form of humanity. He is no more accessible to our little human nature, than he would otherwise be, if He remained disembodied as He must always be. Incarnation is necessary to us in this sense, that it embodies certain attributes and relations of the divine nature before us within the limitations of our own being. The perfect and the infinite God no one can fully comprehend; but in order that a part of his perfection and attributes may be placed before us within the conditions and circumstances of our own nature to imitate and fully realize, He sends certain men, filling them with His purposes and the shadow of His own nature. God is the object of our worship and our piety, but He cannot show in Himself how we may become worshippers and pious men. Therefore, He so reveals His relations and qualities in some men, that by seeing and knowing them we may see and know how to keep these relations and adopt these qualities. When the inanimate creation incarnates His wisdom, might, beauty and holiness, is it to be maintained for a moment that the wonderful spiritual structure of man's nature will embody no part of His being, and is it to be further maintained that the highest and noblest among men will show forth no divine attribute in their lives and sentiments? This cannot be. Therefore, certain principles of the nature of God are embodied in certain men specially sent amongst us to represent the purposes of our Father in Heaven. Now what did Christ represent, and what was incarnated in him? In the first place Christ has shown to the world what it is to have faith in God. His faith was not in an inactive general providence, who, in some way presides over the world, but his faith was unalterably fixed in a living, immediate, active God, who ordered all the events of his life and gave him special and detailed guidance in every thing he did. His faith was an ever-moving restless force that continually led him forward from one purpose to another purpose in the midst of a great dispensation, identified with the will of God. To him faith meant life, and faith meant death, and he lived and died the noblest monument of man's faith in God. In the second place Christ distinguished himself over all other men by his sympathy with the poor and sinful. He did not, like our great devotees, rest contented with his own spirituality and asceticism, but whenever he beheld sorrow or sin, his whole nature overflowed with a celestial compassion, that led him to the doors of the feeble and fallen in preference to the abode of wealth and self-conscious

righteousness. On one of the two occasions when he is said to have wept, he wept amidst the scene of his newly won popularity when the crowd were shouting "Hosanna to the Son of David," and he, while descending from the hill, saw the sinful city of Jerusalem stretched at its gloomy length before his feet. The sympathy of God for the sick, suffering, poor, and fallen was incarnated in the character of the beautiful Hebrew Saint. In the third place the holiness of Jesus Christ is remarkable. Our Shastras inculcate good moral precepts in several places, but Christ not only gives precepts but shows a life-long obedience to the Divine Will which induced him to seek the removal from his soul of every vestige of sin and temptation. Holiness of body and mind, of feeling and motive, was his great aspiration. To carry out the will of God he heroically died. He made his will one with the will of his Father, and cried, "I and my Father are one." He was one with his God in holiness as the Hindu was one with his god in contemplation and *bhakti*. The subject of atonement necessarily follows from this. Atonement is nothing more than to be at one with our Saviour. Thus only can we free ourselves from our sins. But through what are we to be sinless? Through Christ's blood! What is Christ's blood. Is it this mortal material blood that flows through our veins, or does it mean a higher object, emblematic of soul's dignity. The blood of Christ means nothing more than the noble self-sacrifice of Christ made with the object of sealing his faith with the testimony of his death, and if we are to atone for our sins through the sacrifice of the sainted Christ, we must also learn from him to offer our blood freely at the altar of the Divine Will. What led him to make such a glorious sacrifice was his love for God and man. His love was not that negative sentimental, effeminate characteristic which marks our professions. But this love was a blazing, consuming enthusiasm that led him from one scene of suffering to another, till it was all finished in his death. His love was an irresistible, all-devouring impulse, which filled his whole being with a fire that was quenched only in blood. Without such enthusiasm of love there can be no atonement. Such enthusiasm again was the result of his faith of which mention has been made elsewhere. Another subject in connection with Christianity is resurrection. I need scarcely say that I do not believe in physical resurrection. But I do believe in the gathering of the spirit after death in the home of the Heavenly Father. And when Jesus was making mention of the house with many mansions, he evidently alluded to no earthly mansion, but to that home where we all must one day go to meet his soul in brotherly love. Faith in a future life was never before so touchingly represented. The communion of souls, the only hope of the seeker of God in this world of unrelaxing and sorrow, was never before so glowingly and lovingly pictured. My friends, the religion of Christ was not a dogma, was not a rite, was not a system of intolerant sectarianism; but it was a growth, a life, a harmony, a force, destined to influence wide and universal interests. View it in that sense, and embody its spirit with your national religion, and with the genius of your own race, and India's religious future shall even be greater than its past, and the Kingdom of Heaven in the world shall become a reality.

POSTAL NOTICES.

Mails for Madras and Ceylon, for transmission per P. and O. Steamer *Poonah*, will be closed at the General Post Office on Wednesday, the 14th November 1877, at 7 P.M.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Monday, the 12th instant at 7 P.M.

Mails for Chittagong, Akyab and Kyauk Phyo, for transmission per Steamer *Madras*, will be closed at the General Post Office, on Sunday, the 11th instant at 7 P.M.

Mails for Rangoon, Moulemein and Straits, for transmission per Steamer *Oriental* in place of *Socotra*, will be closed at the General Post Office, on Sunday, the 11th November 1877, at 7 P.M.

Advertisements

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An elegant and fashionable angular shaped Barouche, built by Steuart & Co., in March last, with all the latest improvements, and is as good as new.

A set of first class brass mounted double harness, with snivel bridles, bearing reins, saddle clothes &c., by Cuthbertson and Harper, A Miniature Brougham by Steuart & Co., has patent blinds lined blue with shafts and pole complete, suitable for one or a pair of horses, a very desirable conveyance.

A handsome Mail Phaeton by Eastman & Co., with brass mountings, lamps &c., in first class order.

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Several sets of harness. Stable gears and saddle.

The property of the Hon. Stuart Bayley, C. S. I.

A handsome powerful bay Waler Cob Gelding 15 hands, perfect saddle and harness horse, up to great weight and a good jumper.

The property of a Gentleman.

Illustrious, a very handsome bay W. Gelding, about 15-2 high, has perfect paces and manners, a good jumper and up to 16 stone.

N. E.—The above horse was withdrawn from last sale.

The property of a Gentleman.

A good looking bay Waler Gelding, about 15 hands high perfectly quiet to ride, and drive, a first class jumper, up to great weight and has been ridden at pig.

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"King John" a magnificent Chest. Waler Gelding 15-2 high, 6 years old, perfectly quiet to ride and drive in all kinds of harness, up to 17 stone and is without exception the finest Brougham horse in Calcutta.

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A handsome Grey Waler Gelding, 15 hands, 5 years, perfectly quiet in all kinds of harness and is a first class brougham horse.

A bay S. B. Mare, about 6 years old, 15-1 high, warranted perfectly quiet in double and single harness.

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A light office Jaun, built by T. Smith and Co., with all the latest improvements, having lamps and shafts complete and is light enough to be drawn by a pony.

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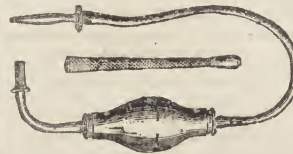
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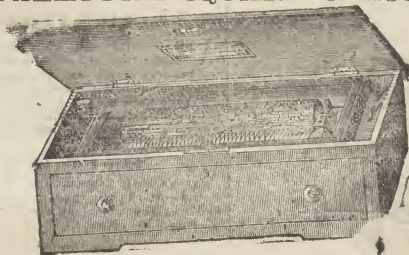
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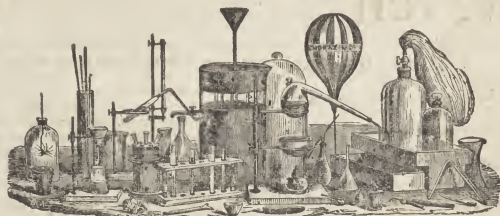
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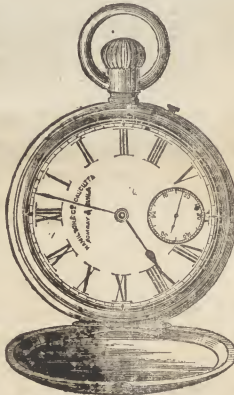
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4, FAIRLIE PLACE. } G. J. SCOTT,
Calcutta 9th Nov. 1877. } Secretary.

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The following are the probable dates of her arrival at stations on the Line:—

UPWARDS.

Left Goalundo	on Thursday,	8th Nov.
Arrive at Serajunge	Friday,	9th "
" Kallygunge	Saturday,	10th "
" Doo bree	Sunday,	11th "
" Gowlaparab	Tuesday,	13th "
" Gowlatty	Wednesday,	14th "
" Tez pore	Friday,	16th "
" Kaliabar	Saturday,	17th "
" Bismath	Saturday,	17th "
" Dhunsari	"	"
" Mookh	Sunday,	18th "
" Kokeela	"	"
" Mookh	Monday,	19th "
" Dekoo	"	"
" Mookh	Tuesday,	20th "
" Debrooghur	Wednesday,	21st "

DOWNWARDS.

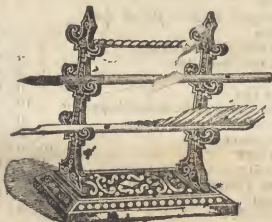
Leave Debrooghur	on Friday,	23rd Nov.
Arrive at Dekoo	"	"
" Mookh	"	23rd "
" Kokeela	"	"
" Mookh	Saturday,	24th "
" Dhunsari	"	"
" Mookh	"	24th "
" Bismath	"	24th "
" Kaliabar	Sunday,	25th "
" Tez pore	"	25th "
" Gowlatty	Tuesday,	27th "
" Gowlaparab	Wednesday,	28th "
" Doo bree	Thursday,	29th "
" Kallygunge	Friday,	30th "
" Serajunge	"	30th "
" Goalundo	Sunday,	2nd Dec.

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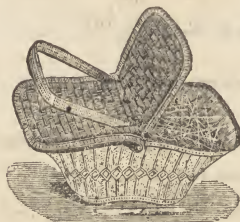
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The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial

Postage &c., Ans. 6.

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It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

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The Indian Mirror

SUNDAY EDITION.

[EDITED BY KRISHNA BEHARI SEN, M.A.,
AND THE MINISTER.]

[REGISTERED AT THE
GENERAL POST OFFICE.]

VOL. XVI.]

CALCUTTA, SUNDAY, NOVEMBER, 18, 1877.

[No 172]

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Purana	Latest News
Devotional	Selections
Brahmo Samaj	Advertisements
Providential	

Editorial Notes.

THE tribute paid to the memory of Miss Carpenter by the President of the Council of the Social Science Congress, at the close of the recent meeting at Aberdeen thus concludes:—"Her place can never be filled. No such intellect and no such heart still remains to us; but our consolation will be that her memory and example will always abide with us, and that it was only when her work was done that God took her away."

We read in an English paper that Dr. Robertson, the Independent minister of Cambridge, delivered a speech lately, in which, after speaking of the recent growth of Ritualism, he compared the Established Church to "one of those unfortunate families where the father, a Protestant, and the mother, a Roman Catholic, agree together to bring the sons up as Protestants and the girls as Catholics; and the Catholics had been gaining on the Protestants at such a rate that if continued twenty years there would be no Protestants at all in the family."

THE English papers mention a "heretical" book just published, entitled "Serious Letter to Serious Friends," from the pen of a lady, the Countess of Cathness. The doctrine of Atonement as explained in this book is thoroughly Theistic, as will appear from the following extract:—

"The great thing after which we should arrive is this *oneness* with the Father, and when we have attained to it, then are we truly the sons of God and in heaven while outwardly dwelling on this discordant earth; indeed it is only discordant and inharmonious because it is not at one with God. Although Jesus came nearly two thousand years ago to reconcile it to God and to make the revelation of this *at-one-ment*, it is still in opposition, so true it is that the natural man is at enmity with God." "I believe that our own rebellion, in the spiri-

tual state, caused us to fall away 'from the heaven that was about us in our infancy,' and that we have each individually fallen exactly into our own place—not any one else's place—but to our own particular place, the one exactly adapted to our particular state, or quality. We thus believe that we of the human race on this earth are fallen creatures, not because we have inherited the curse pronounced upon a distant progenitor, called the first Adam, but because we are each the fathers of our own faults, consequently each our own Adam, and may therefore have to expiate them until we are able to perceive that they alone separate us from our heavenly Father, and we feel impelled by the earnest desire to arise and go to our Father and say, 'Father, we have sinned against heaven and before thee, and are no longer worthy to be called thy children; when we shall be received back again into the heavenly habitations, and shall again be the children of God, being the children of the resurrection.' For we are told that our Father runneth to meet us, even when he seeth us a great way off. But in the meantime, and until we truly repent and seek His forgiveness, we are no longer worthy to be called His children, on account of our disobedience and voluntary 'journey into a far country,' and 'until we come to ourselves,' and are able to see the folly of our ways."

THE HEAVENLY HOME.

It is recorded in the Hindu scriptures that when Dhrubo, the infant devotee carried on his extraordinary devotional exercises in the midst of ferocious beasts in some far-off jungle, it pleased the Lord of mercy, who always hears the cry of the poor and the child-like, to erect a new heaven as a reward for his piety. We are told how the deity with Vishwakarma as the chief engineer, daily superintended the progress of construction, giving directions, pointing out defects and suggesting needful improvements. It is even said that so great and all-absorbing was his interest in the work that Vishnu spent almost the whole day in the new heaven taking early meals, at home and there leaving Lakshmi alone. However sceptical we may be about the truth of the legend, we may safely apply the principle of providential economy embodied in it to the reward of devotion in this world. Pious men may or may not ascend a new heaven above after their departure from the scene of their earthly struggles and pursuits. But certain it is that the Lord provides them with blessed homes on earth as a token of watchful mercy and loving kindness. We do not mean to deny that there is a suitable house for every righteous ser-

vant of God, in heaven. But we hold that besides this reward awaiting them hereafter, they have their reward *here* also. Heaven begins on earth. Every pious Dhrubo is cared for, sheltered and fed here by the God of providence. The Lord builds a home, a heavenly home, for every child-like devotee, and He Himself furnishes it with all needful treasures and joys. All that is required of us is that we should in an ascetic and child-like spirit renounce the world like Dhrubo, and give ourselves up to devotion and prayer, seeking only the kingdom of heaven and righteousness. Through asceticism and self-denial we must pass, in order to reach the heavenly home. Like Dhrubo we must go from the palace to the cottage, renouncing the regal splendour and comforts of the former, for the poverty and simplicity of the latter. Once at least, sooner or later, there must be a complete estrangement from the pleasures and honors and riches of the world. When this is done and the devotee with tried sincerity immerses himself in devotion, then the Lord begins His work of building a home for him. An earthly house, but not made by man. It seems to be an ordinary dwelling house, with no pretensions to anything higher. Yet the walls have been raised by the hand of the Divine architect, and the internal economy is all His own. Every stone of the house is laid by His hand, and every rule of Domestic economy is prescribed and dictated by Him. Between other houses and this, there is no outward difference. Its distinctive feature is the moral beauty imparted to it by the Lord's touch and presence. Avarice, selfishness, envy, anger, pride find no welcome within the walls of this house of God. The daily meals glorify Him. The daily exercises and studies, recreation and conversation are pervaded by His spirit. He holds in his hands the keys of all the departments and rooms of the house. The supply of food and raiment is entirely under His direction. The chief business of the house is prayer, and to that all other affairs are subordinated. There is strict moral discipline over all the members of the family, and the Lord is the presiding Judge and Law-maker. Such

a house, a family so well regulated is rare on earth. And yet this is the heaven we are taught to aspire to and realize. May the Lord help every individual devotee to press forward towards this sweet and pure home! May our daily prayers and struggles bring us nearer and nearer to the blessed habitation where the Lord loves to dwell!

THE PANTHEISM OF THE VEDA AND THAT OF THE PURANA.*

THERE is Pantheism in the Veda as well as in the Purana. When the hidden purport of such Pantheism is understood, the mind is excited with fervour, and the secret of God's loving kindness is apprehended. The subject of to-day's discourse is not a dry one, but is worth telling and listening to. When man conducts himself, according to the primitive *Shaster* (theology), he flies about, as it were, in the atmosphere of the spirit, with the wings of his subtle intellect. What is the result of such wandering? The devotee is unified with God. There is God all around: he sits in the midst of, and, is filled with this Presence and finally is unified with him. The drop of water is lost in the ocean. The creature soul is lost, and God is the only entity that remains. Such primitive Pantheism is one of intellect as well as of communion. Thought by degrees leads to deep communion, the consciousness of self-existence is kept out of sight, the Omnipresent *Brahma* (God), puts into the shade all other beings, and the little mind of man is altogether lost. When reason fails, and the mind is thrown into an abnormal state, and loses itself, and the devotee can no longer steer his understanding properly, then all is lost in devotion.

When leaving the Veda, he comes to the Purana, the latter makes God an impersonation of mercy. The Purana says that, God came into the world in order to save men from sin, superstition and misery. Here, there is on Pantheism to be met with at first, but mark, what it comes to at last. The Purana begins with *Duality*. The *Pouranics* (the followers of the Purana) worship the incarnate Deity and behold Him face to face. The Purana inculcates the worship of a visible form. The incarnation of the deity was first confined to a single person, whose actions were taken to be those of God. Then, when it rained after a long drought, people said that God descended in the form of rain, because it did much good to the villagers.

The *bhakta* (lover of God) got his food when he was hungry. Whence did it come? The so-called reason and science say that it

paddy that was produced in the fields, was sold by the peasant, and he got the grains of rice therefrom, and cooked them for food. The *bhakta* contradicts this with a solemn "No." He says that his God became the grains of rice for him and cooked them for him. The people of the world call him mad, but he does not care for that. He says that they are all ignorant men and are blind to facts. He has perceived with his own eyes that the man whom they call the cook, is to him God. The eatables which they call earthly things, are to him God. He openly declares that God descends into the world to satiate his hunger, and He fetches food to him.

The *bhakta* laughed with joy on seeing a flower in the garden, and the flower too laughed, as it were, on seeing him. He came home and told his friends that God enchanted his heart in the form of a flower. The *Duality* with which he began, disappeared at last, and his mind was filled with Pantheistic ideas. Water, food and flower are all God to him. With his eye of love he perceives that God is his friend. It is God that cooks for him, gets clothes for him, earns money for him, and works for him. He looks round about himself and beholds nothing but God. The doctrine of love is a kind of Pantheism. The Vedic Pantheism affirms that God is a spirit, and all objects are the same spirit, while the *Pouranic bhakta* says that he sees neither the external creation nor the spirit, but simply the God of his soul. The *Pouranic* turns the world into heaven by beholding the manifold activity of the Loving God.

What does Brahmoism say of these two sorts of Pantheism? It says that there is truth in both these systems, that is to be perceived and enjoyed. The *bhakta* must look all around being inebriated with love in such a manner as will enable him to perceive the hand of God in every object. When the mind is inebriated with love, the eye can perceive God in the mouth of one that sings His praise, and of another that explains the meanings of words. The *bhakta* asks with wonder who sings these beautiful strains to my ears and who gave me such knowledge? The answer comes directly into his ears "I thy God." It is God that teaches him through the *shastri* (a learned man.)

I cooled myself a little under the shade of a tree, after being scorched by the powerful rays of the sun. I asked "who is it that cooled me?" Tree! hast thou cooled me? The heavenly voice immediately said "I, thy God." Indeed! God has cooled me through the tree. Tree! Thou hast done me a great service by teaching me to behold my God through thee. I ask my parents, brothers, sisters and servants "who are you?" The answer comes "I, thy God." Wherever I go,

I find He is performing all works. Parents, friends and servants are all unrealities, and He is the only reality. Oh, what a sweet thing it is to find that God Himself has accepted my service. Truly, it is God alone that gives temporal and eternal happiness to us. Bear in mind His workings, and you will dance with joy. Let us not think any more like worldly men as to what we shall eat and what we shall wear. Commit all your affairs to His charge, and He will work for you.

Devotional.

THE day has come, my Father, when I must make my will. All that I have must be duly disposed of. Thou gavest me all, and to thee I leave again everything I can call my own. Lord deign to take my all, and only give me permission to be thy bondsman for the remaining days of my life. My property is thine to dispose of, my dear ones it is for thee to feed and shelter. If it be thy pleasure, give them a handful to eat every day, and give them a home where they may live in peace, sing thy name, and serve thy cause. If it be thy pleasure, teach me, and suffer me to go away from the world to thee. My body, my mind, and all that belongeth to me, becomes thine from this day, and forever.

THOU bearest everybody's burden, O my Sovereign Master, but no one beareth thy burden. Thou hast willingly taken upon thyself the heavy charge of making all men happy, but who hath, and who can undertake the charge of adding to thy happiness and perfection. Lord I wish to cease to be burdensome to any man. I pray that I may cease to press upon my neighbours, though the pressure of others I would bear upon my own head. When I feel my load to be heavy, hold me my good Father, let me not sink on the pathway of life but casting my cares upon thee, find sweet rest.

GIVE me a house, O God, which shall be unto me a house as well as a temple. I have always regarded my habitation as a mere dwelling house and the church as a place of worship quite apart from the other. Teach me and help me to unite the two, so as to make my house thy house too, and thy house my house also. Plant thy holy temple in my house, and enable me, Lord of my life, to perform my daily duties and manage all my domestic concerns according to thy will. May I not adore thee as a mere Sunday Divinity, but grant, O Merciful Father, that I may daily and honestly serve thee in the midst of all the details of household duty.

IS it safe, my God, to walk according to the counsels of men? My friends have often told me that if I wish to achieve success in my worldly avocations or my spiritual pursuits, I

* The substance of a sermon preached in Bengali in the Brahma Mandir on the 30th of September 1877.

must follow the guidance of wise men and not trust my own judgment. Lord I see no wisdom in the world; even its best men are not fit to guide. I gather more wisdom from thee through humble prayer in a day than the books and sages of the world can teach in a month. I will not therefore follow the deceitful teachings of worldly men, but in all things humbly seek the inspiration of thy heavenly voice.

The Brahmo Samaj

THERE will be a friendly gathering of Brahmo friends at the Lily Cottage to-morrow, at 3-30 P. M.

BABU PROTAP CHUNDER MOZUMDAR has come on a short visit to Calcutta. He will leave for Bombay probably in the course of the next week.

MR. VIKOBA LUKSHMAN is a venerable member of the Bombay Pararthana Samaj, whose simple piety and meekness are known to everyone who has been to Bombay. He has been giving daily religious and moral instructions to the children of the Brahmos of Bombay early in the morning at 6 A. M. He has been regularly discharging this duty for the last six months nearly. It ought to be seen that our friend Vikoba's instructions produce some permanent good effect.

THE open air meeting lately held at Ahmedabad, where a Hindustani address was delivered to the people on the essence of the religion of the B. S. was very largely and enthusiastically attended. Wreaths of leaves and flowers were hung up, and a band played before and after the meeting.

BABU SATYENDRA NATH TAGORE has been irregularly popular wherever he has held office in the Bombay Presidency. His presence has always been a source of strength to the local Pararthana Samajes, and all classes of the people, specially the reforming classes, have sought him, and liked him immensely.

THE minister has removed from his ancestral house, and settled at 72 Upper Circular Road. The ceremony of *grha pravesha* was performed on Monday last, in the presence of a small number of guests. All letters, newspapers and packets addressed to Babu Keshub Chunder Sen, should in future be directed to "Lily Cottage," 72 Upper Circular Road instead of Colootola.

THE anniversary of the Chunapuker Brahmo Samaj was celebrated on Wednesday last. The Minister conducted the evening service.

WE are profoundly glad and thankful to hear of the energy with which our brethren at Bangalore are carrying on relief operations and helping the famine-stricken. It is to be hoped they will continue to act with unabated zeal so long as providence demands their services in the cause of suffering humanity.

Provincial.

FAMINE RELIEF IN MADRAS, VELLORE. [FROM OUR SPECIAL CORRESPONDENT.]

10th November, 1877.

IN continuation of my last letter on the Madras Famine, I beg leave to write to you a few lines on the village money dole system which has been in full swing since the beginning of June last. Under this auspicious system, three classes of the poor people receive gratuitous relief. 1. The villagers who are too weak and emaciated to forsake their dear homes to walk a long distance to get admission into the relief camps which are few and far between. 2. The *gostha* women who lead a life of seclusion and are thus prevented by time-honored customs to be relieved of their distress at such public places as relief camps. 3. Persons who once enjoyed mediocrity of fortune, but being reduced to abject poverty during the continuance of the famine, do not like to lose the prestige of their family and to expose their wretched condition to the public view. Each adult individual formerly obtained daily one anna six pie, and each child, under twelve years of age nine pie from *monegar* or village *ganasta* who was entrusted with the responsible duties of distributing money among the poor. But since the N. E. Monsoon has brought with it good prospects of rain, and the new crops are flourishing under its benign influence, causing considerable fall in prices of rice and other food grain, the Government have lately reduced the rate of money dole into 10½ pie for adults and 5 pie for children. No body can gainsay that this system has saved thousands of souls; but it is very suspicious whether it has been as honorably and successfully conducted by the subordinates as was meant by the Government. Honesty and punctuality in doling out money are, in my opinion, rare virtues of the majority of *monegars* holding paramount sway over the people of their respective villages, who are almost all very rude, illiterate, and even ignorant of that noble and admirable scheme which the kind Government have set on foot for supporting the lives of millions of poor population. Native relief Inspectors, each on a salary of twenty-five rupees a month, have been appointed to superintend over 20 or 30 villages, the works of *monegars*, the former being the medium of transmitting money from the local treasury of a taluq under the orders of Tahsildar in charge of it, into the hands of the latter. It is also very doubtful whether these Native Inspectors are not equally as uncharitable and avaricious as *monegars*. Unfortunately for many of these subordinates, Bengal officers have been deputed to check their false accounts, and I doubt not that several instances of fraud and abuse of public money will be brought to light even so late when the worst days of famine have entirely passed away. It can not be denied, however, that several subordinates are found imbued with a deep sense of duty and grave responsibility appropriating the State aid in a

manner most creditable to themselves and to the Natives of Madras. But if such men could be employed all over the famine-stricken districts, I can dare say that more lives would have been rescued from the grasp of grim death and prolonged sufferings of the poor considerably shortened at less expenses than what have been incurred by the Government.

Besides this money dole, another important centre of relief has been opened under the P. W. Department. Various works such as repair of public roads, embankment of tanks, sinking of wells, &c. are set in motion in different parts of the country where able-bodied people, thrown out of all means of subsistence, are employed and paid sufficiently to keep this body and soul together. According to the recent orders of Government, the number of inmates of the relief camps has been greatly reduced by sending out paupers who were found capable of doing work under the P. W. Department. Now it is the transitional stage during which the famine operations are to be transferred from the hands of the revenue officers to the P. W. Department. It is hoped that great discretion should be used by officers who are in charge of relief camps in selecting paupers fit for work. It is not however uncommon that many paupers who are neither very weak nor very strong, are turned out of such camps; but as these poor people, possessing tolerable health, are neither taken under the money dole system which supports those who are absolutely unable to work nor are they employed in connection with the famine relief works under the P. W. Department where able-bodied persons only are entertained, they are found after all to fall back to that deplorable state of health which they had a few months ago. No stone is left unturned in curtailing the enormous expenditure for maintenance of relief camps, but if the reduction is rapidly carried to the extreme, I am afraid, many lives would be lost which have been preserved during the past period of this terrible famine.

Great impediments have been thrown in the way of active cultivation on account of scarcity of cattle and seed grain. Tahsildars in charge of taluqs are ordered to advance money to the ryots in proportion to the area of land which they possess, and may likely bring under cultivation. About a fortnight ago I found not less than 200 ryots blocking up the gateway of a Tahsildar's Cachery, asking for advance of money to buy seed grains, but now very few ryots are seen waiting here, but they lose the best time for sowing seeds. In every direction beautiful green verdure feasts our sight, and even if the N.E. monsoon cease to blow as favorably as it has begun, still the cultivators are all hopeful that the fruit of their enterprise and industry will be greater this time than at any period of the previous years.

We have had heavy showers and drizzling rains throughout this week. In the morning the weather is cool and pleasant, but the day is cloudy and rainy. "Sunny days and no rain" is now the desideratum.

NOTICE TO CORRESPONDENTS.

It must be distinctly understood that the Editor^s do not hold themselves responsible for the opinions expressed by correspondents.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

EVA AND ALICE.—Correct.

J. B. MODAK, RATNAGIRI.—Ditto.

X. Y. Z. AND NAGENDRA NATH ROY.

RANCHI.—Ditto. The solution is "Caress."

STUD AHMED ALI.—Your (a) is wrong; your (b) is right, we think. The many-headed and many-legged monster is "palanquine," your (c) is right.

Here is another puzzle (we shall call it puzzle No. 6) for our juvenile readers:—

We are little airy creatures,
All of different voice and features :
One of us in glass is set,
One of us you'll find in jet;
One of us is set in tin;
And the fifth a box is in;
If the last you should pursue,
It can never fly from you.

Translation of Hymns.

LORD ! What does he fear or care for, who is thine and thou art *his*, and whom thou always watchest and keepest from all harm by giving the shelter of thy feet that dispels all fear ?

Like an infant in the arms of its mother, he lives and moves happily. He is not afraid of death, and takes possession of the kingdom of heaven by the power of thy name.

He who has received an immortal life of blessedness according to thy word and whom thou helpest is above the power of death.

Blessed and extremely fortunate is he whose life is in thy hands. He is happy and free from all anxiety and fear, whose affairs Thou hast taken upon thyself to look to.

OH Preceptor ? Thou art *Kalpatau* (a fabulous tree that yields whatever is asked of it).

Extraordinary things are achieved by the power of Thy name, and the sinner enters the kingdom of holiness.

I get whatever I ask without wanting anything, for there is an infinite store of bliss and welfare at Thy feet.

He who becomes simple-hearted, attains salvation by His faith, and beholds the beauty of heaven in this world.

Literary and Scientific.

The War Correspondence of the *Daily News* from April to November, 1877, forming a complete history of this year's campaign in the East will shortly be published in one volume. An important part of the work will

consist of letters from Mr. Archibald Forbes and Mr. J. M'Gahan.

ELECTRICITY in a hand lamp is the most recent fruit of inventive enterprise. The apparatus consists of a single cell enclosed in a light mahogany case. The battery is brought into play by pressing down the plunger. The whole operation is performed so quickly that it may be said to be almost simultaneous with the pressing of the finger upon the plunger. The principle of the invention is, of course, well-known, but the mode of applying it is altogether novel. The apparatus is very simple, and it is noiseless in its working.

Two more correspondents are on their way home from the seat of war—Mr. Mackenzie and Mr. Boyle, both of the *Standard*. It will be remembered that Mr. Boyle was warned out of the Russian camp. Speaking of the wholesale ejection of newspaper correspondents from the Russian camps, one of these observers says—"The fact is that the state of the army now is such that the authorities will have it kept secret at any cost. Eyewitnesses tell me that thousands of helpless soldiers are lying on the bare earth, in the bitter cold and wet weather that now prevails. The hospitals are choked with the wounded men, and trains of sick are passing to the Danube by a thousand carts at a time."

Gleanings

(SELECT PASSAGES FROM 'THE IMITATION OF CHRIST').

MY son, it is more profitable and more safe for thee to hide the grace of devotion, and not to be elevated with it, not to speak much of it, not to consider it much; but rather to despise thyself the more, and to be afraid of it, as given to one unworthy.

TRUE and solid piety consists not in the grace of devotion, but in an inviolable fidelity in the service of God, in every situation wherein his divine providence shall think proper to place us.

A PRUDENT lover considers not so much the gift of the lover, as the love of the giver. He looks more at the good-will than the value: and prizes his Beloved above all his gifts.

LOVE is swift, sincere, pious, pleasant, and delightful; strong, patient, faithful, prudent, long-suffering, courageous, and never seeking itself: for where a man seeks himself, there he falls from love.

Love is circumspect, humble and upright; not soft, not light, not intent upon vain things; is sober, chaste, stable, quiet, and keeps a guard over all the senses.

Love is submissive and obedient to superiors: in its own eyes mean and contemptible; devout and thankful to God, always trusting and hoping in him, even then when it tastes not the relish of God's sweetness; for there is no living in love without some pain or sorrow.

GIVE increase to my love, that I may learn to taste, with the interior mouth of my heart, how sweet it is to love, and to swim, and to be dissolved in love.

Let me love thee more than myself, and myself only for thee, and all others in thee, who truly love thee, as the law of love commands, which shines forth from thee.

LOVE is an excellent thing; a great good indeed: which alone maketh light all that is burthensome, and equally hears all that is unequal. For it carries a burthen without being burthened, and makes all that which is bitter, sweet and savoury.

LOVE feels no burthen, values no labors, would willingly do more than it can; complains not of impossibility, because it conceives that it may and can do all things. When weary, is not tired; when straitened, is not constrained; when frightened, is not disturbed; but like a lively flame, and a torch all on fire, it mounts upwards, and securely passes through all opposition.

REUTER'S TELEGRAMS.

RUSSIANS ESTABLISHED AT ERZEROUN.

LONDON, NOVEMBER 16.

The Russians have commenced besieging Erzeroun and have also established a Russian administration in the province of Erzeroun.

EXPULSION OF THE RUSSIANS FROM AZIZIE.

Azizie was captured by the Russians on the 14th instant, but they were afterwards expelled from the place by the Turks at the point of the bayonet.

RUSSO-TURKISH WAR.

LONDON, NOVEMBER 16.

Ghazi Mukhtar Pasha has received reinforcements. Continuous fighting is going on near Kars where Russian attack has been repulsed. Turks are massing troops on Sophia and Orchaque.

FRENCH REPUBLIC.

PARIS, NOVEMBER 15.

After an animated debate the Chamber of Deputies have approved of an enquiry into the electoral abuses by 320 votes against 203. The Duke de Broglie and M. Gambetta both spoke at some length during debate.

Local

No alteration has been made this week by the Directors of the Bank of Bengal at their meeting, in the rates of interest or discount.

THE Calcutta Volunteers will have church parade this morning at head-quarters at 6-45 for both Protestants and Roman Catholics.

THE first entries for the Ballygunge Steeple chase meeting in January are very numerous and there is every prospect of good racing.

On dit that Mr Justice Cunningham will preside at the next Criminal Sessions of the Calcutta High Court.

MR. AURTHUR PHILLIPS, formerly Secretary to the Government of India, Legislative Department, has resumed practice at the Calcutta Bar.

From the 24th November the entire *Gazette of India*, with its Supplement, will be published at Calcutta.

THE rate of conversion of Indian into sterling money for Overland Money Orders has been changed to 1s. 9d. per rupee.

CALCUTTA COURT OF SMALL CAUSES. NOTIFICATION.

WITH reference to Section 86 of the new Code of Civil Procedure, the fees authorized for serving processes by the Calcutta Court of Small Causes are as follows:—

SCHEDULE OF FEES.

Rupees.	For every Summons or Subpoena.		Warrants.	
	Rs.	As.	Rs.	As.
10	...	0 2	0	2
20	...	0 4	0	4
50	...	0 8	0	8
100	...	1 0	1	0
200	...	1 4	2	0
300	...	1 8	3	0
400	...	1 12	4	0
500	...	2 0	5	0
600	...	2 4	6	0
700	...	2 8	7	0
800	...	2 12	8	0
900	...	3 0	9	0
1,000 and above	...	3 4	10	0

N. B.—The above amounts are payable for each person served.

By order of the Court,

C. Y. C. BOLST,

Additional Clerk of the Court.

CALCUTTA,
COURT OF SMALL CAUSES,
The 13th November 1877.

VITAL STATISTICS OF CALCUTTA.

THE following is the statement showing in detail the sectional mortality of the town for the week ending the 10th November, 1877:—

Shampukur	...	...	24
Cumartolloy	...	...	22

Burtollah	...	...	27
Sukea's Street	...	...	21
Jorabagan	...	...	29
Jorasanko	...	...	23
Burra Bazar	...	...	16
Colutollah	...	...	39
Muchiparah	...	...	40
Bow Bazar	...	...	14
Pudlopukur	...	...	11
Waterloo Street	...	...	2
Fenwick Bazar	...	...	14
Toltollah	...	...	12
Collingah	...	...	12
Park Street	...	...	1
Bamun Busti	...	...	3
Hastings	...	...	4
Port William	...	...	1
Port of Calcutta	...	...	3

Total 318

RESOLUTION OF THE BENGAL GOVERNMENT ON JANOKI-NATH ROY'S CASE.

JUDICIAL.

DARJILING, THE 29TH OCTOBER 1877.

RESOLUTION.

READ—

(1) A memorial from certain inhabitants of Calcutta, praying that the Lieutenant Governor will be pleased to remit the sentence of three months' imprisonment and fine of Rs. 20,000 passed upon Janokinath Roy at the last sessions of the High Court.

(2) Memorials from certain residents of Dacca, and from certain Pundits of East Bengal, submitting similar petitions.

THE grounds upon which the memorialists have based their prayer for the interference of Government with the sentence passed upon Janokinath Roy for wilfully giving false evidence are apparently twofold—

First.—That the verdict of the jury was not justified by the evidence before them.

Secondly.—That the sentence passed upon the prisoner by the court was excessive.

2. In support of the first of these grounds, it is urged that the prisoner, though guilty of making "a palpable misstatement," did so on a point not material to the issue of the case; that the effect of such misstatement, as regards the parties, was *nil*; that no motive or object for such misrepresentation has been suggested; that no injury has occurred to any one in consequence of the misstatement; that the prisoner's previous character affords substantial grounds for believing that he could not be guilty of a wilful and malicious falsehood; that the prisoner, very shortly after making his misstatement, applied to the Judge of the Court before whom it was made to be allowed to correct his error.

3. In respect to this portion of the memorial the Lieutenant-Governor is com-

pelled to remark that the prisoner was tried by a Judge of the High Court and a special jury, and that he was ably represented by counsel. All that has been urged now on his behalf was (or might have been) urged then. If the case for the prisoner, as stated in the memorial No. 1, had been established to the satisfaction of the jury and the Judge who tried the case, a different verdict and sentence might reasonably have been expected, or the establishment of this case to the satisfaction of an appellate tribunal, had there been one, might have had the effect desired by the memorialists. The jury, however, on a full consideration of all the circumstances of the case, found the prisoner guilty of giving false evidence, knowing it to be false. The learned Judge concurred in the propriety of the verdict and passed sentence accordingly. It must, therefore, be held that the Court did not attach the importance to the points raised on the prisoner's behalf which the memorialists consider that they deserve.

4. The position which the Executive Government occupies under section 322 of the Criminal Procedure Code is, as the Lieutenant-Governor has before had occasion to remark, not that of an ordinary court of appeal, whose duty it is to sit in judgment on the findings and sentences of the courts of the country. The power vested in Government by the sections in question is only intended to be used under very exceptional and extraordinary circumstances: where, for instance, there has been a clear and admitted failure of justice, or error of a court not capable of remedy in any other way; or where, for some strong special reason, it is made apparent to the head of the Government that mercy should be shown to a convicted person.

5. Probably no prisoner is ever convicted without some sympathy on his behalf, and even dissent from the finding of the Court on the part of his relations, neighbours, and friends being excited; and if such sympathy or dissent be accepted as a sufficient ground for warranting the action of Government under section 322 of the Criminal Procedure Code, the Executive Government will be transformed into a regular court of appeal—a position which the law certainly never contemplated that it should occupy, and one, indeed, which it could not accept consistently with the other calls upon its time, even if it had the means of reviewing satisfactorily the proceedings of judicial courts.

6. Government does all that it can be reasonably expected to do in endeavouring to provide efficient agency for the trial of

offences; and, in the present instance, the prisoner had exceptional advantages in this respect, having been tried in the first Court of the country by a special jury, and being represented by counsel. The Court in question had means of forming an opinion on the merits of the case which the Lieutenant-Governor has not, and he is therefore compelled to look upon it as his duty to accept the finding of the Court.

7. Next, as to the severity of the sentence, the Lieutenant-Governor is of opinion that, as the Judge accepted and concurred in the verdict that the prisoner had given false evidence knowing it to be false, the sentence of three months' imprisonment, with a fine of Rs. 20,000, commutable to a further period of one year's imprisonment, is not a sentence so unreasonable and so much in excess of the requirements of the case as to justify in any way his interference.

8. In consequence of the High Court being closed for the vacation, the Lieutenant-Governor has not had the advantage of consulting the learned Judge who tried the case. But the memorials will at once be forwarded to Mr. Justice Kennedy; and if on a full consideration of the circumstances urged by the memorialists—namely, the false statements of the prosecutor in respect to the making of the notes, the immateriality of the false evidence, the absence of any intelligible motive for the offence or of injury to any one in consequence of it, the good character of the prisoner, and the fact of his having endeavoured unsuccessfully to amend the misstatement—the learned Judge is disposed to think that the case was not one calling for such exemplary punishment as that imposed, and that the requirements of the case will be met by a modified sentence, the Lieutenant-Governor will give the representations of the Judge the fullest consideration.

ORDER.—Ordered that a copy of this Resolution be forwarded to the memorialists for information.

By order of the Lieutenant-Governor of Bengal,

HORACE A. COCKERELL,
Offg. Secretary to the Govt. of Bengal.

Latest News.

—THE Turkish Envoy who is now at Bombay, is busy sight-seeing. He left Bombay for Turkey yesterday. He will call at Jeddah.

—THE mortality is again 49·38 per thousand, at Bombay.

—THERE are 3½ crores of silver in the Bombay Mint.

—MR. NEY ELIAS has arrived at Leh, and relieved Mr. Jenkins, who goes to Peshwar.

—It is reported at Bangalore that Mr. Saunders, the Chief Commissioner of Mysore, will shortly go, on leave, to England, or retire.

—A DINNER is to be given to Mr. Eden by Sayad Wilayat Ali Khan at his house at Bankipore on the 26th instant.

—SINCE the opening of the Suez Canal, the level of the Mediterranean has sunk about three and a half inches.

—PROFESSOR VAMBERY proposes to visit England early next year, having been invited by several towns to lecture on "the Turkish Civilization of the Past and the Present Century." He is going to lecture on this subject on the last day of this month, at Frankfort-on-the-Main, and afterwards in other towns of Germany.

—THE amount subscribed in the city of Patna for the relief of the Turkish wounded to date, is Rs. 12,300.

—A MARRIAGE has been arranged between Prince Mawludin, grandson of the late King and nephew of the Crown Prince of Delhi, at present a resident of Maudalay, and the daughter of Hadji Abdul Rymon Sahib's brother-in-law.

—ONE Mr. Griffiths was lately assaulted by the villagers of Ooratoor, Cuddapah. The villagers, Magistrates and Police of Cuddapah, however, brought a charge against him, of having kicked one Ramasubudu till he was senseless. Griffiths' servant, Budda Sahib, was also charged with having beaten Ramasubudu to death with a bamboo. Griffiths and Budda Sahib have been both tried at the present Criminal Sessions of the Madras High Court, and acquitted by the Jury. The Police and Magistrates are said to have entered into a conspiracy against Griffiths. One of the Magistrates, it is stated, was lately suspended through Mr. Griffiths' complaints.

—LATELY certain immoral charges were brought by one Captian Grey against the Rev. Mr. Pettigrew of Cochin. It is now said that the Venerable the Archdeacon of Madras left for Cochin on Wednesday last to enquire, it is reported into the circumstances of the case. In the meantime, Mr. Pettigrew has managed to put Captain Grey in jail on the charge of defamation.

—THE Madras Government have communicated to the Board of Revenue and to all Collectors a letter from the Government of India, stating that there is no necessity at present for the information required regarding the tracts which might be threatened with drought or famine, and that the information already prepared should be kept.

—ONE Angelo of Madras had obtained lately an *ad interim* order which was forged, and which was not really obtained from the Insolvent Court, and had been fraudulently given by him to one Viraswamy to protect him from arrest while passing through the Insolvent Court. The man Viraswamy was arrested and imprisoned, and it was afterwards found by the Jury, at the present Criminal Sessions of the Madras High Court that the *ad interim* order had never been signed, and the document was

an entire fabrication. He has been sentenced to four years' rigorous imprisonment.

—MR. MONTEATH, Director General of Post Offices in India, delivered a lecture in the Assembly Rooms Rana, on the Jewish Tabernacle and what it showed forth. A large plan of the tabernacle was exhibited in the illustration of the lecture.

—THE insurrection in Japan is stated to have cost the Government the sum of five millions and a-half sterling.

—ALL that part of the Quetta force stationed beyond the Bolan, are to have free rations, with retrospective effect. This gives each man about Rs. 3-8 a month, which will compensate him for the cost of additional clothing, and a little more perhaps. The regular troops are to have postens supplied to them, as the Punjab Frontier Force already have. Remembering the altitude of Quetta and the season, the boon is a timely one.

—THE Government of India has sanctioned the employment of a revenue survey party in the permanently settled districts of these provinces, with the double object of preparing professional maps belonging to the imperial survey series, and field maps for local purposes.

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6 Per cent., of 1866 (1886)	" 112 8 a	113
6 Per cent., of 1867 (1867)	" 113 a	113 8
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Selection.

A MODERN SYMPOSIUM.—II.

THE SOUL AND THE FUTURE LIFE.

[Inquirer.]

In the *Nineteenth Century* for this month we have the conclusion of the remarkable discussion on "The Soul of the Future Life," which was commenced by Mr. Frederick Harrison in two papers in previous numbers, and continued by Mr. R. H. Hutton, Professor Huxley, Lord Blackford, and the Hon. Roden Noel, in the September number. Other symposiasts now take their part; all men of mark—Lord

Selborne, Canon Barry, Mr. W. R. Greg, the Rev. Baldwin Brown and Dr. W. G. Ward (Roman Catholic). The Symposiarch, Mr. Frederick Harrison, closes with a comprehensive reply, and the curtain falls behind the departing guests.

Lord Selborne modestly begins by expressing himself as too well satisfied with Lord Blachford's paper, and with much that is in the other papers in the September discussion, to think that he can add anything of importance. In a few paragraphs only he maintains that what we know and can observe tends to confirm the testimony of our consciousness to the reality of the distinction between the body and the soul. The modern scientific doctrine that all matter and all force are indestructible, justifies the natural presumption that if the soul during life has a real existence distinct from the body it is not annihilated by death. The immortality of the soul, Lord Selborne finally remarks seems to be one of those truths for the belief in which, when authoritatively declared, man is prepared by the very constitution of his nature. All this is not particularly novel or original; and we turn with a feeling of natural disappointment to the next paper by an eminent dignitary of the Church of England.

Canon Barry somewhat caustically remarks that each of the previous combatants is far more effective in battering the lines of the enemy than in strengthening his own. Each of the combatants, he thinks, is far stronger on the destructive than on the constructive side. He expresses his sympathy with Professor Huxley's trenchant attack on the unreality of the Positivist assumption of a right to take names which, in the old religion at least, mean something firm and solid, and to subsume them into the cloudy forms of transcendental theory, and comments on the arbitrary application of the word "selfishness," with all its misleading associations, to the consciousness of personality here, and the hope of a nobler personality in the future. The Canon proceeds as follows:—

The whole of Mr. Harrison's two papers may be resolved into an attack on the true individuality of man, first on the speculative, then on the moral side; for the one point of view denouncing the belief in it as a delusion, from the other branding the desire of it as a moral degradation. The connection of the two arguments is instructive and philosophical. For no argument merely speculative, ignoring all moral considerations, will really be listened to. His view of the soul as "a consensus of human faculties," reminds us curiously of the Buddhist "groups;" his description of "a perpetuity of sensation as the true Hell" breathes the very spirit of the longing for *Nirvana*. Both he and his Asiatic predecessors are certainly right in considering the "delusion of individual existence" as the chief delusion to be got rid of on the way to a perfect Agnosticism, in respect of all that is not merely phenomenal. It is true that he protests in terms against a naked materialism, ignoring all spiritual phenomena as having a distinctive character of their own; but yet, when he tells us that "talk about a bodiless being thinking and loving is simply to talk of the thoughts and feeling of Nothing, he certainly appears to assume substantially the position of the materialism he denounces, which (as has been already said) holds these spiritual energies to be merely results of the bodily organisation, as the excitation of an electric current is the result of the juxtaposition of certain material substances, if a bodiless being is Nothing, there can be no such thing as an intrinsic or independent spiritual life; and it is difficult for ordi-

nary minds to attach any distinct meaning to the declaration that the soul is "a conscious unity of being," if that being depends on an organisation which is unquestionably discernible, and of which (as Butler remarks) large parts may be lost without affecting this consciousness of personality.

In what relation this personality stands to the particles which at any moment compose the body, Canon Barry rightly terms "a mystery," which has been at different times imperfectly represented both by formal theories by metaphors. The doctrine of the Resurrection of the Body, he adds, boldly faces the perplexity, as to the connection of a body with personality, which so greatly troubled ancient speculation on the immortality of the soul. Referring to the second of Mr. Harrison's propositions in which he denounces the desire of personal and individual existence as "Selfishness," Canon Barry writes, in conclusion:—

No doubt, if we are to take as our guiding principle either Altruism or what is rightly designated "selfishness," we must infinitely prefer the former. But where is the necessity? No doubt the task of harmonising the two is difficult. But all things worth doing are difficult; and it might be worth while to consider whether there is not something in the old belief which finds the key to this difficult problem in the consciousness of the relation to One Supreme Being, and, recognising both the love of man and the love of self, bids them both agree in conscious subordination to a higher love of God. What makes our life here will, we believe, make it up hereafter, only in a purer and nobler form. On earth we live at once in our own individuality and in the life of others. Our heaven is not the extinction of either element of that life—either of individuality, as Mr. Harrison would have it, or of the life in others, as in that idea of a selfish immortality which he has, I think, set up in order to denounce it—but the continued harmony of both under an infinitely increased power of that supreme principle.

Mr. A. R. Greg, who comes next, begins with eulogising Mr. Harrison's paper as probably the finest he has given to the world on account of a tone of loftiness, and almost of tenderness, unique among Negationists. Mr. Greg then proceeds in his style of chastened eloquence as follows:—

Unconsciously and by implication Mr. Harrison bears a testimony he little intended, not indeed to the future existence he denies, but to the irresistible longing and necessity for the very belief he labors to destroy. Perhaps no writer has more undesignedly betrayed his conviction that men will not and cannot be expected to surrender their faith and hope without at least something like a compensation; certainly no one has ever toiled with more noble rhetoric to gild and illuminate the substitute with which he would fain persuade us to rest satisfied. The nearly universal craving for posthumous existence and enduring consciousness, which he depreciates with so harsh a scorn, and which he will not accept as offering even the shadow of *simulacrum* of an argument for the Creed, he yet respects enough to recognise that it has its foundation deep in the framework of our being, that it cannot be silenced and may not be ignored. Having no precious metal to pay it with, he issues paper money instead, skilfully engraved and gorgeously gilded to look as like the real coin as may be. It is in vain to deny that there is something touching and elevating in the glowing eloquence with which he paints the picture of leaves devoted to efforts in the service of the race, spent in laboring, each of us in his own sphere, to bring about the grand ideal

he fancies for humanity, and drawing strength and reward for long years of toil in the anticipation of what man will be when those noble dreams shall have been realised at last—even though we shall never see what we have wrought so hard to win. It is vain to deny, moreover, that these dreams appear more solid and less wild or vague when we remember how close an analogy we may detect in the labors of thousands around us who spend their whole career on earth in building up, by sacrifices and painful struggles, wealth, station, fame, and character for their children, whose enjoyment of these possessions they will never live to witness, without their passionate zeal in the pursuit being in any way cooled by the discouraging reflection. Does not this oblige us to confess that the posthumous existence Mr. Harrison describes is not altogether an airy fiction? Still, somehow, after a few moments spent in the thin atmosphere into which his brilliant language and unselfish imagination have combined to raise us we—ninety-nine out of every hundred of us at the least—sink back breathless and wearied after the unaccustomed soaring amid light so dim, and craving as of yore after something more personal, more solid, and more certain.

To that more solid certainty Mr. Greg sorrowfully confesses that he can contribute nothing that resembles evidence, or that can properly be called argument. We have, he adds, aspirations, to multiply, but who has any knowledge to enrich our store? The more we think and question the more do doubts and difficulties crowd around the horizon, and cloud over the sky. Of two things, however, he feels satisfied—that the negative doctrine is no more susceptible of proof than the affirmative, and that our opinion, be it only honest, can have no influence whatever on the issue, nor upon its bearing on ourselves.

The Rev. Baldwin Brown begins by expressing his entire sympathy with the passionate earnestness with which Mr. Harrison lifts up the hearts of his readers to ideals which it seems to him that Christianity as a leaving force alone can realise for man. Behind his stern denunciation of the selfish striving towards a personal immortality there seems to be not only a yearning for, but a definite vision of an immortality which shall not be selfish, but largely fruitful to public good. May not, Mr. Baldwin Brown well asks, this yearning be really kindled by a larger and more far-reaching vision—the Christian vision, which has become obscured to so many faithful servants of duty by the selfishness and vanity with which much that goes by the name of the Christian life in these days has enveloped it, but which has not ceased and will not cease, in ways which even consciousness cannot always trace, to cast its spell on human hearts? Mr. Brown expresses his sympathy also with Mr. Harrison's protest against the vague, bloodless notion of the life of the future, which has more affinity with Hades than with Heaven, "as if it is an unclouded spirit, and therefore has but so much as he will need and will have the power of spirit's manifestation to aid action in its surroundings world." But this is precisely, adds Mr. Brown, what is substantiated by the Resurrection, which directly interlaces and intertwines the two worlds it records. This belief is vindicated as being the truest, broadest, and strongest features of man's experience and history:—

What, then, means this restless longing in man for that which lies beyond the range of the visible world? Has Nature ventrally and cruelly made man, her masterpiece, alone of all the creatures

restless and sad! Of all beings in the Creation must he alone be made wretched by an unattainable longing, by futile dreams of a visionary world! This were an utter breach of the method of Nature in all her operations. It is impossible to believe that the harmony that runs through all her spheres fails and falls into discord in man. The very order of the Creation presses us to the conviction that this insatiable longing which somehow she generates and sustains in man, and which is unquestionably the largest feature of his life, is not visionary and futile, but profoundly significant; pointing with firm finger to the reality of that sphere of being to which she has taught him to lift his thoughts and aspirations, and in which he will find, unless the prophetic order of the Creation has lied to him, the harmonious completeness of his life.

To be continued.

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During the above period 127 Proposals were made to the Company for assuring the sum of Rs. 5,69,500, of which 78 are European for Rs. 3,45,500, and 49 are Native for Rs. 2,24,000. Of this number 98 have resulted in Policies assuring Rs. 4,64,000, and 29 have either been declined, withdrawn, or are awaiting completion.

On the 98 new Policies effected during the period under review, the annual premiums amount to Rs. 21,615-1-2, which figures, when compared with the annual premiums received on Policies effected during the four months ending 31st December last, exhibit a satisfactory increase.

Sum Propose. Annual Premiums.

During the four months ending 31st December 1876	...	Ra. 2,15,750	Ra. 7,786	9	3
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During the nine months ending 30th September 1877	...	5,69,500	...	21,615	1	2
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The Subscribed Capital of the Company amounted, at 30th September last, to Rs. 1,29,600.

During this period the Premium Income of the Company on the Policies in force was Rs. 46,857-3, and the Total Income of the Company from all sources was Rs. 48,471-1-1, which shows a rapid expansion from year to year when compared with those of the preceding year:—

First year	...	...	...	11,816	1	0
Second year	...	...	...	32,213	0	5

4 months ending 31st December 1876 ... 27,437 3 1
9 months ending 30th September 1877 ... 48,471 1 1
showing that the income of the Company during the second year of its existence is doubled during the third year.

The expenditure of the Company was Rs. 26,323-8-0, which includes Rs. 13,488-9-4 for R-assurances, leaving a balance of Receipts over Disbursement of Rs. 22,147-9-1. The amount spent on account of Re-assurances forms a sort of Reserve Fund, as it reduces the risk on the Books of the Company considerably.

The Funds of the Company have increased from:—

At 31st December 1876	...	Ra. 58,551	15	3	4
At 30th September 1877	...	74,649	8	4	0

a very satisfactory increase of nearly 50 per cent. during the nine months.

The Directors have great satisfaction in reporting that during the short period the Company has been in existence, the amount of Accumulated Funds comes to far more than the Capital paid up:—

Capital paid up to 30th September 1877	...	...	...	Ra. 32,400	0	0
--	-----	-----	-----	------------	---	---

Amount of Accumulated Funds to 30th September 1877	...	...	...	42,249	8	4
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Total Funds as at 30th September

1877	...	...	...	Ra. 74,649	8	4
------	-----	-----	-----	------------	---	---

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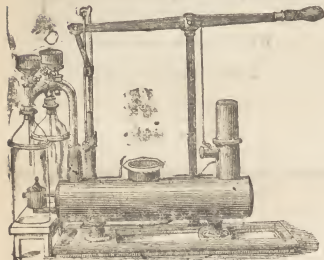
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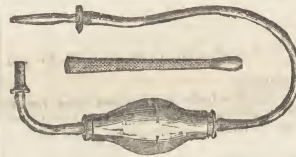
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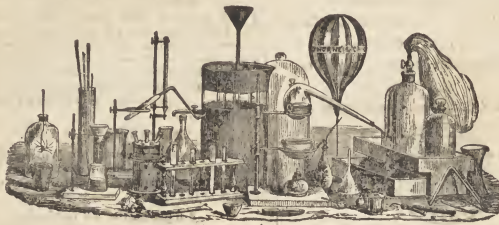
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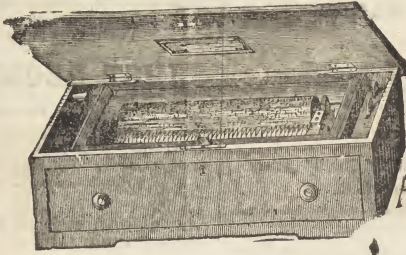
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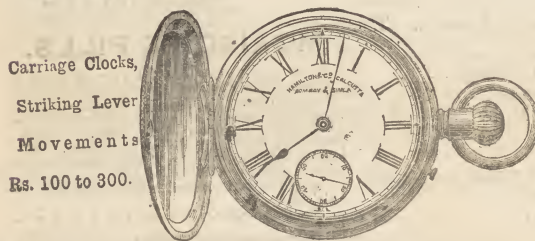
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No 7. The 2nd October 1877.

The annual auction sales of sandalwood, the produce of Mysore, will be held on the dates and at the places mentioned below:—

Hunsur.—1st December 1877	250 tons, more or less.
Seringapatam.—7th do	do
Kavaleedurga.—20th do	250 tons, more or less.
Sagar.—5th January 1878.	do
Shimoga.—14th do	do

Bangalore.—30th January 1878. 100 tons more or less.

Terms of Sale.—Those notified in Mysore Gazette No. 48 of the 5th December 1874. The term of credit allowed for payment of annas due for wood purchased at the Sagar, Shimoga and Bangalore Kotia wily, however, terminate on the 25th March 1878, by which date all annas must be paid up; failing which the penalties will be enforced.

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NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Kooshtea every Friday and leave Debrooghur downward every Saturday.



THE STR. "CHUNAR" will leave Calcutta for Assam, on Tuesday, the 20th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 19th.



THE STR. "LUCKNOW" will leave Goalundo for Assam on Friday, the 16th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday, the 14th.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday, the 15th.

CACHAR LINE NOTICE. REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every Friday, and leave Cachar downward every Sunday.



THE STR. "MADRAS" will leave Calcutta for Cachar on Friday, the 16th.

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For further information regarding rates of Freight or passage money, apply to

4 FAIRLIE PLACE, G. J. SCOTT, Calcutta 13th Nov. 1877. *Secretary.*

Rivers Steam Navigation Co., "Limited."



The Steamer "BENGAL" will leave Calcutta for Assam on the 13th and Goalundo on the 22nd instant.



The Steamer "PUNJAB" left Goalundo for Assam on the 8th instant.

The following are the probable dates of her arrival at stations on the Line:—

UPWARDS.

Left Goalundo	on Thursday,	8th Nov.
Arrive at Serajunge	Friday,	9th "
" Kallygunge	Saturday,	10th "
" Doober	Sunday,	11th "
" Gopalparah	Tuesday,	13th "
" Gowhaty	Wednesday,	14th "
" Tezpor	Friday,	16th "
" Kalia-ar	Saturday,	17th "
" Bishnath	Saturday,	17th "
" Dhumairi	"	"
" Mookh	Sunday,	18th "
" Kokeela	"	"
" Mookh	Monday,	19th "
" Dekoo	"	"
" Mookh	Tuesday,	20th "
" Debrooghur	Wednesday,	21st "

DOWNWARDS.

Leave Debrooghur	on Friday,	23rd Nov.
Arrive at Dekoo	"	"
" Mookh	"	23rd "
" Kokeela	"	"
" Mookh	Saturday,	24th "
" Dhumairi	"	"
" Mookh	"	24th "
" Bishnath	"	"
" Kalia-ar	Sunday,	25th "
" Tezpor	"	"
" Gowhaty	Tuesday,	27th "
" Gopalparah	Wednesday,	28th "
" Doober	Thursday,	29th "
" Kallygunge	Friday,	30th "
" Serajunge	"	30th "
" Goalundo	Sunday,	2nd Dec.

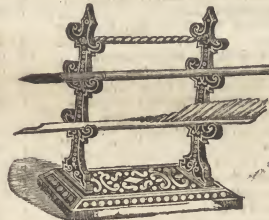
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The 8th November 1877.

REMOVAL.

All letters and packets addressed to Babu Keshub Chunder Sen should in future be directed to "Lily Cottage", 72 Upper Circular Road, instead of Colootola.

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The Indian Mirror

SUNDAY EDITION.

[EDITED BY KRISHNA BEHARI SEN, M.A.,
AND THE MINISTER.]

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Editorial Notes.

As an instance of how disbelief in the doctrine of a future life exerts a baneful influence upon man's charitable and benevolent nature, Miss Cobbe mentions that without hardly one exception, all those who loudly cried for vivisection last session were materialists.

The friends and admirers of the late Miss Mary Carpenter propose soon to meet together to consider the propriety of erecting a suitable memorial in honor of the eminent deceased. It is said that the memorial will consist in an extension in Bristol of homes for working boys and girls, an institution which Miss Carpenter originated and supported till her death.

We quote the *Lucknow Witness*:—"Mr. Bosworth Smith in a book published in London last year, makes the remarkable statement that in British India the Mohammedans make hundreds of converts while the Christian missionaries with difficulty make ten. This difference he attributes partly to the fact that the Mohammedans receive their converts on terms of entire social equality: while Europeans in spite of the efforts of missionaries to the country, seem either unwilling or unable to treat their converts as other than inferiors." Is this fact? The Native Christian gentlemen seem to say so through their organ, the *Indian Christian Herald*. If true, no greater proof is needed than this of the utter failure of Christian missions in this country.

MUTUAL identification, so far of course as it is possible amidst difference of circumstances, is essential, we believe, to the strength and prosperity of a community. There are a

hundred different causes of a repellent character which tend to pull us in contrary directions, and it is of the first importance that we should adopt a unity of name and economy, so that we may realize the happiness and success of an organized federation, in social as well as in spiritual matters. In religion, especially, in the church, the house of God, we must be one in spirit, and in name too if possible. Members of the same family, children of the same Heavenly Father, servants of the same Divine Master, and fellow-travellers to the same blessed home, we should delight in accepting a common name and otherwise identifying ourselves as much as possible. There are weighty reasons, we are told, for the distinctive name adopted by our brethren in the western Presidency. The Parthana Somaj is good so far as it goes. It means a gathering for prayer, and one must sincerely rejoice to see so many hundreds and thousands of our countrymen in the other Presidency really under the banners of True God with Prayer as their motto. But we do not see why the members of the Parthana Somaj should not identify themselves in name, as they have done in spirit, with the parent church, the Brahmo Somaj. Let the name "Parthana Somaj" continue to denote the place of worship, the weekly gathering, the congregation, but let the men among them who have adopted the theology of the Brahmo Somaj call themselves "Brahmos." "Parthana" or prayer may indicate the house where it is held, but there is no name at present whereby the men who take part in it may be designated. Hence the public are sometimes driven to the necessity of using that odd and strange compound "Parthana Somajist." This want should, in our opinion, be removed as soon as possible, and those who pray in the Parthana Somaj ought to adopt the designation "Brahmo." Upon the obvious advantages of a closer alliance between the Theistic brethren of the two Presidencies we need not dilate at present.

His Highness Rama Varma, the First Prince of Travancore, is known to be an educated and enlightened person. His speeches and writings, mainly on social and political

subjects, have entitled him to the esteem and admiration of his countrymen. Of late he has taken to writing on religion: but here, strange to say, we have met with a sad disappointment. His Highness recently wrote a letter to a friend at Trichinopoly in which he gives out his opinions rather freely, and this letter which has been printed, has, we see been made the theme of many discourses on the part of the Rev. Mr. Slater, a missionary. Unfortunately we miss in this letter all that clearness and ability which forms so remarkable a feature of the Prince's utterances. Evidently he is not in his element. Speaking of the sinfulness or otherwise of idolatry, His Highness observes:—

The most civilised nations accept the need of loving, fearing and adoring this being. In short, He is to be worshipped. How are we to do it? How is it done! Even the open air preacher requires the aids and adjuncts of grand natural objects, testifying to God's mightiness and wisdom. Christ himself went to Mount Sinai for his most *par excellence*. The Christian's Churches and Cathedrals, with their orchestras, bells &c., the Brahmo's Somaj, the Mahomedan's splendid Mosques, surrounded by flower gardens, are all human adjuncts to divine worship. Tastes differ: and we Hindus have our images, &c. We may be very rude in our mode of worship, but do we *sin*? Again, Christianity itself involves that God created man in *His Shape*. Cannot that *shape* then be worshipped? Do you not preserve almost sacredly, and contemplate with love and veneration, the portraits of departed great and good men, of ancestors, relatives, and friends? To erect the statues of statesmen, soldiers, &c., is another very common practice. Is it a *greater sin* than all things to have a small statue of him who the mightiest of human intellects are bewildered to realise than as an abstraction. Demolish all temples and images, all churches, cathedrals, baptismal fonts, pulpits, pews, and Lord's Supper-tables, orchestras, and bellies, all mosques and mesjids, all fire temples, all shrines, all cave temples, and Buddhist places of worship; do away with all ceremonies and feasts, from the Lord's supper and baptism to our nuptial ceremonies and weddings, from good Friday to Pillaray Chatterthi:—then, and then alone, will I hear from a Christian or a Buddhist that *Idolatry is a sin*. It may be a *foolishness*, and advanced minds may not require its aid; but it is not a *sin*.

There is here a confusion of many things. Christians and Mahomedans have their churches and mosques; but certainly they do not worship these symbols. Taste cannot, therefore, be said to account for idolatry. Again the Prince's logic sadly staggers as he proceeds to defend idolatry. His argument may be summed up in these words: God created man in His own image, and man creates images in honor of his fellow-men; if, therefore, we can worship God, why can we not worship the image of the image of God? For the very simple reason, we will

say, that the duplicate image is not the original image. We do not dispute the assertion that sincere idolaters are not sinners. But we appeal to the Prince, and let him say if the profession of idolatry, when accompanied by scepticism and unbelief, is not a sin? An educated man knows that idolatry is "foolishness" and yet he bows before an idol—is not that a sin? Let His Highness concede to this point, and he will find that his theological position become considerably clear and comprehensible.

FAREWELL TO THE UNKNOWN- ABLE.

HUMAN wisdom means human weakness. Our highest intelligence, our loftiest power is as nothing before the Most High. The intellect of man, albeit eminently cultured and stored with the wisdom of ages, feels staggered and is cast down as it opens its eyes to behold the Infinite. The infinite checks, amazes and overwhelms the finite. "Canst thou by searching find out God?"—asked the Hebrew sage. And all the world returns reverently a negative reply. Divinity is beyond the reach of humanity. Man cannot enter into the mysteries of the divine nature. We grope in the dark if haply we may find the Lord. Scriptures, prophets, philosophers, saints and sages all unanimously bear testimony to the inexplicable and unfathomable nature of the Godhead. All ages have struggled after the knowledge of God, all ages will. There is a craving in the depths of all human nature for such knowledge, which we cannot ignore. Hence is it that men and women must in all ages and climes struggle and labor towards a comprehension of the Deity. They must struggle, but they must fail. Struggle and failure are both certain and inevitable in the nature of things. Though we cannot know Divinity as we could wish, yet must we try to know Him. The failure we forget; it cannot quench our instructive and irresistible yearning for Him whom we acknowledge as our Creator and Saviour. But every time we press forward we are driven back. We recede as often as we advance. Though the thirst is not to be satisfied we thirst still, but only to be disappointed in the end. The soul like a little bird soars in the endless sky, higher and higher it ascends, but fatigued it falls anon into the ocean below, and is lost in Infinity above, around and below. It is for this inevitable disappointment, repeated in every instance thousands and millions of times in the course of our spiritual experiences, that leads the weak and overpowered intellect of man to say,—"Thou art verily The Unknownable Divinity. It is not atheism then but pure Theism to recognize the Unknownable. If we

must be driven away from the Infinite it is an honor and a glory to be thus defeated and repulsed. We say, not with the atheist's despair but with the Theist's joy—"Farewell to the Unknownable."

WELCOME TO THE LOVABLE.

SHIFTING our ground from the intellectual to the emotional standpoint we find to our surprise, that He whom we have dismissed into infinite space as beyond our reach, is already in the midst of the heart as our Father and Friend. The intellect is repulsed but the heart is drawn and attracted. The God of the mind is inconceivable, but the God of the heart is not only accessible but lovable. We fail if we endeavour to approach God intellectually; we succeed marvellously as soon as the heart moves towards Him. The philosopher is discomfited, but the devotee triumphs. Reason stumbles, but love wins. The eye of the intellect reads these words on the gate of heaven—"No admittance." But child like faith reads the word "Welcome." The true devotee fully admits that he cannot conceive or comprehend the Lord, however he may strain his powers of conception and reason. He reverently recoils from all attempts to take the veil off the Divine face, for the Lord will not tolerate such rude unveiling by puny man. But the devotee does not regret this. He rejoices rather that he is allowed to see the face of the Divine Mother through the veil and in spite of it. He is content to send away the Infinite, overpowered with awe, astonishment and reverence, for he can always welcome and enjoy his beloved Father in the recesses of the heart.

THE ROMAN CATHOLIC CHURCH.

A milk-white Hind, immortal and unchained,
"Fed on the laws, and in the forest ranged;
"Without unspotted, innocent within,
"She feared no danger, for she knew no sin:
"Yet had she often been chased with horns and
hounds,
"And Scythian shafts; and many winged wounds
"Aimed at her heart; was often forced to fly,
"And doomed to death, though fated not to die."

There has been, for some time, going on a discussion in Calcutta as to the merits and defects of Roman Catholicism. Standing outside the pale of all sects of Christendom we think our opinion will not be particularly valuable to any of the combatants. Yet the controversy has charms peculiarly its own. The more we study it, the more convinced we become of the utter futility of most of the objections brought against the Catholic Church by its Protestant opponents. It is easy no doubt to proscribe that grand and time-honored institution on the ground of its numerous crimes and sins, both of omission and commission. The Church has its bad as well as its good side; it has had

its sinners as well as its saints. But to us any human institution is not to be judged by the evil that there is in it, but in the highest standard of perfection that is to be found therein. If there have been sins and sinners in abundance, are there not virtues and angels in quite a ten-fold abundance to be met with in the Church of Rome? If there have been dark ages in the history of the Papacy, have there not also been glittering epochs which sufficed to enlighten the noble world for time and for eternity? Taken apart from its purely intellectual side, what has Protestantism to show in comparison with the miracles wrought by Roman Catholicism? We confess we are amused whenever we hear prognostications of the approaching downfall of the Catholic Church, whenever we listen to the lispings of intellectual Protestantism against its venerable and hoary-headed rival of Rome. To those who utter them we commend the words of the poet which we have quoted above. "Four times," writes Macaulay, "since the authority of the Church of Rome was established in western Christendom, has the human intellect risen up against her yoke. Thrice that Church remained completely victorious. Thrice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her." The student has yet to add another calamity to the four cited by the historian. It was when in 1870 the Pope lost his temporal sovereignty; and the student still finds it difficult to conceive in what way that Church is to perish. To quote the celebrated lines of Macaulay, "she saw the commencement of all the government and of all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul." Repeated hostilities have given only fresh lease to another long existence, and though often doomed to death, the milk-white hind is, not fated to die. Let us for a moment divest ourselves of the picture which her enemies would fain have us accept as the true one, and let us calmly contemplate the awful majesty which the stately fabric erected on the footstool of centuries presents to us. The first and only thing which strikes us in the contemplation of this

picture is its vast and unbroken unity. Centred in the person of a living authority, the Church of Rome presents a front as firm as adamant against the advancing tides of hostile belief and scepticism. Other systems of religion are rent by schisms almost from the moment of birth and present the rays of truth in a thousand broken fragments. Roman Catholicism alone remains single and unbroken and seems to be the focus whence the concentrated light of what truth there is in it, glitters over and dazzles the whole world. The endless sects of Protestant Christendom are never able to make common cause against an enemy. They are weakened by domestic dissensions and rendered powerless by mutual jealousies. The Church of Rome is the only power that can bring its entire weight to crush an insolent enemy. It is never troubled by discord nor eaten up by schisms. There it stands—the living embodiment of unity and authority. When it speaks, it speaks with the voice of thunder; when it acts, it acts with the crushing force of a steady, united and disciplined phalanx. What is there to give it this solid, compact appearance? What is it in it to unite the contending elements of human nature and subordinate them to the one, sole purpose of magnifying a common cause? This brings us to the consideration of the second principle which underlies Roman Catholicism, and that principle is its logical consistency. It has always appeared to us that Roman Catholicism is consistent and logical, whereas Protestantism is extremely illogical. There are two forces by either of which the human mind may consistently allow itself to be guided, namely, authority and reason. Now the Christian Church agrees in the main as to authority. There is the Bible, and do not the Catholic and the Protestant both bow to its authority? Yes; but there may be differences in the interpretation of it, and these do render authority a mockery altogether. The Protestant churches interpret the Bible according to their reason, and the result is an infinite division of their church into sects and creeds, while the Roman Catholic appeals to an infallible interpreter, and there all schism vanishes. The struggling sinner, between doubt and despair, a veritable Scylla and a Charybdis, finds peace when he unbosoms himself before the holy father, but is totally wrecked when he goes to seek consolation in a Protestant Church. The natural yearning of the heart is for peace, consolation and the cessation of discord, jealousies and struggles. No wonder that hundreds of Protestant Christian souls, unable to find these in their own church, are coming in these days to the calm haven

which the Church of Rome affords. Show me, says the penitent sinner, the place where I shall be able to dispel my doubt, drive away discord and in the consciousness of abiding peace and find time to serve to Lord. The Church of Rome triumphantly declares: "She whom you seek am I!" There is nothing wonderful, nothing arrogant in the pretensions of that Church. The doctrine of infallibility which appears so blasphemous to many, appears to us to be eminently logical and consistent—consistent, we mean, with the avowed position of the Church. Any teacher who professes to guide the faith of millions must have his direct inspiration from Heaven, or he is no teacher at all. To be infallible does not mean that the person who is so, should be able to speak unerringly on all subjects and on all points; but he is one who is required to guide men in points of faith, in the matter of things unseen and hoped for. We think that a teacher who cannot speak with authority, who does not speak the words of God, who is not himself filled with the Divine spirit, is often to be pitied. Assuredly it is not his mission in this world to preach. You must speak thunders, use the voice of Heaven Himself, or do not come to instruct us—that is the language of a sin-stricken world to any man who comes to regenerate it. But it will be said that to confess the infallibility of a person is to sell one's conscience and individual right to judgment. Not at all. Liberty in religion, in the highest sense, consists in dependence upon God. When men, hear the words of God, be they from any source, and bow their heads in obedience to them, they do not lose their liberty. On the contrary they become freer in consequence of their increased dependence and resignation. We do not believe that all Roman Catholics have lost their independence; we do not believe that such a man as Dr. Newman, for example, has become an abject slave by acknowledging the infallibility of the Pope. In fact the Catholics are as good, as independent, as free to form judgments of men and things as any of us. Where, then, is this loss of liberty? Where is the loss to the world of piety and devotion, charity and universal benevolence? Is not the Catholic preacher almost unique in his humility and trustfulness? Is not Catholic charity and spirit of doing good something marvellous and wonderful? Speak not then lightly of such a Church and of such a faith. We regret we are unable to say half of what we meant to say at the beginning of this article. But so long as good exists, the world will persist in calling the Catholic Church, in spite of its evident short-comings, a really

good and noble institution. The Brahmo Somaj, we confess, has not yet found that abiding basis in infallible faith and spirituality which alone gives permanence to a superstructure. But it progresses, and it means to progress; and so long as it has any degree of vitality left to it, it will gratefully and devoutly learn the truth as it is in other systems of faith and religion.

THE BAPTISM OF FIRE.*

WHAT is the characteristic of a Brahmo? We have just now heard that he is *all-fire*. There is fire in his soul, fire in his eyes, and fire runs along with his blood. Sparks of fire are being emitted from his eyes, and there is fire in his words and behaviour. He is born in fire, baptised with fire, sanctified with fire, and his heart burns with fire. He worships fire, eats fire, sleeps in the midst of fire, and always works in the field of fire. Fire is his *mantra* (formula), his *tantra* (rubric), his Veda and his *Purana*. He beholds the fiery form and hears fiery words. Fire is his *means* and fire his *end*. He lives and moves and dies in fire. The more of fire, the more his sanctification and happiness. The more he is void of fire, the more he grows lifeless and the more he sinks in the slough of sin.

There are two sorts of baptism. The one of fire and the other of water. One man is baptised with fire at the time of his initiation, and another, with water. He that is baptised with water feels himself changed when he is immersed in holy water. He that receives the baptism of fire, is permeated with fire and is initiated in the religion of heroism. Those that are of the creed of water-baptism speak of the New Life of a man, when he is baptised with water. On the other hand, there are others that say that New Life commences with the baptism of fire. The former are advocates of peace, while the latter, those of enthusiasm. The former inculcate that men ought to be peaceful like lambs, and always grave, considerate, equanimous, humble and gentle, that they ought never to get excited, but to keep themselves always at a safe distance from objects and circumstances that cause excitement, that things that excite are to be considered and avoided as poison and death, and that man's happiness increases in proportion to his forsaking all other pursuits and devoting himself to communion, and thus is the mission of his life fulfilled. The latter exhort people to enter the battle-field with fiery religious enthusiasm and to

* The substance of a sermon preached in Bengal in the Brahma Maudir, on Sunday, the 4th of November, 1877.

vanquish their enemies with the arms of fire; never to allow enthusiasm to subside though days and nights pass away; to face the enemy heroically while carrying the standard of victory; to emit the fire of enthusiasm from the eyes; to live and work in such a manner that life may not grow old; to work with ever fresh motives in ever new ways, to be initiated in fresh mantras and to take the most heroic exercises within the limits of duty; never to allow themselves to get cold, to rain fire within the heart, to keep it burning and to avoid lukewarmness as poison to the soul; never to go to the place where there is no enthusiasm, never to look upon a face that is void of enthusiasm; and finally to fulfill the mandates of the Lord enthusiastically.

These two kinds of opinion prevail in the world. The advocates of peace would have men to be calm and peaceful on the ground that their happiness cannot begin as long as they are busy in works. They advise men to diminish the extent of their duties, on the score of there being no happiness in work and enthusiasm. Thus, one kind of men is enthusiastic in works, and the other seeks peace and happiness in the recesses of the heart. What is the mean between the two? How does Brahmoism reconcile these two? It says that you must give your heart, mind and soul to God. Let the mind that seeks peace remain immersed in peace. The Will wants enthusiasm, for it is the child of a Hero and partakes the nature of a hero. It must work like a hero. Enthusiasm is its substratum, and it cannot live without enthusiasm. Let the Will grow powerful and full of zeal—zeal in taking spiritual exercises and in all that is to be done. There must be peace during enjoyment, but undaunted zeal when you are at work.

The spirit of taking spiritual exercises has by degrees diminished among Brahmos. Exercises are given up as soon as enthusiasm fails. There are hardly ten Brahmos to be found now-a-days that are busy with their exercises. The more a devotee is enthusiastic, the more he has peace. He is truly happy who is ever enthusiastic. In order to live constantly in fire, one must have fiery exercises. Where there is fiery exercise, there is the bliss of heaven. He that is a worshipper of fire, must always live as such in the world. He lives as long as there is fire all around him. He dies, as soon as the fire of his will is extinguished. He cultivates love and there is fire in love. He betakes himself to communion and there is fire in it. When he is at work, there is fire in his work. The Brahmo keeps always fire burning, needs fire

in all his resolutions, and lives morning and evening in the midst of fire.

They that are lukewarm, turn the fire that is in them into water. The worshippers of fire are transformed into those of water. They begin their every day life with the worship of the sun, and when at evening it is set in the midst of the ocean, they end their day in the worship of the sea. In the beginning they feel enthusiastic and towards the eve of their lives they are cold. Such is the change to which they are subject. There is as much difference between the worshipper of the sun and that of the ocean as there is between a Hindu and a Mahomedan. The creed of fire and that of water, the creed of enthusiasm and that of peace are quite two things. The creed of enthusiasm protests against sitting quiet at home. It can never teach men simply to perform one or two good works at home or to utter the name of *Hari* (Saviour of sinners) once or twice during the day. It divides day and night between Exercise and Good Works. Whether a man is initiated in the Agnimantra (the formula of fire) or not, can be made out from his eyes. The fire-worshipper keeps his enthusiasm unabated day and night. The *Brahmachari* (devotee) is always hot as fire. He is enthusiastic in work as he is constantly inebriated with love. Enthusiasm is impersonated in him. His words, eyes and devotions are all fiery. He has his devotional fervour constantly abiding in him, and he awakens corresponding feelings in them whom he converses with. The pillar of fire accompanies him wheresoever he goes.

Brahmos! Be fiery always. You will find salvation in fire. May your devotions never wane in fervour, and your hearts never turn hard or dry. Be pure as burning fire. Let your words and works be all fiery. Be fiery all the day, all the month and all the year. If you get cold, you will cause death to thousands by your coldness. Take heed to yourselves, that the world may not cool the fire that is in you. If the fire that is in you be quenched, the world will be cooled altogether. God gives fire to his devotee in order to make the world fiery. As devotees, be unceasingly devoted to your spiritual exercises and be busy in the service of others. Let not the fire that is in you lose in heat. Do not omit a single duty of life. The more your manifold responsibilities are unfolded in your sight, the more should your enthusiasm grow. He that began with enthusiasm should remain enthusiastic for ever,—this is the mission and the end of his

Devotional.

Thou art our Judge, O God, and thy judgment is severe. Thou judgest thy refractory children with strict and unyielding justice. Foolishly do many imagine that thou shalt apply the same standard to all. Thou requiest Lord, more from those to whom thou hast given more. If we are possessed of greater talents, powers and privileges, and greater opportunities of doing good, sure it is that we shall be subjected to a most searching and strict examination, and punished most severely for our transgressions and shortcomings. Help us, therefore, O God, to make a faithful and full use of our powers and opportunities, that we may be able to stand before thy judgment without fear.

There is one thing, my God, which makes me very anxious. It is this. Having loved thee as my Father and Mother I now feel I cannot fear thee, as a transgressor like myself should fear the great Judge. The fact is I love thee, and yet I love and cherish my sins too. Assuredly my love for thee is not genuine pure love. So at least says my conscience. And yet I cannot believe that I do not love thee. Teach me, God, to harmonize sweet love with chastening fear, that I may while loving thee with passionate attachment, root out whatsoever is wrong in my heart. If I cannot fear thee, Lord, let thy holy spirit so sanctify my inner nature that there may be left no cause for fear.

The Brahmo Somaj

BABU PROTAP CHUNDER MOZUMDAR left Calcutta on Thursday last, with family for Bombay. He is expected to day there for a few weeks.

THE anniversary of the family Brahmo Somaj at Sinduriputty, Calcutta takes place this day. The morning service will be conducted by the the Minister.

WHAT has become of the new Representative Assembly? There are many important things to be done, and these the society has solemnly undertaken to carry out. Unless the members of the Council devote more time and display a greater amount of genuine interest there is little chance of success, attending the mission of this important association. We need more energy in every department of the Brahmo Somaj.

WE must again draw the attention of our missionary brethren to the importance of introducing more regularity and method in their missionary operations both in Calcutta and the provinces. Instead of too many being located together at a time in the metropolis, it would be better to send a certain number to the mofussil by turns.

FAMINE RELIEF AT BANGALORE.

WE beg to lay before our readers further particulars of the famine relief work at Bangalore undertaken by the local Brahmo Somaj. The

reports received by us are dated the 23th October, 1st instant and 9th instant respectively. The maximum number of persons that received relief was 245 and of those that were non-Ticket-holders was 70. Of the former 89 were males, and 156 females. Of these again 76 were from 6 to 10 years of age, 66 from 10 to 18, 38 from 18 to 26, 44 from 26 to 40 and 21 from 40 upwards. Six of the men are employed daily to keep order. The sanitation of the relief kitchens is very carefully watched over. The quantity of rice daily cooked is 50 seers. As winter approaches, the Committee propose to distribute warm clothing among the paupers to prevent deaths from exposure. Arrangements have been made for getting these shaved and properly and regularly bathed. The following remarks on the general scheme of relief in vogue in the southern Presidency will be read with interest.—“Arrangements in the Government kitchen were not as good as they are now after the arrival of the Bengal officers who have been specially deputed for famine relief works. Early in the morning a big carriage passed through every road and the weak are carted to the Government kitchens. It has been up to date an unaccountable problem with us why poor people do not cheerfully avail themselves of the relief afforded them by Government. As an instance I humbly beg to state for your information that we have often witnessed number of crying paupers who are forced to the Government kitchen, and we, on the contrary, have to employ people almost daily to keep back several that try to force their way into our kitchen, although I must acknowledge that they get only half of what they receive from Government. About 6 days ago a famine superintendent inspected our establishment and directed an officer under him not to interfere with those that were fed in our kitchen. As all the poor are taken care of by Government, we do not see dead bodies on the road side. The average number of men dying daily in the Government kitchens is about 15 or 16, but not from starvation. The recent heavy rains have now supplied fodder to the cattle. Had we commenced our work in July or August, we should certainly have saved a great many of these annals which unfortunately fell victims to the stroke of the butchers who killed them most inhumanly.” 25 respectable families at present are receiving relief, and many more are being searched for. 3 or 4 of these went to Bangalore from a distance of about 4 or 5 miles daily and they seem to prefer our arrangements to any other.

Provincial.

BANDA.

[FROM OUR OWN CORRESPONDENT.]

The 21st November, 1877.

SIR,—I am very glad to bring to your notice that we have been able to establish here a small Somaj under the denomination of the “Banda Prarthana Somaj” for Divine-Worship. The latter consists of at present adoration, thank-

giving and prayer. We have our Service on Sunday evenings. The number of our Members is very small. The service is conducted in Bengali. After the Service we read the sermons of our Revd. Minister delivered in the Brahma Mandir and called the *Brahma Mandir's Upadesh*. If the Hindustani community join us, we shall then conduct our services in Urdu.

Correspondence.

MISS COBBE'S ESSAY.

To the Editor of the *Indian Mirror*.

SIR,—As the brilliant article on “Magnanimous Atheism” from the pen of our esteemed co-religionist Miss Cobbe, which you speak of in your paper of the 11th instant, will hardly fall within the reach of the Indian public, you shall do a great benefit to us if you obtain the necessary permission to reprint it in a pamphlet for sale in India. I doubt not, you feel that this article is just the one which ought to be read by a certain class of educated natives, whose sceptical tendencies threaten to destroy the ancient spiritual beauty of our land.

Yours obediently,

A VOICE FROM THE MOFUSSEIL.

A NEW MANDIR AT KISHOREGUNGE.

To the Editor of the *Sunday Mirror*.

SIR,—I shall feel highly obliged by your inserting the following lines in a corner of your esteemed Journal.

You will be certainly glad to learn that the consecration of the new Brahma Mandir at Kishoregunge, was celebrated with *ecstas* on the 21st ultimo. Babu Bungo Chunder Roy, the revered Minister of the Eastern Bengal Brahma Somaj, with our Dacca friends, Babus Kailash Chandra Nandi, Behary Lal Sen, Durga Nath Roy and Adinath Chattopadhyay, arrived at Kishoregunge on the day before the festival. Brahmos from adjacent villages poured in just after their arrival. Saturday, the 20th ultimo, was the day fixed for *Nagar Shungkirtan*. All the Brahmos at about 4 o'clock assembled at the house of Babu Kali Narayan Roy, where the song for *Nagar Shungkirtan* was chanted with a degree of fervour and enthusiasm most impressive to all who were present on the occasion. The hall where the song was sung was surrounded by a goodly number of spectators who heard the song with deep attention. The procession started from Babu Kali Narayan's house and proceeding through Nogush, Kishoregunge and Shulakiah, came to the local school at about 8 p.m., where a special service without any previous notice had been arranged. The service, though short, was interesting and impressive. The Minister, Babu Bungo Chandra Roy, delivered a sermon on the glory of God's mercy and exhorted the audience to worship Him, who was the True, the Good and the Beautiful. While the procession reached the market of Kishoregunge, a large number of people, old and young, joined it and began to chant the song, forgetting for the time the

differences of creed and caste. What most struck us, was that an old Hindu, heading the procession, took us from house to house to sing the name of the merciful Lord. Babu Durga Nath Roy was the moving spirit of the *Shungkirtan*.

On the morning of Sunday, the 21st ultimo, the day fixed for the *Utsab*, all our Brahma friends proceeded to the new Mandir in a group singing the name of God. After entering the Mandir, Babu Bungo Chandra Roy took his seat on the pulpit. Before the commencement of the service heart-felt gratitude was expressed to the Almighty through whose wise dispensation the new Brahma Mandir has been erected. The names of those gentlemen who first brought the Brahma Somaj into existence, were cherished in grateful remembrance, prominent mention being made of the Hon'ble Ram Shunker Sen, who was the founder of the Kishoregunge Brahma Somaj.

Babu Kali Narayan Roy then read the rules and regulations for the use of the Mandir. The service began at about 8 o'clock and lasted till 11. There was a sermon on “What is real Brahma Dharma”. The Minister said that it is God's religion, and it manifests itself in the human soul in diverse ways, viz., *Bhakti* and *Jog*. At first it descends in the soul and purifying all the earthly relations, works out its regeneration. This is the stage of *Bhakti*. Then it draws up the soul towards God, and uniting it with Him, gives everlasting peace. This is the stage of *Jog*. Hence *Bhakti* is said to be the cause of salvation, and *Jog* the source of peace “ভক্তি মুক্তির সোপান; যোগ শান্তির আকর”

In the noon, alms were distributed among the poor. At 2 o'clock the Brahmos assembled in the Mandir. Texts from the *Horibhoktiblash* were read, and till evening there were religious discourse, prayers and *Shungkirtan*. The evening service began at about 7 p.m. and continued till 9 o'clock. In the sermon that followed faith in the Divine Reality was pointed out to be the basis of both *Bhakti* and *Jog*.

During these few days, the Sub-Division showed itself full of life and animation. Intense devotion marked every face, and the *Utsab* passed off satisfactorily. We avail ourselves of this opportunity to express our thanks, through the medium of your journal, to those gentlemen who contributed to the fund of the Somaj building. The names of Babus Anunda Mohun Bose, Barrister-at-Law, Hurro Mohun Bose, Syed Abdullah, Kisto Chandra Dutt, Moharany Shuramoyi, Dewan Azimdad Khan and our deceased brother, Bhogwan Chunder Sirkar, stand prominent among the donors. The building is yet in an incomplete state. The gentleman to whom the charge of erecting was entrusted, has incurred some debt for the purpose. We hope some of the influential gentlemen, who cherish in their hearts the desire of seeing the progress of truth and religion, will come forward to open their purse-strings for the encouragement of such a noble cause.

Yours &c.,
The 22nd November, 1877. } One belonging to the
Brahma Somaj.

Translation of Hymns.

LORD! Let me never again be polluted by sin.
When I remember the pangs of sin, my heart trembles.

I shall lead a life of eternal blessedness fearlessly, being united with thee for life. I shall continue my journey in the thorny ways of the world in thy company and turn my sight again and again towards thee, at will.

May my nature be so bent that I may find thee easily, and enter heaven being freed from all earthly bondage, while my brethren and sisters will be singing songs of Joy, which will be responded to from hosts of heaven.

My heart looks with an expectant eye to Thee, Oh thou Giver of peace, like *Chatak* (a bird that never drinks of any water except that which falls in drops of rain), so please to rain the nectar of peace.

Thou art the light of my eye, the moon of Love in the firmament of my heart and thou takest away all sorrows and pangs. Thou art my only hope in weal and woe.

LORD of my soul, fill my heart and vouchsafe unto me the water of love. I find eternal life in thee.

Abide Thou in my heart day and night, and let the dark night of misery end for ever. Dispel the darkness of impure affections. The beggar of thy grace asks for a drop of thy grace.

Literary and Scientific.

THE *Fortnightly Review* for November contains an article entitled "Can India feed her People?" from the pen of Mr. H. J. S. Cotton. The writer's object is to show that despite recurrent local famines there has never been any real deficiency of food in the land taken as a whole; and the trade in rice and wheat is set forth with a fulness never before attempted.

THE third volume of Mr. Theodore Martin's *Life of the Prince Consort* will be published by Messrs. Smith Elder and Co., early next month.

THE *Right of Animals: A New Essay in Ethics*, is the title of a forthcoming work by Mr. Edward B. Nicholson, Librarian of the London Institution.

MR. SIDGWICK has published separately, as a supplement to the first edition, all the important additions and alterations in the second edition of his *Methods of Ethics*.

AT the Queen of England's drawing room receptions, three white feathers must adorn the hair of a married lady, and two that of an unmarried lady. Peeresses and their daughters are kissed on the cheek by the Queen; but other ladies kiss Her Majesty's hand. The Princess of Wales sometimes takes the Queen's place, in which case the kisses are dispensed with.

THE Americans are always rich in devices. Our New York contemporary of the *Independent*, with the view of increasing its circulation, has offered a copy of Worcester's Unabridged Quarto Dictionary to any one who will send it three subscribers and nine dollars. The price of the Dictionary alone is ten dollars. We hope the *Independent* will tell us how far this plan proves successful.

WOULD our readers believe it? when Jefferson Davis, the ex-President of the Confederate states, was arrested, he was in disguise in women's clothes. The story is often denied; but, says the *Independent*, a report of Julian G. Dickenson, the Michigan cavalry officer who halted the party, has been brought out from the state archives. It says: "The dress was not a perfect-fitting garment, but was unmistakably a woman's dress; for I saw the waist and skirt, and to me it cannot be otherwise described. I have no doubt it was the travelling dress worn afterwards, on the march back to Macon, by Mrs. Davis. Besides the dress, Davis had closely about his head and shoulders a black shawl or mantle, which concealed his face and shoulders but through the top of this I could see his gray hair in part." This will not satisfy the class of people who believe that Wilkes Booth is still living.

MR. H. J. S. COTTON, late Junior Secretary to the Government of Bengal, and who was for sometime editor of the "Statistical Reporter," issued from the Secretariat, will contribute an article to the November number of the *Fortnightly Review*, under the title "Can India feed her people."

ANOTHER new paper, the *Moulmein Herald*, to be published once a week, has been started at Moulmein.

THE number of lady students at Girton College this time is forty-one. The Association for promoting the Higher Education of Women (Cambridge) have just had placed at their disposal, an exhibition of £30, for two years, by Mr. James Aikin, of Liverpool, a gentleman who a few years ago gave £1,000 to the Association towards its object. This year's subjects are divinity, arithmetic, history of political parties in England, English literature, French, German, and Latin composition, Greek, early English, geometry, algebra, logic, political economy, constitutional history, zoology, &c.

Cleanings

SELECT PASSAGES FROM THE IMITATION OF CHRIST.

Behold all things are thine which I have, and with which I serve thee.

Though thou rather servest me than I thee. Lo! heaven and earth, which thou hast created for the service of man, are ready at thy beck, and daily do whatever thou hast commanded them.

But what is above all, is, that thou thyself hast vouchsafed to serve man, and hast promised that thou wilt give him thyself.

WHAT shall I give thee for so many thousands of favors? O that I could serve thee all the days of my life!

O that I were able, if it were but for one day, to serve thee worthily!

Indeed thou art worthy of all service, of all honor and of eternal praise.

Thou art truly my Lord, and I am thy poor servant, who am bound with all my strength to serve thee, and ought never to grow weary of praising thee.

This is my will, this is my desire; and whatever is wanting, me in do thou vouchsafe to supply.

THERE is then no sanctity, if thou, O Lord, withdraw thy hand.

No wisdom avails, if thou cease to govern us.

No strength is any help, if thou support us not.

No chastity is secure without thy protection.

No guard that we can keep upon ourselves will profit us, if thy holy providence watch not over us.

For if we are left to ourselves, we sink and we perish; but if thou visit us, we are raised up and we live. For we are unsettled, but by thee we are strengthened: we are tepid, but by thee we are inflamed.

O how humble and lowly ought I to think of myself: how little ought I to esteem whatever good I may seem to have!

Oh! how low ought I to cast myself down under the bottomless depths of thy judgments O Lord: where I find myself to be nothing else but nothing.

How can he be puffed up with the vain talk of men, whose heart in truth is subjected to God?

All the world will not move him whom truth hath established in humility.

Neither will he be moved with the tongues of all that praise him, who hath settled his whole hope in God.

REUTERS' TELEGRAMS.

RUSSO-TURKISH WAR.

LONDON, NOVEMBER 23.

A Russian division will remain to garrison Kars, whilst General Melikoff, with the remainder of the Russian troops, is marching against Erzerum.

LONDON, NOVEMBER 23.

The Russian press in discussing future peace conditions, propose the cession of the Turkish fleet and joint Russo-Turkish command of the passage of the Dardanelles, excluding other nations.

THE FRENCH REPUBLIC.

PARIS, NOVEMBER 22.

Marshal MacMahon still experiences great difficulty in forming a new cabinet. It is rumoured that a reactionary movement has set in, favouring M. Batbie as President of the Council of Ministers.

LONDON, NOVEMBER 24.

Count Andrassy, in reply to an enquiry from the Turkish ambassador at Vienna, has informed

him that the moment for meditation of the Powers has not yet arrived. According to a Russian official despatch, the Turkish troops on the night of the 21st instant, attacked the Russian batteries in Fort Nicholas in the Schipka pass, but were defeated and compelled to fall back. A Turkish official despatch states that the Russian cavalry near Orchanie have been defeated with great loss.

PARIS, NOVEMBER 23.

Marshal MacMahon has succeeded informing a conservative ministry, the members of which are unknown men. General Rochebourn is appointed Minister of War and President of the Council of Ministers.

Local

MR. H. BELL, the Legal Remembrancer, takes a month's leave, preparatory to retirement, from the 1st of December. Mr. H. T. Prinsep will succeed him.

MR. E. C. GEORGE will take over charge of office of Post Master of Calcutta from Mr. Alpin on the 1st proximo. The letter goes to Sind as Chief Inspector of Post Offices in that Province.

QUININE is selling at twenty-five rupees an ounce in the Bazar.

MR. LINDSAY NAILL, Under-Secretary to the Government of India, in the Home Department, returns, according to the Englishman, to the Central Provinces, and will be succeeded by Mr. F. C. Dawkes from the Foreign Office, Mr. Dawkes's place at the Foreign Office being filled by Mr. H. M. Durand, 1st Assistant to the Agent to the Governor General in Rajputana.

BABU CHUNEY LALL SEAL of Colutolah, whose death was announced the other day, has directed the executors of his Will to set apart from his Estate the sum of Rs. 50,000, for supporting and defraying the expenses of a charitable Dispensary to be established in some part of Calcutta. The Executors have also been directed to spend the sum of Rs. 10,000, for erecting a building for the accommodation of the said Dispensary.—*Bengali*.

CONSIDERABLE change in the passenger service of the East Indian Railway, will come into operation on and from 1st December next.

ON Wednesday last, the 21st instant, at 7 P.M., an evening party was given by Rai Buddrudas Bahadur Mukim to His Excellency the Viceroy, at his garden in Buddrudass Temple Road at Manicktollah. Amongst the guests we noticed Mr. C. T. Metcalf, C. S. I., Mr. Turnbull, the Burmese Ambassador, the members of the Mysore Family, Maharajah Jotendro Mohan Tagore, Nawab Asgur Ally Khan Bahadur, C. S. I., Rajah Hurriish Chunder Roy Chowdhry, Rai Juggadanur Mukerji Bahadur, Moulvi Abdul Latif Khan Bahadur, Rai Grish Chunder Dass Bahadur, Rai Srinarain Bysack Bahadur, Cowar Surendro Nath Deb, Babus Rajender Nath Mitter, Hurry Hur Mukerji,

Bholanath Mullick, Jadulal Mullick, Ashu Tosh Mullick, Madhubkissen Sett, Ashu Tosh Dhur, Jogender Chunder Mullick, Issen Chunder Mukerji, Gobind Chunder Dutt, Lalla Ram Kissen, Dr. Brojonath Bundu, Babus Srinath Ghose, Opurbo Kissen Sett, Lal Behari Bysack, Janakynath Mukerji, Mr. Bonnard, Mr. Younan, Mr. Ezra, Mr. Gubboy, Babus Jadunath Pal, Chunu Lal Johury, Gunader Chunder Ghose, Purno Chunder Boral, and some of the members of the Calcutta Press. The magnificent temple and the well lead-out gardens were beautifully illuminated. Professor DeMello made a display of his skill in *legerdomain*, and the entertainment was enlivened by Babu Jagat Lal Bysack's Amateur Concert Party.

A BOARDED floor has been laid in the ballroom at Belvedere. So, we suppose, a gala season is expected in Calcutta as soon as His Honor the Lieutenant Governor returns to the Presidency.

VITAL STATISTICS OF CALCUTTA.

THE following is the statement showing in detail the sectional mortality of the town for the week ending the 17th November, 1877 :—

Shampukur	...	...	33
Cumartolly	...	...	33
Burtollah	...	...	24
Sukea's Street	...	...	26
Jorabagan	...	...	33
Jorasanko	...	...	26
Burra Bazar	...	...	17
Colutollah	...	...	31
Muchiparah	...	...	30
Bow Bazar	...	...	13
Pudlopukur	...	...	8
Waterloo Street	...	...	8
Fenwick Bazar	...	...	13
Toltollah	...	...	15
Collingah	...	...	11
Park Street	...	...	9
Bannun Busti	...	...	2
Hastings	...	...	2
Fort William	...	...	2
Port of Calcutta	...	...	6

Total 336

Latest News.

—MR. PILKINGTON has been appointed Deputy Post Master of Bengal.

—STED-BREDS are commanding high prices at the Sonopore Fair; but many useful animals, country-breds and Cabuls, were sold at low figures. Some first class Waters were sold at from Rs. 500 to Rs. 600 each.

—BABU PURNO CHUNDER SEN of Chittagong, Barrister-at-Law, has arrived in Rangoon, and intends practising there. He is the first Bengali Barrister who has gone to Burmah to practice.

—IN consequence of the great diminution in the number of persons in receipt of State relief in Madras, the Government of Madras propose to dispense with the services of many of the additional relief officers now serving in the distressed districts.

—THE linseed crop in Behar will be a failure.

—THE branch line of the Tirhut (State) Railway extending from Barh to Nawada Ghat will be opened for passenger traffic on the 1st December next.

—THERE were some *tableaux vivants* at the Lieutenant-Governor's camp at Sonopore, in which there was a large number of ladies. The Lieutenant-Governor's ball took place on the 20th, and was a grand success.

—MR. EDEN arrived at Bankipore yesterday. His Honor will remain there till the 23rd instant, and then come down to Calcutta.

—THE Jhii-Jhii, or pricking disease, which appeared in Calcutta sometime ago, has made its appearance in the southern part of Sylhet.

—THE Simla Municipality proposes to levy a tax of Rs. 10 per annum on every adult person residing in or visiting Simla during the year. An adult is to be held to be a person being 21 years of age if an European, or 18 years of age if a Native. Any person in any Office or business whose income or salary does not exceed Rs. 200 per mensem, or any person visiting or being in Simla for not more than 15 days in the year, is to be exempt.

—JAVA, or Netherlands India, is suffering from drought. Grass is three to four times its normal price, and the coffee trees are suffering. The state of public health is far from being satisfactory. The rice crops are doing well.

—DR. LYNN, the celebrated Professor of Legerdomain, has been engaged by Sir Salar Jung to give some performances at Hyderabad, a great feature at which will be a balloon ascent by the Doctor and his brother who is, a well-known Aeronaut.

—LORD DUFFERIN is spoken of as the probable successor of Lord Lytton in the Viceroyalty of India. The present ruler of the Dominion of Canada is what is technically known as a strong man. What the Government of India wants is backbone. Lord Dufferin is precisely the man to supply the deficiency.

—NATIVE passengers, chiefly laborers, are still going to Mouleima and Rangoon from Southern India. The latest arrival reported in Mouleima is that of the ship *Euxine* with one thousand and sixty passengers.

—THERE was a grand ball on the 13th instant at Trichinopoly, at the public rooms, at which the Governor's party attended. The Governor said he took always very pleasant reminiscence of Trichinopoly.

—THE Governor of Madras and suite arrived at Madura on the 14th instant. The streets were crowded with spectators.

—IT is reported that the King of Burmah, looking to the large importations of paddy he has had to make this year from Lower Burmah, has directed that all Crown lands in Upper Burmah that are suitable for the production of paddy be cultivated with it, to the exclusion of o her crops.

Selection.

BABU KISHAB CHANDRA SEN.
(Indian Charivari.)

THE best known native of India at the present time throughout the civilized world is undoubtedly Babu Keshab Chandra Sen. If it requires great courage in a Hindu to become a convert to Christianity, with many Christians around him to maintain him in his new faith, it requires far greater firmness

of mind for an orthodox Hindu to become the Apostle of a new sect, the tenets of which are quite as much at variance with the caste prejudices of his countrymen. But Keshab has daed to do all this, and has moreover been eminently successful, for thanks to the exertions of able missionaries, the sect of the Brahmos is rapidly extending throughout India, and numbers in its ranks many of the most enlightened of the rising generation. Keshab was born in Calcutta in November, 1833 and consequently has just completed his 39th year. He was born a member of the Vaidya caste, of which his family were strict members. He was educated at the Presidency College in Calcutta, where dissatisfaction with his old religion first entered his mind. Uncertain for some time where to turn for consolation, he at length in 1858, heard of the Brahmo Somaj established by Rammohan Roy, which seemed to meet the longings of his devout nature, and he accordingly became a member of the Somaj. He found a willing teacher in Debendra Nath Tagore, and together they first dared to introduce reforms in marriage and other religious ceremonies. But the bold enlightened spirit of Keshab soon outstripped the zeal of his teacher, and after having been turned out of his own family for about six months for taking his wife to dine at the house of Debendra, who was out of caste, and working together for five or six years, Keshab separated from his more cautious brother and in 1866 started the Brahmo Somaj of India, with which his name will ever be connected. In 1870 he visited England, where his eloquence and the purity of his religious convictions attracted much attention. We have not space to detail the whole tenets of Brahmoism. Suffice it to say that Keshab's object is to make men lead pure and good lives,—an object he so thoroughly enforces by his own pure example. Being still in the prime of life, he will probably live long enough to find himself at the head of one of the most important religious sects in India. He first introduced a cheap paper, the "Sulabha Samachar," to the natives, which has obtained the largest circulation of any paper in India, upwards of 6,000, and he also was the first to start a daily native paper, the "Indian Mirror."

BECK.

A MODERN SYMPOSIUM.—II.

THE SOUL AND THE FUTURE LIFE.

[Inquirer.]

(Concluded from the last Sunday's Edition.)

DR. WARD begins his contribution to the discussion by claiming that Catholicity—that is, Romanism—is exclusively the one authoritative exhibition of revealed Christianity, and by so doing seems out place among these free-minded and free-speaking Symposiums. His paper, however, is interesting, as representing the beatific view of heavenly bliss as held by Roman Catholics; but it misses the whole point of the discussion, and we fear that Mr. Frederick Harrison will not be converted by the appeal to the bistory of the Saints of the Church.

Mr. Frederic Harrison finally sums up, repeating in the main, with various illustrations and incidental replies to his critics, the views he maintained in the original essay which led to this valuable discussion. His main point, it will be remembered, was that from a purely earthly point of view man has a spiritual nature, and can look forward after death to something that marked him off from the beasts that perish. His object, he affirms, was to try if this life cannot be made

richer, not to destroy the dreams of another—an object surely which the Christian believer can fully sympathise, although his faith in immortality is to him far more than a "dream." Forgetting that faith is the substance of things hoped for and the conviction of things unseen, Mr. Harrison holds that the discussion has not strengthened in any way the old doctrine of a future life; and he sums the views of his principle critics as follows:—"Mr. Hyton has a 'personal wish' for the perpetuity of volition; Lord Balfour believes because he is told; and Professor Huxley knows of no evidence that 'such a soul and a future life exist,' and he seems not to believe in them all." We find ourselves not without sympathy with Mr. Harrison when observe that he directs his chief criticism against not what we call Christianity, but what is preached as such in the popular Churches. A philosophical thinker, however, ought to be able to distinguish between the original fountain and the turbid stream which has flowed through all sorts of devious channels, carrying with it the muddy accretions and defilements that clog its onward course. Still the liberal thinkers who professedly adhere to the following rebuke:—

The is a constant practice now-a-days, when the popular religion is criticised, that earnest defenders of it come forward exclaiming:—"Oh! that is only the vulgar notion of our religion. My idea of the doctrine is so and so," something which the speaker has invented without countenance from official authority. For my part I hold Christianity to be what is taught in average churches and chapels to the millions of professing Christians. And I say it is a very serious fact when philosophical defenders of religion being by repudiating that which is taught in average pulpits.

But the principal part of this concluding paper is a trenchant criticism of Professor Huxley's "biological reasoning about spiritual things" or, in simpler words, his physiological theory of religion, in the course of which we find Mr. Harrison denouncing in the style of a spiritualist the "dangerous school of Materialism," found among all who insist exclusively on the physical side of moral phenomena. Mr. Harrison in a few concluding words explains his own position as follows:—

My position is this. The idea of a glorified energy in an ampler life is an idea utterly incompatible with exact thought, one which evaporates in contradiction. The idea of beatific ecstasy is the old and orthodox idea; it does not involve so many contradictions as the former idea; but then it does not satisfy our moral judgment. I say plainly that the hope of such an infinite ecstasy is an insane and unworthy crown of a human life. And when Dr. Ward assures me that it is merely the prolongation of the saintly life, then I say the saintly life is an insane and unworthy life. The words I used about the "selfish" view of futurity applied only to those who say they care for nothing but personal enjoyment, and to those whose only aim is "to save their own souls." Mr. Baldwin Brown has nobly condemned this creed in words far stronger than mine. And here let us close with the reflection that the language of controversy must always be held to apply not to the character of our opponents but to the logical consequences of their doctrines, if uncorrected and if forced to their extreme.

On the whole, the Symposium confirms our strongly-rooted conviction that, valuable as it is to

both the intellectual gladiators and the spectators, such a discussion as this makes little or no real contribution towards the solution of the great and mysterious problems of the Soul and the Future Life. We must fall back after all upon the old doctrine, "We walk by faith and not by sight;" and we rely upon our own consciousness, and the instinctive yearnings and aspirations of our spiritual nature, confirmed as they are by the teachings of the noblest prophets and Sons of God in all ages and all countries, at constituting an amount of evidence which is scarcely a matter of logical argument, and can be shaken by no mere speculative reasonings.

JOHN HENRY NEWMAN AT MASS.

I HAVE just been near two miles away and bore for 7 in the morning, to attend mass. It was through a desire to look upon the face of John Henry Newman. Three ladies, who were also desirous of seeing him, went with me, and we found the famous father just beginning to celebrate mass, with the assistance of two neophytes. In the spacious Gothic chapel of the Oratory, there was but one auditor, a young girl of some sixteen summers, meekly kneeling alone. Besides her, the most learned Catholic in the world had for his audience four Protestants. The altar at which he officiated was at a corner of the building. There was only one candle, and that had been lit simply to enable him to read. On the upper wall above his head was a large crucifix; and beneath it on a level with his face, an oil picture of St. Veronica about to place the handkerchief on the face of Jesus. The famous man, far away in his corner with his silvery head bent and his voice murmuring on swiftly in a monotonous feminine tone, presented a picture not likely to attract or impress many in the enterprising city. It was, indeed, a painful visit to the ladies. One of them, a church-woman, threw herself on her knees, with her back turned to the altar; and she said she found herself unable to endure the sight. Another when she came out, declared (with burning face) that she felt overwhelmed with shame that a man of such intellect would perform such hocuspocus. I find it difficult to persuade the church-woman that her trouble was illogical, or the others that it was a far nobler sight we had witnessed than if we had seen Dr. Newman in the House of Lords, where he would have been if he had not preferred vincty to self. There is no doubt that the general mind and feeling of England have been in some way borne so far away from the ancient religious atmosphere that each person views with surprise and disgust every picture anecdotal except their own. Every service requires a special training and habitation. To all other set seems to be some kind of necromancy, and the horror of it in many seems to amount to superstition. Father Newman is a man of strange visage. His forehead a pale extreme, low (partly from the way his unparted hair falls over it). The top of his head seems flattened; the mouth bears an expression of unconscious pain; the chin is large and juts out; the nose is very prominent, like that of Wellington. When the features are foreshortened in the front view, and the clear, luminous eyes bent downward or nearly closed as prayers are uttered, the face has the appearance of that of an extremely aged woman and one nearly imbecile. Another turn, bringing a half side-face, an open eye, an upraised head, and the effect is one that seems to call for an Angelo to portray. There was at another part of the wall a picture of an old saint, with clasped hands—a saint

(Francis d'Assisi, perhaps) in ecstasy. Just after looking at that, my eyes turned to Father Newman, whose head was halved by the candle beyond it, and he seemed to be the successor of all the saints who lived in days when saints could be real. But it required an effort of the historical imagination to place the good Father in his proper environment. Birmingham echoed her invocations with early steam-whistles. The sounds of an awakening city stole in with the morning light. At 8 o'clock the aged man gathered in his arms, his books and other articles, quite a load, with faltering tread on the altars, passed out to his mysterious but certainly hard labors. It is but too plain that Father Newman is quite feeble, more so than can be accounted for by his years. I have been told by a person in the neighbourhood that the other priests of the Oratory have several times had to interfere, in order to check ascetic tendencies, in the interest of his health; and I heard also that lately they had persuaded him to give up to others the office of waiting at table, an occupation which the brethren fulfill in turn. Dr. Newman, it was said, yielded reluctantly to their entreaties. He preaches in the Oratory pretty regularly on Sunday mornings; but they who go to hear him out of curiosity or in expectation of a grand discourse, are invariably disappointed. Some acquaintances of mine who went to hear him last Easter Sunday told me that the discourse was such as might have been addressed to Sunday school children not yet in their teens. It amounted only to asking them if they would not be very much surprised if a person whose funeral they had attended was to meet them alive again. After saying in various ways that they would certainly be very much surprised, he related the story of the resurrection in the language of the Testament, and so ended. But there are very few except the poor and ignorant who ever attend, and possibly Father Newman does not associate such happiness with much knowledge as to induce him to disturb the contentment of his lowly auditors. At any rate, so far as I can remember, it is now many years since any pulpit performance of his has reached the public ear.

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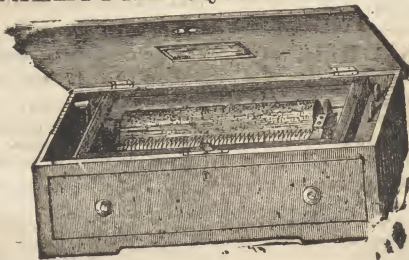
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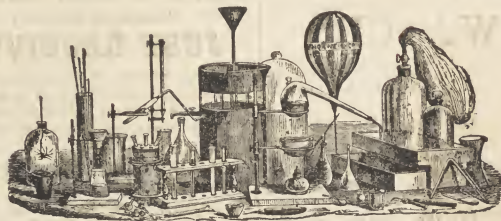
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Debi Sahai	1	0	0
Ahmed Din	1	0	0
Mooltan Canningment School boys	0	10	0
Topan Ram	1	0	0
Meer Hassan	1	0	0
Khoda Box	10	0	0
Mohar Ally	1	0	0
Polkone Contractor, thro. Meer Hassan	5	0	0
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Nubhee Box	5	0	0
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Shoshy B. Banerji	1	0	0
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Ram Dyal	3	0	0
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Babu Anunto De-b Bawerjee	5	0	0
" Goshain Das Gupta	1	0	0
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Churan Sing	1	0	0
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ASSAM LINE.
NOTICE.

Steamers leave Calcutta for Assam every Tuesday, Koothea every Friday and leave Debrooghur downward every Saturday.

THE Str. "PROGRESS" will leave Calcutta for Assam, on Tuesday, the 27th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 26th.

THE Str. "CHUNAR" will leave Goalundo for Assam on Friday, the 30th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Wednesday, the 28th.

Goods forwarded to Goalundo for this vessel will be chargeable with Railway Freight from Calcutta to Goalundo in addition to the regular Freight of this Company.

Passengers should leave for Goalundo by Train of Thursday, the 29th.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and Intermediate Stations every Friday, and leave Cachar downward every Sunday.

THE Str. "CALCUTTA" will leave Calcutta for Cachar on Friday, the 30th.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday the 29th.

For further information regarding rates of Freight or passagemonney, apply to,
4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta 23rd Nov. 1877. } Secretary.

Rivers Steam Navigation Co., "Limited."

THE Steamer "BENGAL" will leave Calcutta for Assam on the 13th and Goalundo on the 22nd instant.

THE Steamer "PUNJAB" left Goalundo for Assam on the 8th instant.

The following are the probable dates of her arrival at stations on the Line:—

UPWARDS.

Left Goalundo	on Thursday,	8th Nov.
Arrive at Serajunge	Friday,	9th "
" Kallygunge "	Saturday,	10th "
" Doobree "	Sunday,	11th "
" Gowalparah "	Tuesday,	13th "
" Gowhaty "	Wednesday,	14th "
" Tezporo "	Friday,	16th "
" Kaliabar "	Saturday,	17th "
" Bishnath "	Saturday,	17th "
" Dihunsiri "	" "	" "
" Mookh "	Sunday,	18th "
" Kokeela "	" "	" "
" Mookh "	Monday,	19th "
" Dekoo "	" "	" "
" Mookh "	Tuesday,	20th "
" Debrooghur "	Wednesday,	21st "

DOWNWARDS.

Leave Debrooghur	on Friday,	23rd Nov.
Arrive at Dekoo	" "	23rd "
" Mookh "	" "	23rd "
" Kokeela "	" "	23rd "
" Mookh "	Saturday,	24th "
" Dihunsiri "	" "	24th "
" Mookh "	" "	24th "
" Bishnath "	" "	24th "
" Kaliabar "	Sunday,	25th "
" Tezporo "	" "	25th "
" Gowhaty "	Tuesday,	27th "
" Gowalparah "	Wednesday,	28th "
" Doobree "	Thursday,	29th "
" Kallygunge "	Friday,	30th "
" Serajunge "	Sunday,	2nd Dec.

For Freight or Passage, apply to
1, LYONS' RANGE, } MACKEILL & Co.,
The 6th November 1877. } Agents.

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PREPARED AT THE GOVERNMENT FACTORY

AS EFFICIENT AS QUININE IN ORDINARY FEVER.

In one pound tins Rs. 20, postage Re. 1

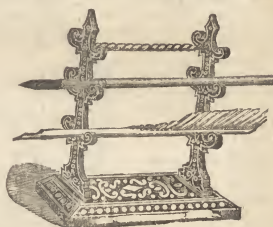
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The Standard Pen Rack.



Solid and substantial, of well-bronzed metal, with relief pattern in polished brass. Quite an ornament to the writing table. (Rs. 2-4) 2-8

New Porcelain Paper Weights.



These paper weights, made in porcelain, are much more comfortable to handle than the bronzed iron ones generally used. They are prepared in a variety of colors and designs, and look quite ornamental on a study table.

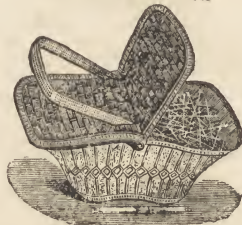
In porcelain, cream and tint, black and gold, and black, green, and gold. Price each (1-2) 1-4

The Grand Duchess Blotting Pad.



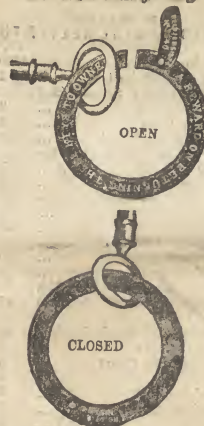
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An ornamental addition to the Dressing Table, or the Writing Desk. The two sides of the lid open up showing the pins contained, and by a simple arrangement are self-closing. peckly made in lacquered brass, filled with Pins. (1-0) 1-3

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For the sale of Native Medicines and Drugs.

SOBHABAZAR CALCUTTA,

133, UPPER CHITPORE ROAD.

NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis; and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTY TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial

Postage dc., Ans. 6.

DUSHANNA SUNGSKURNA CHOORNA.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

Packing and Postage Ans. 6.

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box

Packing and Postage Ans. 6

INDRALUPTA HURRA TOYLA

OR

THE BEST HAIR PRESERVER.

It is a sure remedy for Baldness.

Price Re. 1 per phial

Packing dc., 8 Ans.

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Manager.

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The Indian Mirror

SUNDAY EDITION.

[EDITED BY KRISHNA DEHARI SEN, M.A.,
AND THE MINISTER.]

[REGISTERED AT THE
GENERAL POST OFFICE.]

VOL. XVI.]

CALCUTTA, SUNDAY, DECEMBER, 2, 1877.

[No. 185]

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Editorial Notes.

We understand that Mr. Lethbridge intends to give a lecture on University education at the next meeting of the social science Association.

Our esteemed friend, Miss Collet, has already begun to write the next number of the Brahmo Year Book, which, we hope, will be out in due time and reach us about the time of our annual festival.

The Bengali does well in drawing public attention to the evils of premature marriage as prevalent in Native society. The subject has been so often discussed in debating clubs and newspapers and yet so little has been done, that we confess to a feeling of despair unless some of the leading and influential Hindus in the metropolis bind themselves together for immediate action. The Legislature is powerless. Our own countrymen must undertake the reform.

A CONTEMPORARY sees no moral objection to lotteries so long as they are "not tainted with fraud." It cannot be denied that lottery is a species of gambling, and as such it must be condemned by all honest men. On the principle that the end does not justify the means, we should protest against lottery even when, it is associated with a charitable and really good cause. It is wrong in itself, and no noble purpose it may help to further, will serve as a vindication of its inherent immorality. Lotteries excite avarice and cupidity, encourage idleness, paralyze justice, promote dishonesty and make men worldly-minded. There is surely a great deal of sanity in the madness which seeks to

be rich in an hour without employing honest means or undergoing the requisite amount of labor. A penny for a pound—the principle is demoralizing.

Nor a few of our missionaries are homeless men and most destitute. The Brahmo Somaj of India, their guardians, standing in *loco parentis*, ought certainly to provide them and their families with homes. These missionary brethren go about, as itinerant preachers, from district to district, from city to city, but they have no place which they may regard and their children may claim as their own 'home.' We do not propose a costly habitation; a simple decent building will answer the purposes of a missionary admirably well. If possible, two or three may live together. But each must have all the comforts and independence of a separate home. In these days of 'settlements,' why should we allow our missionary friends to wander about like rovers? We do not call for public subscriptions, as few friends might unite and give effect to the idea. Arrangements for building a home in Upper Circular Road are already talked of.

THE Lucknow Witness bitterly complains of the spread of drunkenness among the Native Christian Churches. "Whatever," says our contemporary, "the cause of this state of things may be, the sad fact cannot be denied. Whosoever the blame may be it is clearly the duty of those in authority to do something to cure the evil, and to do it now. Greater uniformity of church discipline is one very pressing need. The average native Christian gets his notion of Christian morals from the life of the Christians by whom he is surrounded. When he sees his brethren getting drunk at betrothals and weddings he argues that it cannot be very wrong for him to do the same. In large stations where more than one Mission is in operation, it is next to impossible to form a high standard of sobriety unless all the Missions in the station are agreed on this point and uniform discipline is administered." We sincerely regret this state of things and agree with our contemporary that severer

church discipline is very much needed. Let not intemperance go forth in this land in the name of Christianity.

THE Rev. Jas. Smith of Delhi in the course of a speech at a missionary meeting, recently made the following strange and startling remark:—"The Propagation society I do protest against with all my heart. (Loud applause.) They have done more to stay the progress of genuine evangelical Christianity than, I believe, all the heathen put together." The following complimentary word we quote the *Christian World*, about Native life are both true and generous:—"There is no field like India; but there is no field so difficult. There is an inner native life to be got at, that very few Europeans ever reach. My young friends, I do beseech you, try to get at that life. Live with them; be like one of them; sympathise with them; love them. There is not a more loving people in the world. (Applause.) I have heard not a few say, "There is no gratitude amongst the natives." Well, a slap on the side of the head does not bring out much gratitude; but go with loving hearts, go with the Saviour's character stamped upon you, go full of patient and persevering prayer and labour, and ten million houses will be opened to you.

A Good book is surely a great blessing, and the Witness is right in speaking of books as our "best friends," "light houses erected in the great sea of time, throwing their effulgence over coasts and waves that would be dark and dangerous without them." Those who do not possess the treasure are recommended to "make all haste to take all pains to woo this peerless bride." All this is very good advice to the Young. But however great our esteem for the bride, we must counsel caution and forbearance in the choice of a suitable partner. We protest against the "girl of the period," and hope none will marry her in hot haste. Passionate attachment for fascinating infidel works of the present day has ruined many a Young man both in England and India, and among the adorers of fashionable books

there are thousands of sceptics and unbelievers. Too much reading has made them mad. We believe that men should never trust themselves in the choice of books, but should prayerfully rely on Divine guidance. He who helps us to find good friends will also help us to find good books, for our welfare here and hereafter.

THE CITY WHERE TWO STREAMS MEET.

THE city of Allahabad is sacred to the Hindus, for at its feet mingle the waters of two mighty streams, the Ganges and the Jumna, and form one great river. There they lose their duality and become one. There is a sacredness in the junction which ages and centuries have recognised, and thousands and tens of thousands of pilgrims yearly crowd there with mad zeal to attain purity and blessedness. There is in the kingdom of heaven a holy city where a similar confluence is observable. Where is this spiritual Allahabad? It is the interest of every devoted follower of the True God to discover it and fix his abode in the hallowed land. Where is that sacred spot where religion and the world, asceticism and philanthropy, self-mortification and enjoyment, the spirit and the senses harmonize? We know it not, yet must we seek and explore the unknown territory. We are all interested pilgrims, roving about in various parts of the religious world, in search of the sacred city of two streams. Blessed are they that have found the spiritual Prayag! The world and religion are both strong currents, that carry men in different directions. They spring from the same source, they are created by the same Hand. Both are divine institutions. But after quitting the Himalayas they have moved in different paths, wide apart from each other. Men of the world have gone into worldliness, envy, pride, sensuality and all manner of vices. Men of religion have gone away from the world in sheer disgust, and in secluded cells or on lonely mountain heights resigned themselves to contemplation, asceticism and self-forgetfulness. The world and religion are thus always found to be at variance with each other, and universal experience declares them to be implacable and irreconcilable foes. Will the world never enter into harmonious relations with religion? Will the latter never descend from mountain tops to dwell in the midst of society and build pious homes? Behold the junction of these two different streams at the foot of the holy city of God. There they forget their separation, reconcile their differences and unite so thoroughly as to form one stream. This union, it should be remembered, is possible only near the city of Allah, Allahabad. In un-

hallowed regions, on unsanctified, unconsecrated ground such a heavenly junction is not possible. Where the house of God is, there alone can we bring about the harmony of religion and the world. In the life of the true devotee religion and the world are one thing and not two things. They are completely identified. They form one stream, and move with united waters in one path. Business, money-making, prayer and contemplation beautifully harmonize. The palace and the cottage stand on the same ground and kiss each other. Devotion of the profoundest type and duty of the most active and trying character, mingle together and flow in sweet accord. On, on towards the sacred confluence, brother-theists!

THE FRUIT AND THE FLOWER.*

GEOLOGISTS have divided the age of the world into epochs. A similar division holds with regard to spiritual exercises in religion. There are islands and peninsulas in the world, and we have islands and peninsulas too in our lives. Now the question is, which of the two attributes, "Goodness" and "Beauty" of God, takes the precedence in order of time in our lives? Whether we take a liking for the fruit or for the flower, at first? Here it is to be observed that fruit is liked first, and flower, next. The *yog* (epoch) of the fruit precedes that of the flower. In its progress onwards, the soul likes the fruit first and the flower, next, and by degrees. Men, at first, turn out advocates of the doctrine of the fruit, and when they have advanced a good deal, finally take up the cause of the flower. That men follow the doctrine of the fruit in all stages of their progress, is to be observed in all instances, but the example of following the doctrine of the flower is very rare. The *yog* of the flower comes very late. Millions of men go to the fruit, but very few come to the flower and shew a liking for it. Few men are fond of the flower. All men praise the fruit and run after it. They take the fruit for their teacher and their preacher. Every body seeks for the fruit, the *bonus*. If you go and tell people that a certain thing has been experimentally known by you to be beneficial and conducive to one's own welfare, they will immediately betake themselves to it. Our politics, our social organism, our ways of following the dictates of religion, do all point to this idea of utility, as the prominent one. People want such a thing as is productive of good. They want to be benefited. If it were announced that the act-

ing up to the injunctions of religion, or the performance of a certain action would bring them comfort and happiness in the world, such a prospect would surely induce millions to adopt that way. As soon as you say that it is useless, they immediately trace their steps back. The tree that does not yield fruit, and the garden where fruits are not produced are shunned. No one is to be found in a place that does not produce fruits. The wide ways of the world are all *fruitful*, and the followers of the doctrine of the fruit always sing the glory of the fruit. Such is also the first *yog* of spiritual exercise,—the *yog* in which the fruit is the guide and the aim. All science and all philosophy are utilitarianism throughout. In all of them the *fruit* is the only reality. In this stage, men do not see or do whatever is not productive of fruit, nay, shun and abhor it. When we find the *fruit* so much in favor with the people that they estimate the greatness of individuals by the *fruits* he gains, it is not likely that such a feeling will die away soon. The *fruit* now rules over and guides the world. But there is a certain community of men that are now asleep, and when they will awake, the face of the world will be changed, and a new set of the Vedas and Vedantas will be introduced. The Vedas and the Puranas that are now in vogue will then be liked no longer, and be considered as antiquated. We shall then have a new set of teachers, priests, missionaries and ministers, as the present set is one of utilitarians. They will all be advocates of the doctrine of the *flower* which will take the place of that of the *fruit*.

There is *Shivam* (The Good), in the first *yog* and *Sunduram* (The Beautiful) takes its place in the next. In the first *yog*, the kings and ministers a followers of the doctrine of utility, but a time will come when these will be put out of place. But who will occupy their places? The disciples of the doctrine of flower. The world has not yet appreciated the greatness of the flower, for this *yog* is hard and dry enough. We find people decorate their houses with flowers but that does not show that they regard them properly. The old *yog* has not yet terminated. The sweetness of Beauty has not been tasted of properly. As long as men's minds are occupied with the fruit, their attention is not drawn towards the flower. They say that hunger is satiated by taking food, and there is no necessity of be-holding beauty. To-day we must eat and to-morrow we shall think of enjoyment. To-day we must have the Good and to-morrow the Beautiful. To-day Madras is suffering from the rigour of famine, what will

* The substance of a sermon delivered in Bang 1 in the Brahma Maudir, on Sunday the 18th of November 1877.

it avail her to behold the beauty of the flower? The appreciation of the beauty of the rose does not satiate hunger and thirst, does not remove worldly wants, nor bring us horses and carriages and the like ingredients of happiness in full measure. The mean wisdom of the world suggests that men should take to the enjoyment of beauty, when all their temporal wants have been supplied. People would not go to the place where they will be charmed with the beauty of the flower. The wicked world would not learn to be enchanted with the beauty of the flower. With the advent of the soft *Satyajog* (the Golden Age) men will foster proper regard for the flower. What is done now is like the twilight which will be succeeded by broad day-light, when the kingdom of the flower will have been extended far and wide.

Brahmo devotees! Take delight in the flower, and *Satyajog* will come. You must be partial to the flower in order to put an end to the *Kali jog*. What that should be charming to our eyes? It is what possesses the attributes, odour, beauty and softness. If there is anything in this world that resembles anything of heaven, it is the flower. A set of teachers are now asleep, who are these? These are the red, yellow, white and blue flowers. They are now quiet. They open one morning and look around and seeing the world all stony, close their petals. The flowers shut their mouths on finding that people do but want wealth and prosperity. They again open the next morning and finding likewise that their beauty is not appreciated they close again. Hundreds of years have rolled on, but the flowers have not properly been esteemed. People are now worshipping the Good. Consult history, and you will see that men have worshipped trees, animals and all such objects as are useful. The flower has never done any good to any body and no body worships the flower. People have hitherto worshipped their gods with flowers but nobody has ever worshipped the flower. The time is coming when men will be charmed with flowers, and the kingdom of the flower will be established in the world.

No body knows why the flower was created, nor can anybody infer out its final cause. Why were the flowers made of so many colors? Some may say that the flowers of different colors were made in order to bring forth the different kinds of fruits. By this means, one of the wants of the world is provided for. But I object that they could have been made not as beautiful as they are now. Men cannot do without money, but it cannot likewise be affirmed that the world cannot do with flowers. If it had been so, the flowers would not have been so much neglected. Now-a-days you will not get a

disciple to teach the philosophy of flowers. In short, if anybody manifests exceeding enthusiasm for the flowers, he will be taken for a lunatic. The rose will be lying on the bare ground and no body will look at it. The science of the flower will not now find favor with the men of the world.

Brahmos! Praise ye the flower. Place it on your shoulders and hold it in your hands. Enjoy its softness, beauty and odour with the three senses of touch, sight and smelling, and I guarantee that your bodies and souls will be sanctified thereby. The flower has the beneficial influence of softening the heart and increasing happiness. You will feel happy and holy in the company of the flower even if you do not meet with anybody for years. Commune with the flower and you will become soft as it is. Be disciples of the flower and praise the flower, you will be relieved from hardness and dryness of heart. If the flower comes to your aid, you will be pure, soft, happy and devout.

Devotional.

THE language of devotion I employ in my prayers, and supplications before thee, O my God, has been sharply criticised by those about me. Thon wilt, I am sure, justify me, for thou knowest the secret of this peculiarity in the style I have of late adopted. I feel great difficulty, O Lord, in using stereotyped words and phrases. The language generally used suits not my purposes. My inmost feelings, my real thoughts I cannot express, nor can I suppress. Therefore, O God, I wish to use plain and simple language towards thee so that I may be true to my heart. I desire not to offer elegant prayers, but real prayers. I wish to talk to thee, my God, for that is my business, and not pray with a view to please men.

FROM unsteadiness set me free, O my God. Chameleon-like I have changed my colors often and often. My character is unsteady, and the foundation thereof unstable. I am not to-day what I was yesterday, and to-morrow will find me an altered man. Those whose character thy hand has formed and shaped, change not, move not though the most adverse circumstances beset them and try their faith and purity. They are strong in thy strength, and they never compromise or sacrifice their principles. Make me, Kind God, firm as a rock.

The Brahmo Somaj.

THE following statement will indicate the movements and present position of our missionaries:—Babu Protap Chunder Mozoomber, Bombay; Babu Aghore Nath Gupta, Rawul

Pindi; Babu Denomath Mozoombar, Rangpoor; Babu Bijai Krishna Goswami, Bagachra, Jessore; Babu Grish Chunder Sen, Dacca; Babu Peary Mohan Chowdhury, Chittagong.

THERE were two friendly gatherings at the house of the minister in the course of the past fortnight. We hail this attempt to revive the old Sangat, which did much in its days to promote piety and brotherly love. It has been resolved to hold fortnightly meetings.

WE regret to hear that the land which was proposed to be purchased for a Brahmo settlement, cannot be had, the owner being unwilling to sell it. Information as to any other suitable piece of ground will be thankfully received at our office.

THE next number of the Theistic Annual will probably be published in Bombay.

PUNDIT BARSUNT RAM, one of the leading members of the Panjab Brahmo Somaj, is now in Calcutta on a short visit.

THE total amount of collections under the auspices of the Brahmo Somaj in aid of the Madras Famine Fund, is Rs. 6,700.

Correspondence.

THE CATHOLIC CHURCH.

To the Editor of the *Indian Mirror*.

SIR,—The facts you have stated in your article on the Roman Catholic Church of Sunday last are very important indeed but there are certain deep principles underlying these facts which are of more edifying. It has truly been said that unless there is an infallible authority in a church it is not worth the name, it utterly fails to draw sinners to it. The Church of Rome possesses this authority in a wonderful degree. The son of God who is the corner stone of his Church a short time before his departure from this world said before the infant church "And if I depart I will send him (the Comforter)" and again "when he the spirit of truth, (the *paraclete*) is come, he shall guide you unto all truth." (John XVI. 7-13) This promised spirit is both the foundation and cement of the Catholic Church. And it is because the church was presided over by this spirit that it could produce saints, martyrs and prophets in such profuse abundance and worked out such wonder during the last nineteen hundred years. It should be noticed here that although a genuine spirit of truth comprises spirits of holiness, love and peace yet the heavenly sagacity of Jesus promised none of them but as a central principle the *paraclete* was offered as the guide. The important doctrine of Apostolic succession demands a mention here, it is merely meant as a channel through which the divine spirit is to descend from the founder of the church to

ts different functionaries for time and eternity. Now Mr. Editor much abuses and anathemas have been directed against the doctrine of Papal Infallibility by unthinking and biased men but to thoughtful minds it is full of deep meaning. I have some high Catholic authority to assert that this doctrine is not meant to look up to the pope as an infallible being, he is, on the contrary, believed as a man of like passions with ourselves and like us liable to sin and error. The Catholics maintain that the holy father is the heavenly-ordained president of the church and the indwelling spirit of truth in it being infallible, inspires and leads him when he guided by the body of the church directs or instructs, admonishes or corrects his flock, the body of the church comprises the faithful of all ages and climes both of this world and those who have departed herefrom. Is not then the organism of the church of Rome most wonderful and who can gainsay that of all other churches it is most consistent with and nearest to the teachings of Christ? Hence there is no wonder that you will find in it such compactness as you admire. Hence it is that when all other churches are being daily and hourly pulverised into sects, the majestic church of Rome in venerable attitude stands on a firm rock—the wonder of ages. In spite of the great reverence and respect I have for the Protestants it must be confessed their churches stand on the sandy foundation of “human thinking” and in a great measure they are formed on the secular principle of debating clubs. John for instance is of the same religious opinion with James, they cannot agree, conscientiously of course, with their brethren and therefore they go to Peter and others who endorse their views and anon a protestant church is formed.

Now even in spite of its wonderful constitution and grand appendages it is beyond a doubt that the Catholic church is very far from the mark. Is not this Mr. Editor a very serious problem? Serious though it be, I refer it to the Brahmo Somaj for solution.

Yours &c.,
A. P. CATHOLIC.

BRAHMO FAMINE RELIEF &c.—IN BANGALORE.

To the Editor of the *Indian Mirror*,

SIR,—Gladly I find myself among the Brahmos of Bangalore. They called me here by telegram, and have heartily made good their words of welcome. Of the three days I could spare them, this is the third; and I leave Bangalore this evening, in answer to a written call to meet for free questioning and discussion, a circle of Native gentlemen in Madras; men not exactly Brahmos, but eclectics, like Rammohun Roy, and seekers of the truth in all religions:—Such men as have lately been presiding at the Lectures of the Revd. Mr. Slater, based on the free Theism and personal convictions of the first Prince of Travancore. I have just returned hereto the Hotel, from a lively three hours' gossip at the Hall of the Bangalore Literary

Theism, &c., from 3 to 6 P. M.—We did well to follow up the two Lectures on Brahmoism of Friday and Saturday,—the attendance on which, their Librarian says, was up to 250,—with an open meeting in which whoever pleased could put me questions, and criticize the answers given to them. There must be a great deal of Brahmoism in Madras,—together with (what I highly honor,) sincere transient and healthy scepticism. But the attempts made to organize theistic churches, during the last ten years, in the capital of Southern India, have been attended by the deaths of so many of the leaders—as to work serious discouragement. Does it not seem strange that having twenty-four *Progressive* Somajes which have held weekly meetings, for years, in Calcutta,—and how many *Adis* beside!—in all, I suppose, about 30 in our city, there does not appear to be even one *Progressive* or *Conservative* or mixed,—no, not one in the city of Madras!—Ought not our Brahmos of Bengal to go and help them and organize where the material is waiting organization. The three Somajes of Bangalore have held their own, bravely for some years. Some of them tell me they need a permanent missionary there. They certainly recel with pleasure the stimulus they received two years ago from the stirring visit of a Bengali brother, Babu Amrita Lal Dose. Salem too would welcome a visitor. Her Somaj is at work, with its Literary and Reading Room; though they hardly pull all together, that is, the conservatives and progressives are not quite of one heart and one soul. Yet the Secretary Narasimulu is a hungry reader, a bright thinker, and a worker of rare energy.—Two or three such men would constitute, anywhere, a living church of God.—But I began this letter to tell you the Brahmo Relief Kitchen—which I inspected this morning. I leave it to others to speak of the Lectures, of Friday, (on “What is Truth? Theism?”) and of Saturday (on “The Tree of Life,” and then of our three hours of wide-awake conference, on the known elements of Life, &c., the demonstrable in True Religion;—this day, P. M.—

As I understand, “The Relief Kitchen” of the Bangalore Brahmo Somaj was opened some two months ago, and is wholly supported by funds gathered by *Progressive* Brahmos in Bengal,—I believe the city and mofussil Somajes send the funds to Babu Kanti Chunder Mitter in Calcutta; and that they are not distributed without the signature and final order of Babu Keshub Chunder Sen. The distribution, here, is of both food and clothing. It is daily, and is guarded by a kept record of the names of all receivers; and by tickets. I have now under my hand a blank, such as is filled up weekly and sent to Keshub Babu—being “The Nominal Roll of Paupers receiving relief at The Calcutta Charity Kitchen, Lascar Lines, Bangalore.” It gives each one's Number, Name, Age, Caste and District; and has a column for Remarks. So far as I can see they have laid out every rupee you have sent them with exemplary fidelity. It does one good to see how the Brahmos of the North are helping the Brahmos of the South, a thousand miles

away, to give the necessities of life to hundreds of men, women and children, bound to the donors by no tie but that of a common humanity. The distribution of this relief—about which the only fault I saw was the attempt to do a work larger than the money as yet received would justify, and feed too many from a single dish,—is honored, I was going to say glorified, by one fact which I trust you in Calcutta will not fail to appreciate. The Brahmos of Bangalore do the whole thing *with their own hands*; and have, up to this time, had no paid servants, not even a cook! They had this morning upwards of 300 to feed;—I was told 450; and all the rice pottage cooked for this multitude was boiled and seasoned by one noble-hearted man, aged 60 years—aided, possibly, by his daughters and some of his family. This old gentleman is the father of Anaswamy, one of the two secretaries of the Pettah Somaj. It is no small job to transport so many coudrons of food to the mean place of distribution every morning, *days of every week*, and month after month. So they have begun to build a cheap cook-room to obviate this necessity;—and can you not further allow them from this time forward, the *wages* of a cook?—At Cunnur, where the number to feed rarely touched 200, the sum allowed for cook, Superintendent &c., was ninety rupees a month. The Pressing need will continue till January and then decrease to end, we hope, with the month of April. The whole thing is managed by a committee of 12 Brahmos, office men and merchants, with 7 or 8 of them present every day. Eleven were there this morning. Do send more money. For now they give only half a meal, once a day; and a little clothing.

BANGALORE.
The 18th November 1877. } YOURS &c.,
DALL.

NOTICE TO CORRESPONDENTS.

It must be distinctly understood that the Editors do not hold themselves responsible for the opinions expressed by correspondents.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

MAHANANDA BHATTACHARYA, NOWGONG, ASSAM.—Correct.

J. C. BASU, MATHARHANGA, CUCH BEHAR.—Correct. The answer is—the five vowels.

K. LAXMINARAYU NAIDU, NELLORE.—Correct. The mistake you point out has been noticed.

A CORRESPONDENT from Rajshahyee who sends us a prayer in Bengali for insertion, will kindly know that his letter is inadmissible.

A VOICE FROM THE MOFUSSIL.—Will have an early insertion.

PUZZLES FOR OUR JUVENILE READERS.—

VII. Y u r y u b i c u r y y for me?

VIII. Twice ten are six of us,

Six are but three of us,

Nine are but four of us,

What can we possibly be?

Would you know more of us?

I'll tell you more of us;

Twelve are but six of us,

Five are but four, do you see?

Translation of Hymns.

Thou art to me the means of my livelihood.
Oh Merciful, I therefore call upon thee repeatedly with a broken heart,

I weep for the sins I have committed, in thy presence, for I have no other alternation than this. Say, whom shall I go to?

I look to thy loving face with eager eyes, with the hope of hearing hopeful words.

I get rid of all my sorrows, when I speak out my thoughts to thee in solitude, and weep at thy feet.

Who art thou behind the scene, that supplest all my wants in due time?

Why dost thou hide thyself under the cover of creation? Whisper into my ears, the relation that I bear to thee,

I have made it out from thy behaviour, and I need not be told any more about it, Thou hast disclosed thyself to me by thy own goodness.

How is it possible for thee, oh Mother, to hide thyself from me, thy son! So thou hast allowed thyself to be found out by me, by virtue of thy spontaneous affection.

If thou lovest me so exceedingly, why shouldst thou then be hidden from my sight? O how much acutely do I miss thy face.

Literary and Scientific.

Messrs Magazine for September has an article on "Christianity in India" by "One long resident in India." The writer has come to the following conclusions: "Among the native population, Christianity has made no progress. There are no converts. The gospel has been reached far and wide, but it has met with no acceptance, nor, save to the missionary mind which hopes against hope, are there any indications that they will do so, rather the contrary. The present failure of the missionaries is indisputable."

REV. J. C. HIRST gave an interesting lecture in the Unitarian School-room on "Charles Dickens, his Life and Works," the entire proceeds of which, without deducting expenses, were to be devoted to the Indian Famine Relief Fund. The Mayor (B. Fowler, Esq.) presided. The collection amounted to £9. 7s. 10d.

LEWENBOEK tells us of an insect seen with the microscope, of which 27,000,000 would only equal a mile.

THE *Medical Examiner* gives the following advice to readers: "Sit up to the table when you read; easy chairs abolish memory. Do not go on reading the same book for too long a time at one sitting. If you are really weary of one subject, change it for another. Read steadily three hours a day for five days in the week; the

use of wet towels and strong coffee betrays ignorance how to read. Check the accuracy of your work as soon as you have finished it. Put your facts in order as soon as you have learnt them. Never read after midnight. Do not go to bed straight from your books. Never let your reading interfere with exercise or digestion; and lastly, if you can, keep a clear head, a good appetite, and a cheerful heart."

In a letter to the *Times*, Richard A. Proctor shows how it was for a long time a hope of the astronomers that there would be two moons discovered for Mars. When Galileo announced the discovery of the Jovian satellites, Kepler, after congratulating him, said: "I please myself with the thought that you will discover two moons attending on Mars and many attending on Saturn." In works on astronomy published in the 17th century the idea was generally advanced that Mars must have two satellites; and the younger Cassini, in his "*Elements d'Astronomie*," urged, from considerations of analogy, that Mars should have two moons, and explained how these might have escaped observation by being very close to their primary. These facts account for the speculations of Swift, Voltaire, and Arbuthnot, which have been quoted as remarkable prophecies of the discovery of Asaph Hall.

REUTERS TELEGRAMS.

RUSSO-TURKISH WAR.

LONDON, DECEMBER 1.

According to a Turkish official despatch, the repulse of Suleiman Pasha's force at Metschika is admitted. Rouff Pasha is organising a camp of 50,000 men at Adrianople. Ahmed Eyoub Pasha has been appointed commander of the Turkish forces in the Schipka Pass. Ghaz, Muktar telegraphs that he is able, with the force at his disposal, to defend Erzeroun. The British Mediterranean squadron has received orders to winter in Besika Bar.

PARIS, NOVEMBER 30.

M. Gambetta has demanded of Marshal MacMahon to renounce his right to dissolve the Chamber of Deputies. Marshal MacMahon has rejected the demand.

Local

It is said that Messrs. Morris and Kemp will retire shortly from the Bench of the High Court.

WORSHIPFUL BROTHER, the Hon'ble J. Pitt-Kenury, was installed as District Grand Master of Freemasonry in Bengal last evening.

AMONG the specifications of inventions, filed in the Home Office, we find the following:—Count A. Apraxine, of St. Petersburg, in the

Empire of Russia, presently resident at Paris, for improvements in balloons for aerial navigation. Mr. S. J. Tucker, of Calcutta, mechanic, and there carrying on business, under the style of Messrs. Edward Thomson and Co., for working *punkahs* by machinery.

THERE will be telegraphic communications established between the Telegraph Office in Calcutta, the Meteorological Office in Chowringhi, and the New Observatory at Alipore.

THE total number of deaths in Calcutta during the week ending the 24th November, was 370. There were 5 deaths from enteric or typhoid fever, 136 from simple continued fever, and 50 from remittent fever. The largest number of deaths from fevers occurred in the following wards: Muchiparah, Colutola, Shampuker and Jorabagan.

FROM an advertisement published elsewhere, it will be found that the Rev. Father E. Lafont, S. J., will deliver a lecture on "The Telephone or the Speaking Telegram" with experiments, on Thursday next, the 6th instant, at 8½ p. m., at the Bethune Society (Medical College Theatre.) Students might be admitted by tickets to prevent over-crowding and inconvenience to members and visitors specially invited by the Executive Council of the Society.

MR. O' KINEALEY will officiate for Mr. A. P. Howell, C. S., M. A., as Secretary to the Government of India, in the Home Department, during the latter's absence on leave for three months only.

A KUNA correspondent writes to a gentleman in Calcutta that the other day a dead man who was about to be burnt at the river side, suddenly sprang to life and said that Rama, the god of the dead, had objected to him as not being the person who had been sent for—specifying a certain oil-seller as the man who was wanted. As these words were spoken, the said oil-seller fell down dead.—*Statesman*.

THE incoming Mail Steamer was detained by bad weather, and left Suez on Tuesday last.

THE rate of conversion of Indian into sterling money for Overland Money Orders, has been changed to 1s. 8½d. per rupee.

FOLLOWING are the proceedings of the Eighth Meeting of the Executive Committee of the Indian Famine Relief Fund, 1877, held at the Town Hall, on Tuesday, the 6th of November 1877, at 4 p. m.:

PRESENT:

Hon'ble Mr. Justice Jackson, Chairman; General Ross; Rev. J. P. Asheton; Major

rajah the Hon'ble Jotendro Mohun Tagore, F. McAlpine, Esq.; Rajah Degumber Mitter, C. S. I.; Maharajah the Hon'ble Narendra Krishna Bahadur; Moulvie Abdool Luteef Khan Bahadur; Manackji Rnstomji, Esq.; Rev. G. F. Popham Blyth, F. J. Fergusson and Hon'ble Kristo Das Pal, *Hon. Joint-Secretaries*.

The Proceedings of the last Meeting were read and confirmed.

Read letter from the Honorary Secretary, General Committee, of the Madras Famine, 1877, dated 11th November, acknowledging receipt of further remittance of Rs. 15,000 and promising to send an early copy of map showing the extent of that Committee's operation.

Resolved—That the letter be recorded, and that the Honorary Secretary be requested to forward at least 12 copies of the map of which one copy has been received as promised in the letter.

The Honorary Secretary reported that the balance in the Bank was Rs. 9,018-0-8. That the total amount subscribed to date was Rs. 1,07,471-14-5 of which sum there had been remitted.

To Madras	...	Rs. 75,000
" Punah	...	" 5,000
" Puri	...	" 3,000

Resolved—That no further remittance be sent till further orders.

Read letter from Mr. Beadon, Collector of Cuttack, asking for some details showing the necessity for further relief and assistance and for further efforts in the direction of private charity, also a letter from the Secretary in reply.

Resolved—That the Secretary's answer be approved.

Read letter from Moulvie Abdool Luteef Khan Bahadur, enclosing applications from 25 petitioners at Lucknow for relief.

Resolved—That the Chairman be asked to be so good as to communicate with the Commissioner of Lucknow on the subject.

F. J. FERGUSSON,

KRISTO DAS PAL,

Honorary Joint-Secretaries.

Though it is the beginning of December, the weather is as warm as ever. There is no appearance of the cold weather yet. In the meantime, fever is raging terribly in this city. There is not almost a single house without a sick inmate. In course of time, we suppose, there will be no changes of weather at all in the world. At least, so it would appear from the present state of things. Calcutta will be crowded in a short time, on account of the Chapter, to be held on the 1st of January next, and if the weather continues as bad as now, an outbreak of an epidemic will be no wonder. We are glad, however, to learn that the weather has become very cold throughout Behar during the past few days. High winds prevail, and clouds have been hovering about, so that rain may

be hourly expected, but not before it is needed.

THE under-mentioned gentlemen waited upon His Honor the Lieutenant-Governor of Bengal at the Howrah Railway Station, Mr. Dampier, Mr. Metcalfe, Mr. Prinsep, Mr. Charles, Mr. Risley, Dr. Payue, Rajah Kamal Krishna, the Hon'ble Kristo Das Pal, Maharajah Narendra Krishna, Babu Kunjulall Bannerji, Dr. Kanye Lall Dey, Nawab Mir Mahomed Ali, Cumar Kanye Chunder Sing, Babu Gris Chunder Ghose, Babu Surendra Nath Pal Chowdhry, Babu Kally Prosumo Dey (the would-be biographer of Mr. Eden) and others.

Latest News.

—IN view of the financial situation, the Government of India intends to disendow, either wholly or partially, the various ecclesiastical establishments in this country.

—IN the Punjab there has been general rain all over the province, which was very heavy in Peshawar and Rawalpindi.

—A CORRESPONDENT of the *Bengali* writes:—In Belund, Sub-Division Seetamarri, Tirhut, a Hindu devotee about 80 years of age, with whom the whole village and the neighbouring ones lived in peace, and who was much respected by them for his sanctity and devotion to his Maker, told to the villagers of Belund, that the Almighty had appeared to him, and he must give account of his actions in this world. To do so he will die on a certain day, and after his death his body should be buried in his own hut; the devotee died on that very day as foretold, and his remains were interred as directed; after his death, the Police somehow got the information, and, ever on the alert for gain and believing some mischief done, went to the spot and dug the grave, but alas! no body could be found; it is supposed that he has risen from death into life."

—MR. H. L. OLIPHANT, Judicial Commissioner, Chota Nagpore, will shortly be leaving on twenty months' furlough. The officiating appointment is to be held by Mr. R. M. Towers, Officiating Judge at Dacca.

—It is proposed to make Simla a *chota* Calcutta. So the Simla Municipality proposes large taxation. There is loud protest against it from the residents, and we read that a largely attended indignation meeting of house-proprietors, residents, and visitors at Simla, was held at Benmore on Saturday, the 24th instant.

—A FURTHER sum of Rupees 50,000 has been placed at the disposal of Colonel Dwyer, Commissioner of Police, Madras, for famine relief in that city.

—THE bridge of boats at Dera Ismail Khan was carried away at 5 P. M. on the 26th instant, the flood equalling the highest of August last.

—HIS HIGHNESS the Maharajah Scindiah has commenced the construction of a new palace

which promises to outshine the one which H. R. H. the Prince of Wales occupied during his visit to Gwalior. The work has been entrusted to Major Michael Filose, C. E., Minister for Public Works.

—MR. T. G. CLARKE, late Senior Magistrate of Police, Madras, will be nominated to the Shrievalty of Madras for the coming year.

—THE Russian State diamonds are, it is said, being sold, to defray the cost of the war.

—MR. RIVERS THOMPSON, the Chief Commissioner of British Burmah, is shortly going on leave.

—MR. SANDFORD, Judicial Commissioner of Burmah, will, it is rumoured, likely officiate for Mr. Gordon, Judicial Commissioner of Mysore.

—A TELEGRAM from Madras to the *Indian Daily News* says:—Lieutenant Wilson, from Bengal, the Famine Magistrate of the Gooty Circle, has sentenced two respectable Native merchants at Carur to six months' imprisonment and a fine of Rs. 200, for changing Government Currency Notes at a discount. Considerable excitement prevails at Carur. All the merchants have left the village after closing their shops.

—MANY Chinese are emigrating to Rangoon for labor.

—MR. J. C. BATCHELOR, Traffic Manager of the East Indian Railway, has returned from leave and resumed charge of his office, relieving Mr. N. St. L. Carter.

—To expedite the work of the Gya (State) Railway, its construction has been divided into nine sections, of seven miles each. The work is to be carried out by contract, and no contractor will be allowed to take up more than one section.

—THE drawing of the Greenlaw Orphan Lottery at Rangoon will take place early next year.

—THE three last weekly reports of grain exports from Bengal and Burmah to the Madras Presidency show for the week ending 7th November a daily average of 876 tons, for the week ending 14th a daily average of 1503 tons and for the week ending 21st a daily average of 1720 tons; the increase being due to decreased Madras Stocks and rise of prices in Madras.

Selection.

THE FORGETFULNESS OF THE FUTURE.

We discussed last week some of the phenomena of Forgetfulness, but the writer, designedly omitted the best known and in some respects perhaps the most puzzling of them all,—the strange incapacity which some men, perhaps majority of cultivated men, have for remembering engagements which it annoys them to forget. There are very few, indeed, among our readers above forty who do not occasionally forget things to be done which they acutely desire to remember—for example, a business engagement, or dinner invitation, or a letter which ought to be written—and a good many with whom such forgetfulness is so habitual, that they take precautions of one kind or another against its occurrence. They charge their wives to remember for the

or to keep little memorandum books—the tablet especially adapted to this incapacity are an article of trade—or they remind themselves by some visible sign—like a knot in a handkerchief or an unfastened button, that they have some definite thing to do. So general indeed is this form of “forgetfulness,” and so habitually is it recognized in popular speech that many will wonder at our attributing any interest to it, but it really is often a very perplexing manifestation of incapacity, much more perplexing than forgetfulness of names, which are arbitrary sounds, comparatively seldom heard, or forgetfulness of faces which those who forget them probably never really saw. It is very easy to say that the mind is burdened, or that there is a defect of attention, or that age is creeping on and memory failing, but those explanations by no means fit in with all the well-known facts of the case. A great many people of very good memories are very forgetful, indeed, so many that if Macaulay had habitually forgotten his dinner engagements, or his promises to his little nieces, no one would have read the statement with any idea that it disposed of all allegations about his marvelous memory. Let us take two or three instances, which we know to be accurate, and which everybody will recognise as illustratively true. An amateur actor, in his full vigour, is accustomed on good grounds, to trust his mechanical memory to an unusual extent. He has constantly, for example, to learn up a new and longish “part,” that is, a long series of sentences in prose, in which accuracy is of importance, because the author’s hold on the audience consists in great part, of a certain cleanness of verbal expression; and he does it with much ease, and does it in almost all cases for his first appearance in that part. He has the prompter to help him, no doubt, and his “cues,” but till he does it pretty thoroughly, remembering many hundred sentences in right order and place, at the right time. The same man absolutely cannot remember the addresses of his friends, the numbers of their houses particularly, and is compelled to record them in a book, lest he should let them slip. There is no want of memory, usually so called, here, and no deficiency of attention for the numbers are recalled on a certain time, and then disappear as if the memory had been rubbed with a sponge. [Another man is a clergyman, devoted to criticism, who is compelled to remember long and philosophical arguments, who scarcely ever forgets poetry, and who has the command almost at will of almost every text in the New Testament, yet he has the most painful difficulty in remembering a social engagement. No determination to remember, no sense of the cruel annoyance he may inflict, no careful repetition of the fact that he must dine or call at such a house on such a day, gives him the slightest security against total forgetfulness of the whole business, a forgetfulness all the more exasperating, because accompanied all the while by an uneasy sense that something of importance or interest has been forgotten. Here the whole power of the memory and the whole strength of the will, appear to be exerted by a man of strong memory to remember a fact of interest entirely without effect. A third man is a politician, engrossed in political interests, remembering within that circle of thought entire series of complicated facts, long narratives in books, and the drift of innumerable newspaper articles, besides possessing a special memory for the details of foreign budge’s, yet he cannot remember things he wants to do from hour to hour; forgets letters he ought to write; means he ought to pay, the most frequent engagements of civilized life. No exertion will enable

him to recollect two or three purchases which he has set out from his house with a distinct purpose of making before his return. “I have tried,” he tells us, “by the most intense and painful volition, to remember that I must call at three or shops, or write a letter before noon, or send for my little child who is always present in my thoughts, and I cannot do it, and I am compelled to keep tablets, yet my memory for all things communicable on paper is positively luminous, and I doubt if I ever forgot a story I had heard.” Here there is full power of memory, distinct will to remember, and painful attention, and yet an incapacity of memory with regard to certain things which ought to be remembered. One-half at least of our readers will avow that upon certain points they were troubled in the same way, with a trouble which some of them will add rises to a most serious inconvenience. We have known twice and heard often of the incapacity rising to a height which disqualified the sufferers otherwise full of intelligence and knowledge, for the ordinary business of life, and drove them into a seclusion they did not desire. There might of course in such cases be mental lesion, and we do not desire to import such cases into the argument, but still they are only exaggerations of a very common defect—common, at least, among men. It is much less common, though it exists, among women, owing to that disposition to consider details important which forced upon them by the circumstances of their lives.

Now, what is the cause of a weakness so general, yet so far from universal and—we put in this remark with a faint degree of uncertainty, but with a prevailing conviction that it is true—so much more common among the cultivated than the ignorant? We believe the cause, though at first sight obscure, can be ascertained; and if so, the evil can be partially cured, and a good many of our readers will have an amusing opportunity of performing mental experiments on themselves. It will be observed that the deficiency we have so imperfectly described but which needs so little description, is usually not properly speaking, a defect of the true memory at all but only a defect of what we might call, if we wanted a phrase, “the paulo-post-futurum memory.” You have not forgotten an act or a circumstance, or a thing seen, or written, or said, but only an operation of your own mind, an internal thought or resolve, or wish, not reduced to writing or action in any way, something in fact completely non-material. The mental action may have been caused and usually is caused, by something material. The wish to write or to keep an engagement is usually caused by the receipt of a letter, or message, or utterance from a friend, but the wish itself is born of your own mind, is an operation within it unassisted by the external senses, which usually act upon the memory. There is, as we suspect, in many minds, and especially in minds much occupied, and most especially in minds at once much occupied and very quick, an occasional difficulty in recollecting their own operations,—operations very much jostled and, as it were, blurred or overlaid by other operations going on, consciously or unconsciously, at the same time. The memory does not in all men receive the impact of a mental decision as strongly or as clearly as it does an impact from external events, or circumstances which have been visible to the senses as well as the interior eye. Very many people forget a pain, in fact, the majority forget, happily, the details, or as it were, methods of pain, but very few forget a temporary disfigurement.

You remember a tannour in the face, though long since passed away, much more perfectly than the very acute pain of mumps or scarache. A man resolves to call at three shops during his walk, and aware of his forgetfulness, resolves energetically that he will call; but all the while his mind, which alone makes an impact on the memory, the senses being unaffected, is also discussing the reasons why he will call, the distance, the weather, the causes which have led up to the determination, other things, in fact, than the resolve itself. The resolve is not single and by itself. You promise yourself to dine with A.B., but while you promise, the mind, your sole help, is thinking about A.B. in fifty relations other than your dinner. You wish to recollect that A.B., as he has just told you, lives No. 12, but you are really reflecting on A.B. and your own reasons for wishing to recollect and not on the number of this house. The defect is not in memory, but in particular power of isolating a certain impression the mind wishes to make on the memory. That this is the probable explanation seems to us strongly indicated by the efficiency of the apparently whimsical remedy so many people apply to this very defect. The tie knots in their handkerchiefs, of leave buttons unfastened in their waist-coats, or pass morsels of paper under their rings or over their sleeve-buttons, and find and acknowledge that they can “recollect.” Why? Because they have called in the aid of external associations rarely forgotten, and because, in the act of making the mechanical arrangement they have dissipated the crowd of thoughts which intercept or confuse the single impression they want to make on the memory. One third at least of the people who use tablets use them as they do the knots in their pocket-handkerchiefs, and recollect the thing they have forgotten not when they reap the memorandum, but when they take out the tablets upon which it is inscribed. The act calls up the thought which the act had permitted the mind to inscribe upon the memory. If this is true, it follows that almost any device which momentarily concentrated the mind’s action would prevent this kind of forgetfulness, and no experiment is more easy to try. Merely be sure that when you think of anything that “you are sure to forget,” or rather not to remember, your mind is clear of a multitude of other thoughts, a process which may be effected by the will once directed to it, or even by a kind of mnemonics. “I am sure I shall forget that dinner,” “Well, remember it is dinner number Ten.” “I shall forget that fellow’s number,” “Well, it is 17 x.” In attaching a number to the engagement, or an impossible letter to the number of a house, the mind, stimulated by the unusualness of the effort, has ceased to wander or be occupied and neither engagement nor number will be forgotten. You forget that your friend lives at twenty-two, but if he lived at 1,111 you would not forget it for the mind, started into concentration by an unusualness, would make an adequately deep impression upon the memory.

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Undertake to procure in the local market, for constituents goods of all kinds, on the best terms, if cash accompanies orders.

No More Pains!!!

THE INFALLIBLE PAIN-CURER.

Warranted to cure pains of every description, arising from whatever cause, on any part of the human frame. A certain cure for Pains in the back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Swellings, Old Sores, Piles, Ringworm, and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine when all the skill of the medical art has been tried without effect.

Does not burn or smart at all on application.

Per Bottle Rs. 1; packing and postage, As. 8.

Per Dozen Rs. 10; Packing and Postage Rs. 2.

Per Gross Rs. 9. Freight according to distance.

DARLINGTON & CO.,

49, Dhurumtollah-street, Calcutta.

Thousands of testimonials of the marvellous cures by this remedy.

N. B.—Parties ordering should take care that they get the INFALLIBLE PAIN-CURER with the name of Darlington & Co. on it and not allow any one to be passed off on them in its stead.

The following is from an influential gentleman of Barisal, and one who writes after taking us 9 bottles of the Infallible Pain-Curer.

Messrs. DARLINGTON & Co., 49, Dhurumtollah-Street, Calcutta.

Dear Sirs,—Please send me two bottles more of your Infallible Pain-Curer. I am happy to observe that I have witnessed beneficial results from its application on persons afflicted with rheumatic affections on the limbs and joints, also on pains on the back and other parts of the body. It is a very useful application, and its results are beneficial. Some of my friends used it, and I also gave some to my servants; I was pleasantly surprised to see that in every instance it kept true to its name.

Yours faithfully, EDWARD BROWN.

The following is from the Rev. Mother of the Joseph's Convent, Bando a Bombay Presidency:—

Dear Sirs,—We find the Infallible Pain-Curer efficacious, and are glad to know of it as being a useful medicine. I remain, yours truly, SISTER THEODORINE, Superioress of the Croix.

Gentlemen,—I herewith send you the value and shall feel obliged by your sending me by post another bottle of the Infallible Pain-Curer. I find that the medicine is doing me a great deal of good.

CHITAMAN SAKHARAM CHITNIS Subordinate Judge, Kaira, Guzerath, Bombay Presidency.

Dear Sirs,—Your Infallible Pain-Curer which was sent to Babu Rajkisor Chatterji, Tondolia, has done him good, and he writes me to send him another bottle as early as possible. Will you send him the goodness to send up without delay another bottle of the same sort you forwarded last time to him. Yours faithfully, KISOY MOHUN CHATTERJI, 4, Fairlie Place, Calcutta.

Gentlemen,—Lately I had taken from you a bottle of your famous "No More Pains" which has most relieved me of all my pains. I beg to enclose a remittance in postage stamps and hope you will be pleased to send me another bottle of the same medicine.

Yours faithfully, RAJENDRO NATH CHATTERJI, Hallidhur Khasbatty. Via Kauchraparah, Camp Ranguna.

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ALLIPORE.

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Monday	...	1 Anna.
Tuesday	...	1 Anna.
Thursday	...	1 Anna.
Friday	...	1 Anna.
Saturday	...	1 Anna.
Wednesday	Reserved for Members & Donors	
Sunday	...	8 Annas.

Season tickets, to expire on June 30th, 1877: available for every day but Wednesdays.

Rs. 25 admitting the holder only; with carriage or horse-back or foot.

Rs. 16 admitting the holder only on horse-back or foot.

Wednesday is reserved for Members (i.e., Subscribers of Rs. 100) and Donors (i.e., Subscribers of Rs. 1,000.)

Carriages of non-subscribers, & Ticksa Gari Rs. 1 extra; Horses of non-subscribers, 4 annas extra.

Palanquins ... 8 Annas.

The Rink is now open: Subscribers admitted free, non-subscribers Re. 1.

Pleasure boats may be hired at Re. 1, the hour.

Restaurants for both Europeans and Natives now open.

Members and Donors with their families have free admission with carriages every day.

H. TOBIN

Hony. Secretary

MAKHON LOLL GHOSE.

No. 91, Radha Bazar,

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BEGS to invite the attention of the public to several consignments of commercial and fancy stationery of all sorts, including account books of all sizes, made of handmade and machine-made paper, by steamers recently arrived, and which he is disposing of at moderate prices.

COUGHS RELIEVED IN TWO MINUTES.

NEWTON-MASON'S HOREHOUND & LINSEED LINCTUS

Is Warranted to Cure Coughs of years standing, Asthma, Hoarseness, Colds, Difficulty of Breathing, Diptheria, Inflamed, Sore, and Ulcerated Throats, Bronchitis, Whooping Cough, Night Sweats, Spitting of Blood, and all Diseases of the Lungs and Air Vessels. It is a sure Preventive of Consumption. Its effects are magical, speedily dissolving the Congealed Phlegm, &c., causing free expectoration.

Sold in Bottles, Re. 1-4 cash or sent to any part on receipt of 48 Stamps

A. W. MASON.

15, Royd Street, Calcutta,

Sole Agent for India.

28, ELLIOTS ROAD,

Calcutta, 2nd May 1877.

MY DEAR SIR,—Will you be good enough to send me another bottle of Linctus I have had one and it has done all my three children a great deal of good, I may say almost cured them of a severe cough which they had for some time.

(Sd.) W. HART,

FROM J. L. COXE, Esq., Supervisor,

P. W. D., CUTTACK, ORISSA,

April 8th 1877.

The bottle of Linctus to hand * * * * * I shall thank you to send another bottle. My Wife had a slight attack of Asthma this morning but after taking one dose of the Linctus she says she found great relief.

Schnapps! Schnapps!!

HENKES' CELEBRATED

STAR BRAND PRIZE MEDAL

AROMATIC SCHNAPPS.

The Extraordinary medicinal and invigorating properties of this PURE TONIC have led to its extensive consumption

Throughout the Civilized World.

Agreeable and delicious in taste, it is a most Efficient Stomachic and Restorative, and as such highly recommended by the MEDICAL FACULTY as a

Household Remedy

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Rheumatism, Gout, Gravel, Flatulency, Dyspepsia, Dropsy, Diseases of

the Kidneys, &c.

PRICE PER DOZEN Rs 17 0 PER BOTTLE Rs. 1-8

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Manufacture of their Artificial Teeth.

They are therefore enabled to guarantee the most perfect fitting Teeth, which match in every detail the Natural Organs. They can be affixed to the palate without the aid of unsightly wires and uncomfortable springs, thus ensuring the most complete comfort in wear and perfect efficiency for the purposes of mastication.

Badly fitting artificial teeth are a source of perpetual discomfort. Those who suffer from such causes should have their sets re-modelled upon Messrs. Corfield & Co.'s system which can be done at a trifling cost.

Repairs of all kinds effected at the shortest notice.

Extractions, Stoppings, Scaling, &c., Skillfully performed by efficient and experienced operators.

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10 & 11, ESPLANADE.

THE
POSITIVE GOVERNMENT SECURITY
LIFE ASSURANCE COMPANY, "LD."

Capital, £500,000, with power to increase
NO EXTREME FORFEITURE OF POLICIES
And Lapsed Policies revived without Fine.

Surrender Value of Policies (being 40 per cent. of
Premiums paid) fixed at time of effecting the Assur-
ance.

POSITIVE NOTES, OR PAID-UP POLICIES
ISSUED.

On each Payment of Premium being made.

ALL NET PREMIUMS INVESTED IN GOV-
ERNMENT PAPER AT COMPOUND
INTEREST.

AND LODGED WITH THE OFFICIAL TRUSTEE
TO MEET CLAIMS.
AS AN OUTER

FORTIFICATION TO

THE SYSTEM, £20 OUT OF

EVERY £100 PAID AS CAPITAL.

IS INVESTED IN CONSOLS IN TRUST,
AND FORMS A GUARANTEE FUND, WHICH

CAN ONLY BE MADE AVAILABLE ON

THE IMPROBABLE CONSEQUENCE

OF A SUDDEN MORTALITY AF-

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LIFE FUNDS OF THE

COMPANY.

Assurances effected in a Five different
Forms.

Whole Life Policies, with payment of Premiums
ceasing, at the option of the Assured, after

5, 10, 15, 20, 25, or 30 years.

Whole Life Policies, with Premiums payable
during continuance of life.

CIES FES FOR JOINT LIVES, payable at decrease
the First which shall fall of Two Lives.

POLIPOLICIOR SHORT TERMS of from

of 1 to 10 years.

ENDOWMENT POLICIES payable at 50, 55, 60 or

65 years of age, or earlier in the event of at the

Favorable rates for the Assurance

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Medical fees in all cases paid by the Company.

POLICIES in force, upwards of £1,000,000

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AND

GOVERNOR-GENERAL OF INDIA.

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A CIDS, Ethers, and other Chemical preparation
used in Medicine, Photograph and the Arts
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Sulphuric Acid and other requisites for the manu-
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Ether and Ammonia for Ice-machines.

Spirit of Wine, pure, Methylated and Caustic

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Carbolic Acid, Chloride of Zinc, other Disinfect-
ants.

Lists can be had on application.

TERMS CASE.

"ADAM WALKER"

Oriental Government Security
Life Assurance Co., Ltd.,
Bombay.

The following is a Statement of Operations of
the Company for the nine months ending 30th
September 1877.

During the above period 127 Proposals were
made to the Company for assuring the sum of
R. 5,69,500, of which 78 are European for
R. 3,45,500, and 49 are Native for R. 2,24,000.
Of this number 88 have resulted in Policies, as-
suring R. 4,64,000, and 29 have either been
declined, withdrawn, or are awaiting completion.

On the 93 new Policies effected during the
period under review, the annual premiums amount
to Rs. 21,615-1-2, which figures, when compared
with the annual premiums received on Policies
effected during the four months ending 31st De-
cember last, exhibit a satisfactory increase.

Sums Proposed. Annual Premiums.

During the four
months ending
31st December
1876 ... Rs. 2,15,750 Rs. 7,786 9 3

During the nine
months ending
30th September
1877 ... Rs. 5,69,500 ... 21,615 1 2

The Subscribed Capital of the Company amount-
ed, at 30th September last, to Rs. 1,29,600.

During this period the Premium Income of the
Company on the Policies in force was Rs. 46,857-5-3,
and the Total Income of the Company from all
sources was Rs. 49,471-1-1, which shows a rapid
expansion from year to year when compared with
those of the preceding year:—

First year ... Rs. 11,816 1 0
Second year ... 32,213 0 5

4 months ending 31st December 1876 ... 17,437 3 7
9 months ending 30th September 1877 ... 49,471 1 1

showing that the income of the Company during
the second year of its existence is doubled during
the third year.

The expenditure of the Company was
Rs. 26,329-5-4, which includes Rs. 13,486-0-4 for
R-assurances, leaving a balance of Receipts over
Disbursements of Rs. 22,147-9-1. The amount
spent on account of R-assurances forms a sort of
Reserve Fund, as it reduces the risk on the Books
of the Company considerably.

The Funds of the Company have increased
from:—

At 31st December 1876 ... Rs. 59,551 15 3 to
At 30th September 1877 ... 74,619 8 4

a very satisfactory increase of nearly 50 per cent.
during the nine months.

The Directors have great satisfaction in reporting
that during the short period the Company has
been in existence, the amount of Accumulated
Funds comes to far more than the Capital paid
up:—

Capital paid up to 30th September
1877 ... Rs. 32,400 0 0
Am. out of Accumulated Funds to
30th September 1877 ... 42,249 8 4

Total Funds as at 30th September
1877 ... Rs. 74,619 8 4

Annual Reports, Prospectuses, Forms of Proposal
for effecting Assurances or Pensions, Applications for
Shares, Agencies, and any further information may be
obtained from

THE MANAGER AND ACTUARY,
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Indian Fevers, Indigestion, Spleen, Aque
Jaundice, Piles, Costiveness, General Weakness,
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Derangement of the Liver is

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ESSENCE OF CHIRETTA

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recipe of E. J. Lazarus, M. D., and sold by
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None other is genuine.
An indubitable proof of the great value of
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Druggists Hall" at No. 32 & 33 College Street.
They have just received a supply of all sorts
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Markara from the well known firm of
Herrings & Co., and others of equal respect-
ability. An efficient establishment has been
entertained, and prescriptions will be most
carefully made up at moderate charges. The
patronage of the public is respectfully solicited.
Medical advice gratis from 2 to 4 P.M.

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The 12th of July 1877.

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Time Glasses, Binoculars, Microscopes, Theo-
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servers; Eye Glasses, Gold, Silver, Steel, or
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Steel Spectacles Crystals " 6 8 0
Steel Eye Preservers D shape " 7 6 0
with sides neutral tint Crys-
tals " 10 8 0
Steel Eye Preservers with wire
gauze rims neutral tint Crys-
tals " 10 8 0

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Rangoon.	Hong-Kong.	

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6 " " 4 " "

12 " " 5 " "

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A FURTHER supply of this celebrated Preparation has been received, and registered orders will now be executed without delay.

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With reference to the above a correspondent writes under date November 29th, 1876:—

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"You are welcome to publish this (without my name).

Yours Sincerely,

"M. K. F."

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Bile and Liver Complaints

Warranted not to contain Blue Pill or Calomel. THE intention of these Pills is to act directly on the Liver, stimulating it, and producing relief in Pains in the Side, between the Shoulders, Costiveness, &c., without Purgings the Bowels.

Those Persons who are troubled with Eruptions in the Skin and Nervous Irritation in the Spring and Autumn, and different changes of the weather, will find these Pills, from their Alterative quality, Purify the Constitution, and generally preserve it in health without the aid of any other medicine. Dose—One or two to be taken occasionally when required.

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A. W. MASON,

15, Royd Street, Calcutta,

Sole Agent for India.

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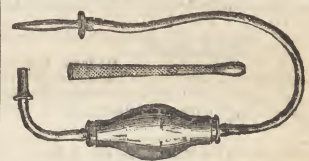
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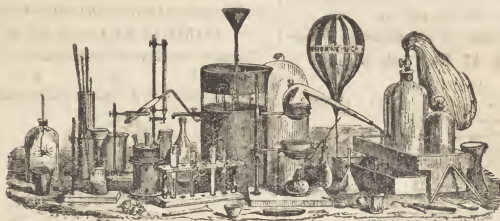
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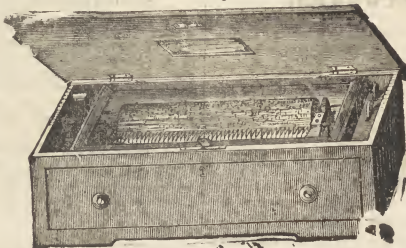
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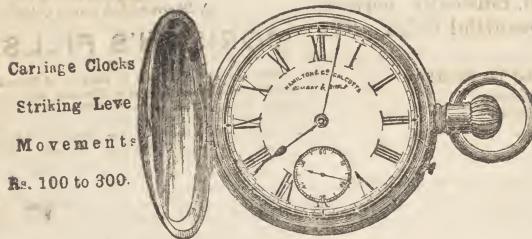
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Arrive at Serajunge	" Saturday,	24th "
" Kallygunge	" Sunday,	25th "
" Doobree	" Monday,	26th "
" Gawalparah	" Wednesday,	28th "
" Gowhaty	" Thursday,	29th "
" Tezporo	" Saturday,	21st Dec.
" Kulin ar	" Sunday,	2nd "
" Bishnath	" Sunday,	2nd "
" Dhunairi	" Monday,	3rd "
" Kokeela	" Monday,	3rd "
" Mookh	" Tuesday,	4th "
" Dekoo	" Tuesday,	4th "
" Mool h	" Wednesday,	5th "
Del: ooghur	" Thursday,	6th "

DOWNWARDS.

Leave Debrooghur	on Tuesday,	11th Dec.
Arrive at Dekoo	" "	" "
" Mookh	" Tuesday,	11th "
" Kokeela	" "	" "
" Mookh	" Wednesday,	12th "
" Dhunairi	" "	" "
" Mookh	" Wednesday,	12th "
" Bishnath	" Wednesday,	12th "
" Kaliabar	" Thursday,	13th "
" Tezporo	" Thursday,	13th "
" Gowhaty	" Saturday,	15th "
" Gawalparah	" Sunday,	16th "
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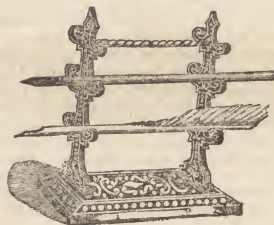
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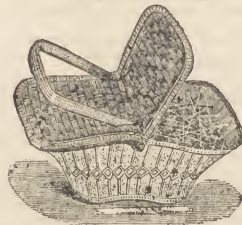
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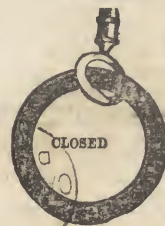
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No. 6 College Square.

The Indian Mirror

[EDITED BY KRISHNA BEHARI SEN, M.A.,
AND THE MINISTER.]

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Editorial Notes.

SUBJECT to certain restrictions, we understand, the Government of India have sanctioned the transfer of the direct control of the administration of Ulwar State to His Highness the Maharaja Rajah Mangul Sing, who has now attained his eighteenth year.

THE Journal of the National Indian Association in London has a very favorable notice of the Native Ladies Normal School and reproduces a paper in English, written by one of its pupils whose "clear descriptions and lively style" are highly commended. The school has lately received a donation of 50 Rupees from Mrs. Woodrow, one of its best friends, now in England.

A TELEGRAM from the field force at Bori sent through, Peshawar, dated 5th March Friday 7th instant, states that the centre and main villages of Bori had been occupied; and that at the moment of telegraphing, the work of destroying the towers and house of the principal headman, was progressing. The force was to return in the evening as they had done on Thursday to the Shergasha Pass.

TELEGRAM from camp in front of Bagh sent through Gumbat, dated 6 P.M. Friday the 7th, reports Jarabi completely destroyed. Troops returned to camp without casualty. Enemy lost several killed, particulars not yet known. Three prisoners Mian Din, a principal Malik of Paia armed with Enfield rifle and sword, and his son Sadar with matchlock and sword, and Daraz, cousin of Malik Gul Shah, with matchlock and sword, were surrounded and captured with their arms.

Why are our Christian friends so anxious to send Babu Keshub Chunder Sen into

"retirement?" The other day we noticed a statement to that effect in the *Witness*. The *Evangelical Review* of Bombay says, that the Babu has of late remained almost wholly in retirement." Surely the so-called "mori bund" condition of the Brahmo Samaj has not driven the minister into a dark cave. The weekly sermons in the Mandir, the Albert Hall, the sub-editing of the *Sunday Mirror*—do these mean retirement!

THE *Bollettins*, a journal published at Florence, announces that two eminent Indian scholars, Pandit Shankar Pandurang of Bombay and Dr. Rajendra Lala Mitra of Calcutta intend to attend the next meeting of the International Oriental Congress, in September 1878. The *Journal of the National Indian Association* adds "We are glad to hear that Dr. Rajendra Lala Mitra expects to be able to persuade some friends to accompany him to the congress." It would be a great thing if our distinguished countryman could be persuaded to go. But we fear the rumour is too good to be true.

A NEW order has been passed in Dutch Guiana by which the children of Indian immigrants between the ages of nine and twelve years are required to attend the Government Free Schools, their parents or guardians being subject, if they fail to send them to school, to fine, and, in default of payment thereof, to imprisonment. With regard to this order we are informed that the Government of India have expressed a hope to the Home Government that steps will be taken to ensure that no interference with the religion of the children, while at school, shall be permitted, and that should any immigrants suffer, the penalty of imprisonment, under this ordinance for neglecting to send their children to school, such term of imprisonment may not be added to the period for which they have contracted to labor, but shall be included in the period of their engagement as so much time actually worked out.

WE have always regarded the absence of deep theological knowledge and reflective

habits among our youths as a serious stumbling block in the path of their moral advancement. Even among professed Brahmos there are thousands who possess only a shallow knowledge of the principles of religion, and whose faith is consequently weak and brittle. True philosophy confirms faith and removes doubts and prejudices. We hail, therefore, with great pleasure the project set on foot of holding a series of fortnightly meetings in the hall of the Calcutta School, where theological and ethical questions will be discussed and explained for the benefit of sincere and earnest inquirers after truth. Questions for discussion will be determined and announced previously, so that those who come may be prepared to take part in the debate. It is to be hoped that fruitless controversies and angry wranglings will be avoided, and that there will be no room for the display of conceited scepticism. The first meeting will be held on Saturday next at 4 P.M.

WILL any of our Christian contemporaries enlighten us on a point of great theological as well as practical importance? When the devout Christian addresses his prayers to Christ, does he speak to a person with a body and features well-defined, or to some historical character, a mere fact believed but not conceived? If he speaks to a person what sort of figure does he apprehend in consciousness. The Christian argues that he cannot conceive a purely spiritual Being, and, therefore, seeks a bodily impersonation that can be realized in thought and fastened in the heart, and he says he finds such a person in Christ. If so every time he approaches and addresses Christ he must deal with a body or the conception of a bodily figure, vividly present in consciousness. What sort of figure is this? Our idea is that if any material form is conceived it must be false and unreliable, for there is and can be no guarantee that it is the figure of the real Christ. None among living men has seen the Christ. Will the Christian then create a Christ by fancy, and pray to it instead of to him crucified?" Perhaps Christendom must come at last to the known, spirit of Christ, the sacred heart of Christ,

leaving aside the unknown body altogether.

CHRIST was an ascetic in the best sense of the term, and if he is presented to the Hindus as such they are sure to love and revere him for in India asceticism is holiness. It is therefore of the utmost importance that ambassadors of Christ in this land should curtail, as far as possible, the luxuries of the world, and live in a simple and humble style, so that their precepts and examples may unitedly have the effect of commanding their great master to the people of the country. In the spirit of this argument, which we have often repeated in these columns, that excellent man, Pandit Nehemiah Nilcanta Goreh, lately observed in the course of a speech at a meeting of the Scottish Episcopal Church, that the high living of the European missionaries had an unhappy effect upon the Natives of the country. The statement has called for a most temperate letter in the *Indian Christian Herald* from the Rev. T. J. Scott of Bareilly. The following extract does credit to the writers head and heart, and we hope the problem will find a practical solution:—"As one European Missionary I sit down at your feet, my Brother, to learn all you can tell me on this great problem. I am sure there is much to learn. I am in doubt about some things in our mode of life and methods of work in India. Do tell us how our "high living" can be brought low and we keep strong and well and be useful to high and low. Tell us in what way we can "change" our "relations" to the Natives of India for something better." We do not think it is possible, or fair to expect, that European missionaries should adopt the style of the poorer Natives. But may we not expect them to reduce their establishment after the manner of the Roman Catholics?

In July last a petition from Babu Kanti Chunder Mukerji of Dhubri requested the attention of the Government of India in the Home Department to an article in the *Goalpara Hitashadini* of June 23rd in which certain charges were made against the Captain of the Steamer *Burma*. The article stated that the Captain and his crew had looked on with unconcern, and even with amusement at the drowning of a Native passenger, without attempting a rescue. The Chief Commissioner of Assam was requested to investigate the matter and a Report was submitted by the Deputy Commissioner of Goalpara. It shows conclusively that the death was accidental, that every thing possible, under the circumstances, was done to save the man's life, and that all the

details of the drowning were grossly misrepresented in the account given in the *Goalpara Hitashadini*. The Deputy Commissioner thus summarises the facts of the case and the misrepresentations:—"I have only to remark in conclusion that all the sensational portion of the narrative as given in the vernacular news paper are destitute of foundation. The man who was so, unfortunately drowned was not a passenger he had not gone to the bazar to buy eatables for his family. He had no family on board and consequently did not risk his life to rejoin them. The Captain never refused to take him on board and in fact never knew that he was on shore. Neither Captain nor crew were amused for 10 or 12 minutes by witnessing his struggles, while drowning—these struggles it is shewn could not have lasted as many seconds, efficient means to save him could scarcely have been extemporized in so short a time, but a buoy was flung overboard in hopes that it would reach him and a rope was thrown to him which he failed to catch. Altogether the accident however lamentable was nothing but an accident brought about as it appears to me entirely by the rashness of the unfortunate man who was drowned."

COMMERCIAL CHARITY.

Or charity it has been well said that it "beareth all things, believeth all things, hopeth all things, endureth all things." But it has not been said that charity expects all things. Genuine charity, which is of heaven heavenly, cherishes no expectation of earthly things. The less the expectation the greater the merit of charity, and the stronger the evidence of its heavenly character. Charity endures all things, but it expects nothing. It beareth hardships and privations, reproach and odium uncomplainingly. It patiently bears up under ignominy and agony, and never asks why it should so suffer. Charity gives away all that it possesses, land, wealth, honor, health and life, for the benefit of others, and reserves nothing in a selfish spirit. All it has, it parts with, without a sigh, and rejoices rather that the world sucks its life-blood and nourishes and enriches itself with its substance. To others it gives freely and unreservedly till it has nothing left to give away. But from others it expects nothing. Its creed is,—Give without expecting anything in return. It is an enemy, a sworn enemy of the principle of exchange. It bartereth not but gives. Charity is not a trader that sells goods for money's sake. Charity is not a dealer who for every penny expended, expects an adequate return of the penny's worth. The ignoble practice of giving something for getting

something in return, is hateful to the spirit of true Charity. Charity never was, never will be a *bunnie*. It abhors the merchant's arithmetic. Heavenly love knows no book-keeping, for its ledger has no credit side. Give, give, give,—that is the alpha and omega of charity. We have stated the theory of love. But the practice of the world is the very reverse of it. Even the most advanced philanthropists and the most self-denying devotees are actuated by what we may appropriately call commercial charity. These men love others intensely. They are truly generous even to the extent of sacrificing their own best interests, for the welfare of the world. Yet there is beneath their noblest enterprize of love and charity, a desire and an expectation of some reward. There is a latent feeling in us all, that we are entitled to sympathy and encouragement and affectionate treatment at the hands of those whom we love and serve. If we are doing so much to comfort them and further their interests, will they not befriend us in the hour of our trials and misfortunes? If we have sacrificed our health and wealth to relieve their wants, will they not confer on us similar favours when we most need them? We not only argue in this strain, but we eagerly long for a return of services rendered by us. And if we are disappointed, bitter is our disappointment. If we have served our country we anxiously expect that our countrymen will honor us, relieve our wants, look after the welfare of our family and children. If they show us the least disrespect or inattention, the least indifference to our welfare, we feel distressed, wronged and insulted. In proportion to the nearness of the person who thus wrongs us, and the sanguineness of our expectation is the keenness of our disappointment and our inability to forgive and forget it. Who among us can patiently bear the unkindness of friends? Who does not regard it as a death blow, a deep and painful wound that can never be healed? All this plainly shows that we are actuated in our mutual dealings by that sort of commercial affection, that sordid selfish charity, which while it serves others expects an adequate recompense for all services rendered. Let us learn that noble and heavenly passion which disdains the idea of a commercial bargain, and gives away all, though indignity and sorrow, shame and death come in return.

THE LOVE OF MONEY.

THE *Spectator* in a late issue discussed the question whether money is the root of all evil as it is represented to be, and whether in the profound contempt which preachers and moralists are known to express for money,

there is not evident more of affectation and sickening pedantry than any amount of either true virtue or sincerity. The subject is agreeable enough, and it receives additional interest from the bold tone of our contemporary's remarks. The present age, it maintains, has out-grown the ancient cant which was expressive of the world's dislike for riches, and no feature is more characteristic of the nineteenth century than the pleasure and zest with which honest folks are known to view their money, bags and appreciate the contents thereof. The notions of shopkeepers that inhabit the little island to the west of Europe have every reason to feel acutely the ban pronounced by the founder of their religion, against rich men, against whom, it is said, the gates of the kingdom of heaven are more closely shut than the passage through the eye of a needle is to a camel. If that be true, then, Englishmen of all nations are the most predestined to suffer the agonies of hell. It is interesting to consider the origin of this evil notion regarding the character of riches. Plain students of history have merely to contemplate the condition of the world through successive epoch, and stages of society. It is only very recently that civil Government has put an end to the chaos and disorderly life that formed the elements of social organism in by-gone years. From the time that men abandoned their solitary lives in the wilderness, and learnt to form nomadic hordes extending over millions of acres of the habitable globe. The only law which regulated their mutual relations was the law of might—

The good old rule that he should take who has the power
And he should keep who can.

In the barbarous days which preceded and followed the establishment of the Roman Empire, this was the sole rule of action, the only motive of heroism, and the only impetus of adventure and enterprise. Even in Rome the primary law of might asserted itself in the formation of an ordinary household in which the father was the sole master, and the sons, the wife, the servants and cattle were all slaves of the master. There were freemen and slaves, masters and servants, protectors and wards, conquerors and conquered, robbers and victims in all the ages of the world, in all countries, in Rome and in Europe, in India and in Asia. Position, rank and wealth were due to rapine, plunder and villany, and the weaker portion of mankind retired from the contest who in their desert homes cultivated the virtues and vices of a conquered life. Evidently virtue was possible only among these, when the stronger men gave themselves over to the indulgence of unlawful desires. It was with these that Christ asso-

ciated, and it was the suffering, the patience, and the long endurance of these that the great apostle idealised and ennobled into the highest virtues. If Christ had not been, we question whether calm humility and patient resignation would have come to be reckoned as such. There every proud man said, "My will shall be done", Christ said, "Lord, Thy will be done, not mine." Thus it is that the conflict between wealth and poverty, rank and dependence, power and weakness, was originated. The world has grown old, and we cannot say that the conflict has yet ended. The idea which lies at the bottom of the dislike which the virtuous feel for riches, is that these riches are generally acquired by wrong means, by plunder and robbery, by oppression and fraud. In India it is believed that no wealth can be acquired without these means, and we think this idea is pretty prevalent all the worldly over. In civilised countries open plunder is not tolerated; but it has given place to numerous subterfuges and fraud, chicanery and corruption. The case nevertheless assumes the same aspect. Wealth is ill-gotten and is injurious to the person who possesses it, and as such it is viewed with disfavor by religion. Nor is this the only repulsive feature of riches. Money makes a man selfish, and fond of luxury, and inclines him to vice. Now there is nothing in a piece of metal which may by itself be said to be vicious or repulsive. Nor is money a source of evil everywhere. We remember the well-known words of the poet, "when money to virtuous hands is given, it blesses like the dews of heaven." The aversion which religion feels towards money must, therefore, be differently accounted for. Money in weak minds (and most men are weak) tends to evil. We may well adopt Mr. Mutherd Arnold's definition of God, and say that wealth is a stream of tendency that makes for unrighteousness. If this definition be correct, we are not sure whether the *Spectator's* exaltation over the growing and honest fondness of men for money is much to be congratulated upon. We are ready to believe that modern society has got more honest ways of acquiring money than formerly, and hence the pride which they take in their wealth is excusable and perfectly good to see. If a man can honestly turn a penny into a pound, there is everything in the fact of his commanding wealth which should make him proud. Hence we can perfectly sympathise with the *Spectator's* horror of cant when he hears a clergyman discounting before such people on the sin of being rich. But as we have said there is another side from which the matter must be looked to. If wealth has been rightly acquired, it is still the stream

of tendency which makes for unrighteousness. What is there to save us from the sins which peculiarly belong to wealth? Who can say that in England, say, where the love of wealth can be openly and sincerely paraded, because the wealth in question is honestly acquired, this love will not degenerate into a fondness for luxury, ease and indolence? This very money which is an index to the prosperity of the nation, may at no distant date seem to indicate its degradation as well. Thus then, wealth remains as objectionable as ever, and the instinct in religious prophets which prompted them to denounce wealth, can not be said to have been wrong or unreasonable. The fact is that money is a dangerous material, and it is on this ground that it has so often and in so many shapes been denounced by moralists. This is the feeling of the wealthy as well, to whom its perilous character as also the fact that it will not last long seem to invest it with a melancholy interest. "Well, boy", asked a certain king of his stable-boys, "what do you do? What do they pay you?" "I help in the stable," replied the lad, "but I have nothing except victuals and clothes." "Be content," replied the king, "I have no more." Religion says nothing more. The well-known Bankrishna, a devotee at Dackinsore, feels his hands paralysed as soon as he touches money. That is a fact. We need not condemn him, for his example is only sanctioned by what religion has said in diverse ways and in unmistakable language since the birth of the world, regarding the origin, nature and punishment of riches.

CONGREGATIONAL WORSHIP.

Why do the worshippers of the Brahma Mandir not attend it regularly?—is the question that God is asking us. The Lord of heaven and earth, the King of kings, is looking at the Mandir and is at this very moment asking this question with a thundering voice that shakes the earth. It has been observed that the attendance is getting thinner week after week, and so He is demanding the reason of this. Every one of us is to answer it, and if we do not answer it in this life, we shall be held answerable in the life to come. If you say that not attending the Mandir regularly is not a sin, you can likewise assert that murder is not a sin. If your consciences do not tell you that the omission of the duty of attending the Mandir is not a sin, then you may better cast them into the stream of the Ganges. They that have life in themselves are bound to give an adequate answer to this question. As it is sin to speak falsehood, to commit adultery, so is it a sin to be absent from the Mandir at the time of worship.

I do not know what is the reason for such a state of things. Why such want of love to God and such indifference to fulfilling His injunctions? All other sins are considered as such, and are repented for, but men are so dull that they do not easily understand that it is sin not to attend the Mandir regularly. Many of us would say that it is indifferent whether we attend the Mandir or not. Some one of them would say "can we not become holy without attending such a place of worship?", "there is no harm if I do not go, for there are many others that will attend" and the like. The man that has the charge of lighting it will do his duty, he that has that of cleaning the benches will likewise do his, and somebody will perform the spiritual part of the work, so that there is no harm if he does not go thither. The place that is frequented and attended by hundreds of worshippers, will not lose or gain much by his presence or absence. He can do without congregational worship. He can worship God at home, for God can be worshipped there as well as in the Mandir. Such are the doubts that unsettle the minds of many with regard to the duty of church worship. They have no liking for sitting at the feet of God in the company of many others at a particular place and at a fixed time. The men that foster such a sin though unconscious of it, are condemned by the saintly host of heaven as men whose faces are not to be looked upon.

You have instituted the Mandir in order to spread Brahmoism in the world, and you yourselves are causing it to be closed up,—such a bad example will weaken the mind of others, the more. The sin that you are committing as wicked children of your Father will never be washed away. However hard you may try to rectify yourselves you will not succeed in effecting your sanctification thoroughly.

Your sin will cause congregational worship to be abolished altogether. Discontinue attending the Mandir regularly, abolish congregational worship, and you will grow weak and lifeless, your friends will yield to vicious imaginations, and the Brahma community in general will suffer from want of love and zeal for God. Such a state of things will be brought about by the indifference of the principal members to attend the Mandir. Thus, by degrees will the Mandir be closed up, and the name of *Hari* (Saviour of sinners) will no more be exalted here. Cursed be we, if we be obstructions to the exaltation of His name. We should sanctify all around us with the name of *Hari*, as long as we live in this world, and every one of us is accountable for

his duty in this respect. God will not attribute sin to you if you be unable to attend Mandir owing to illness or some other calamity. But if you do not act up to your duty in this respect for insufficient reasons, you will be charged with serious sin. You shall have to repent at the feet of God, even if you omit to attend Mandir once only, without adequate reason for it. Try always to preach the name of *Hari*. Do not sow thorns in the way of the preaching of that name. Do not omit attending Mandir as long as you live. Come always and place yourselves, body and soul, on the benches of the Mandir. Congregate and sing the name of *Hari* zealously, and people will gather around you, and praise the sweetness of the name they hear, and the pious zeal they witness, for their souls will be entranced with the nectar they will taste of. Even now, I suppose, a good many do so without our knowledge.

They that do not come to the Mandir, do not like to sing the name of *Hari* to those that would listen to such singing. They would let sinners die in spirit, by abolishing the singing of that name. What more horrible than to oppose the preaching of the sweet name of *Hari*, and at the same time to consider one's self free from blame? If you are a lover, I shall always find you upon the bench of this Mandir. You must thus help your brethren and sisters in singing the name of *Hari*. If Brahmoism is a living religion, every one of you will not fail to attend the Mandir regularly. But if it is dead, I cannot request any body to come here. How can a Brahmic Service be held if Brahmoism has taken leave from the world? Prove to the world that you have life in you. Do not allow it to be told, that Brahmoism is dead. I request all ministers and missionaries of our church to proclaim this truth as one of paramount importance, before putting forth their endeavours to supplant the multifarious sins of men, that they should congregate together in order to sing the name of God conjointly. Is it necessary to induce men by arguments to come to a place where the sweet nectar is freely partaken of in the company of brothers and sisters? To him, who will behold the Lord of his life in this place, it ought to be one of the dearest. He will remember it in proper time in the midst of the hurry of a thousand occupations, and he will bring calm and peace to his heart by resorting thither. I do not speak in favor of the Brahma Mandir particularly, but request you to call upon the Lord of life anywhere in the company of friends. Wherever and in whatever community you have determined to worship God, do go to that place and join that community in worship. This duty is to be considered a life-long

duty. If the *Somaj* (congregation) which you had joined does no more exist, you must be enlisted in another. As long as you live, you must join your voice to that of that congregation in calling upon the Lord of your life. There must always be a particular place where the face of God is to be seen. If the place where the name of God is uttered, be not dear to you, what other place should be? If the bricks of this building be not dear to you, how is it to be known for certain that you love God? Shall I say that you are not a Brahmo? For it is certain that no other place is dearer to a Brahmo than that which is his place of worship. Do you prefer the place of business to that of worship? Is not the place where you are united in fellowship with the saints of heaven, and unite this life with eternal life in the company of friends and wherein you find the invaluable Treasure *par excellence* which is God himself, dear to you? Who infused such perseverence into you? Is it necessary to use arguments to persuade you to come hither? You may say that this is one of the many sins that abide in you. But, mind, that this is the greatest of all, because it breeds many others, and because it signifies your wish that the people of this country should die in spirit.

Be not indifferent any more, go and bring worshippers hither, and you will have glory here and hereafter. If you do not go, you will be guilty of selfishness. Call them that love the name of *Hari*. I do again plead the cause of the Brahma Mandir, and say that if proper endeavours are made in all the Mandirs, *Somaj*s and prayer-meetings, they will be filled with men. If the seats in this Mandir be left vacant, those in other Mandirs will also share its fate. Try your best to have this Mandir filled with worshippers on Sunday next. If you neglect to do so, your name will be struck off from the list of the servants of God. Let thousands join in worshipping God here and in washing His feet with the waters of love. I need not expatiate any more on this subject, and it is a matter of great regret that I had to speak so much on it here. Do you not hear people say that you are losing in enthusiasm and that lethargy has taken hold of you? If you have zeal in you, this is the time to display it in full force. Shake off all lethargy and sleep. The time has now come when our country will be thrown into the midst of burning enthusiasm. Let the house of God be always dear to you. Call the *yogi*, *bhakta* and the devotee, and join with them in worship. Let the sin of indifference in attending Mandir, disappear altogether by your endeavours. May the name of *Hari* be sung here, there,

and everywhere in the country, and the waves of that music inundate it throughout. May we always join one another in calling upon Him.

Devotional.

THEY tell me, O Lord, I am getting old. I do not see however, how my God, one can be old who has an ocean of work yet to perform. He who has almost finished his work on earth is no doubt old and is so worn out, decrepit, despondent and misanthropic that he may be said to have completed his three score and ten! But O my Master, how can I believe that my time has expired when I am just on the threshold of my work, and full of earnest hope and warm spirits. I am quite a young man, having just entered thy service. I am not, and will not be among the pensioners.

WHAT sort of home hast thou built for me, Great Architect, in the next world? Forgive my curiosity, and if it be wrong, kill it. If it be thy will that this man of clay shall not peep behind the curtain, into the mysteries of the future life, teach me to bow to thy decree and reckon my ignorance of what is hidden, a blessing. To know thy truth is a privilege and a blessing, but ignorantly and blindly to trust thee, O my God, where thou dost enjoy ignorance and blindness, is a blessing and a joy.

The usual monthly service takes place in the Mandir this morning at 7-30.

The Brahmo Somaj.

The next meeting of the Sangat will take place at the minister's house on Thursday next. The subject of conversation will be 'Congregational Worship.'

BABU SATYENDRA NATH TAGORE, C. S., will preach a sermon in the course of the evening service on the occasion of the anniversary of the Almehabad Parthana Somaj, which will be held on the 17th instant.

A CORRESPONDENT of the *Dharmatattva* suggests the formation of an Asram, where Brahmica widows who do not like to remarry, may devote themselves to religious exercises and discipline, and learn to live as "Brahmacharinis."

SUNDAY before last the minister spoke strongly on the duty of public worship, and pointed out the iniquity of any attempt to close the house of public prayer by setting an example of irregularity, and withhold from a sinful world the means of hearing the name of God. It is to be hoped that the sermon will have the effect of encouraging church-going among the Brahmans.

THE Sathan Kanan does not seem to have achieved the desired amount of success in the good work for which it was intended. Few

if any, resort to the garden for solitary meditation. The epidemic fever raging in the district is no doubt one cause of the unpopularity of the institution, and its distance from the city another. Nevertheless we think that in favorable seasons the place ought to be more largely resorted to. Can it be that the spirit of solitary meditation is declining among us?

FAMILY prayer meetings are an excellent institution, and we hope the example of the Sinduriaputty Family Somaj will be more extensively adopted. We should like to see daily or weekly worship established as a permanent institution in every Brahmo home. The anniversary of the above Somaj was celebrated on Sunday, the 25th instant with great interest by both the male and female members of the family.

A BAND of kirtan singers is a desideratum in the Brahmo Somaj. Babu Kunja Bihari Deb will prove an excellent leader, and if only half a dozen will join a band, such as is desired, could be easily organized. The effect of their songs both on the Brahmans and the public at large, will assuredly be of a most striking character, and hard adamant hearts will melt in the love of God. The party ought to go about from house to house, from village to village, winning souls.

Correspondence.

THE MOFUSSIL BRAHMOS.

To the Editor of the *Indian Mirror*.

SIR,—While we can boast of a handful of men, whose devotional fervor and spiritual experiences, are securing for our church a firm footing in the religious world, we cannot but regret deeply to notice that the majority of our co-religionists are still very much backward and pay very little attention to the cultivation of their devotional feelings. One, who has the least experience of the Brahmo Somaj in the mofussil, must have observed that nearly all of them are in a tottering state, and, any thing like a persistent cultivation of religious emotions or attainment of spiritual development, is quite unknown to almost all their members. We cannot deny that there are souls, even outside the small circle of our missionaries and their friends, whose cravings for better life have carried them much further into the spiritual world but their number is very small, and they form rare exceptions. We have amongst us, men of intellect and learning, who can boast of very good characters and occupy conspicuous positions in society—we have men, who have long since been connected with our church and have borne trials and hardships unequalled in their time, but we have really very few who have set themselves up to practise the tenets preached by our leaders or who have ever cared to realize the joys and happiness of leading a devout life. It grieves us to note that we meet with many who have been long in our church, but who, notwithstanding their boasted intellectual and moral excellence have no habits of daily prayer and devotion—and who are

quite satisfied in devoting their whole time, energy and attainments exclusively to the service of this world. They are satisfied if they can join the Sunday service, give some pecuniary aid to the Local Somaj or take some interest in its welfare in a very general and vague manner. The Brahmo Somaj forms no part of their daily concerns, its engagements are put away only to be taken up in leisure hours, and are never allowed to encroach on the more tempting occupations of the world.

It must be remembered by us that there shall be no bond of union amongst ourselves, there shall be no brilliant future for our church, in fact, there shall come no good out of our beloved cause, should we disregard the devotional element of our religion. The present deplorable state of inactivity in almost all the mofussil Somajes is doubtless caused by our own impardonable lethargy and by our marked apathy towards all sorts of spiritual culture. Let us once kindle the fire of devotion within our hearts, and we shall find in a very short time what real life our religion has to impart to us. Often had these columns drawn our attention to the fact of there being a systematic and palpable negligence on our part, towards daily devotion and prayer but to no effect. We have now begun to feel for our past conduct, and it is high time that we should mend our past errors.

Yours &c.,

A VOICE FROM THE MOFUSSIL.

MR. DALL ON THE CATHOLIC CHURCH.

To the Editor of the *Indian Mirror*.

SIR,—Precisely because I am fond of children do I love the Roman Catholic branch of the great Church of Christ. "Papa, Papa" is its daily cry; the Pope, the Pope! No access to the omnipresent God except through Papa, or his deputies! Were I so juvenile a catholic as to be a Roman Catholic, I should not dare to think a religious thought of my own, or to look into the records of what Jesus said, much less into any theistic book, or work on the science of religion, without asking "Papa! may I? Priest! may I read it?" Let India, let Brahmans know, that in as much as children have no right to think for themselves, the Roman Church consistently with its principles, says to its every member, "You shall not think, except as I give you leave!" When I was a child I obeyed as a child; but when I became a man I put away childish things. Be a Roman Catholic and you shall have no thought of your own, and no will of your own, and no prayer of your own direct to your Father. The Roman branch of the Christian Church is largely true to the babyhood of our spiritual life. For the care of babes I honor it, but not for the rearing or guidance of men.

Yours &c.,

DALL.

Translation of Hymns.

SINK into the sea of the Presence of God, Oh my soul, and behold the sweet effulgence of it.

He is the fount of Truth, the Wisdom and Sweetness, and majestically Infinite. He is accessible to all, grave, ineffable and immaculate.

His touch generates New Life and causes the wind of bliss to blow over the heart.

The soul is astonished at the sight of Him whose manifestations are all the agents of the universe, and who has charmed all beings.

Forsake all vain thoughts and curb all thy bad inclinations. Drink always the sweets of communion.

Oh what a wonderfully sweet relation is this!

He that is infinite looks upon an unclean mortal as his own child,—the thought thrills the heart.

That the Lord of the boundless universe, observes with attention the doings of a man who is but a worm, is a marvel, indeed, and one which excites exceeding joy.

Where else can you find a merciful father like Him, who looks to the welfare of the poor and humble, who goes to the door of sinners and calls them repeatedly to turn to Him and shews the way to the blind.

Oh mistaken soul, why do you forsake such a father and seek for happiness elsewhere? Thou couldst not know him though He has been so very kind to you, for thou hast been blind-folded by worldly passions.

Cleanings

SELECT PASSAGES FROM THE "IMITATION OF CHRIST."

Son, be not moved with the fine and quaint sayings of men; for the kingdom of God consists not in talk, but in virtue.

Attend to my words, which inflame the heart, and enlighten the mind; which excite to companionship and afford manifold consolations.

Never read anything that thou mayst appear more learned or more wise.

Study rather to mortify thy vices; for this will avail thee more than the being able to answer many hard questions.

When thou shalt have read, and shalt know many things, thou must always return to one beginning.

I am he that teacheth men knowledge, and I give a more clear understanding to little ones than can be taught by man.

He to whom I speak, will quickly be wise, and will make great progress in spirit.

Woe to them that inquire of men after many curious things, and are little curious of the way to serve one. * * * *

I am he that in an instant elevates an humble mind to comprehend more reasons of the eternal truth, than could be acquired by ten years' study in the schools.

I teach without noise of words, without confusion of opinions, without ambition of honor, without contention of arguments.

I teach to despise earthly things, to loathe things present, to seek things eternal, to relish things eternal, to fly honors, to endure scandal, to repose all hope in me, to desire nothing out of me, and above all things ardently to love me.

For a certain person, by loving me entirely, learned divine things and spoke wonders.

He profited more by forsaking all things than by studying subtleties.

REUTER'S TELEGRAM.

ROME, DECEMBER 7.

The Pope is slightly better.

SUEZ, DECEMBER 7,

The transport *Crocodile*, homeward bound, passed the Canal to-day.

PARIS, DECEMBER 7.

M. Dufaure has relinquished his mission of forming a new Cabinet on account of Marshal MacMahon claiming to appoint a Minister for Foreign Affairs, a Minister of Marine and Colonies and a Minister of War.

M. Batbie has been summoned by the President to form a new Ministry.

RUSSO-TURKISH WAR.

LONDON, DECEMBER 8.

The Russians have resumed the bombardment of Kamari. The Russian force which was driven from Elena has been reinforced, and is concentrated at Racovitz where the Turks have made an attack but were compelled to fall back, followed by several battalions of the Russians, who have captured Slataritz and thus turned the Turkish right wing. The Russian press propose the following peace conditions:—the independence of Turkish principalities, the cession of Batoum and Kars to Russia, and the free passage of the Dardanelles.

Local

THE appeal of Kumar Jogendronath Roy of Nattore, has been admitted by the High Court, but the Court has declined to suspend the sentence. The appeal will be heard before Mr. Justice Kemp and Mr. Justice Morris. Mr. Evans and Mr. Gasper will appear for the Kumar, and Mr. Monomohun Ghose will support the conviction.

MR. J. O'KINEALY assumed charge of the office of Secretary to the Government of India in the Home Department on the 3rd instant.

A MEETING was held of the Trades' Assistants last evening to discuss the early closing movement on Saturdays in Calcutta.

MR. DICKENS, the Presidency Magistrate will shortly vacate his seat on the Bench of the Calcutta Police Court, and proceed to Dinapore as District Judge there. The constant changes in the Calcutta Police are very undesirable. It is not yet known who will succeed Mr. Dickens.

THE Viceregal Legislative Council will meet at Calcutta, on Wednesday, the 12th instant.

WE regret to hear of the death of Dwarkanath Biswas of Jaun Bazar, one of the well-known millionaires of Calcutta.

COMPANIONS of the Order of the Bath are requested to apply to the Foreign Secretary, for cards of admission, before the 15th instant to the Chapter to be held on the 1st January next.

MR. E. W. KELLNER is appointed to officiate as Assistant Commissioner of Paper Currency, Calcutta.

DOMESTIC OCCURRENCE.

BIRTH.

SEN.—At Lily Cottage, 72 Upper Circular Road, on Thursday, the 6th December 1877, the wife of Babu Keshub Chunder Sen of a daughter.

Latest News.

—THE Hon'ble Mr. Egerton, the Lieutenant-Governor of the Punjab, is expected to reach Peshawar on the 12th instant.

—ONE of the King of Siam's white elephants has died, and according to custom it was buried with the highest funeral honors. One hundred Buddhist priests officiated at the ceremony, and the body was conveyed to its last resting-place accompanied by a procession of thirty state barges.

—BABU SURENDRA NATH BANNERJI who is now at Bombay, will leave for England in January next in connection with the Indian Civil Service Question.

—SIX Vakilis at Rajkote have been sentenced for forgery to rigorous imprisonment for five years.

—CAPTAIN CARNAC, Military Secretary to the Government of Bombay, joins the staff corps on the departure of the Hussars.

—JOHN STORRAN, Manager of the Bombay Co-operative Stores, committed suicide, on Friday last, by taking prussic acid. The evidence showed the deceased to have been heavily in debt.

—A TELEGRAM from Field Force, Shergasha Pass, sent through Peshawar, dated 3 p. m. the 7th instant, states that casualties in yesterday's operations were slight, one Kahar being killed and 3 sepoy wounded. The force returns to Bori today, and will blow up all the Jowaki towers there.

The attitude of the Hasankhels is most satisfactory; to prevent the Jowakis from implicating them by firing from Hasankhel land, they have established a picket on our left, as the Ashukhels have on our right. No firing on our pickets took place last night.

—A SON of the Prime Minister of Siam has arrived at Rangoon to be educated in the local High School.

—MR. C. J. WILKINSON, the Recorder of Rangoon, is likely to be promoted early next year to the Bench of the Allahabad High Court.

—THE Government of India have approved of the appointment of Mr. J. Bienenfeld Rolph, as consul for Italy at Aden. And of Mr. G. Ruckert as Consular Agent for France at Akyab.

Selections.

THE MAGNANIMITY OF UNBELIEF.

(Spectator.)

IN the papers which Mr. Frederic Harrison has contributed to the *Nineteenth Century* on "The Soul and Future Life," and in his reply to the many criticisms whom those papers drew down upon him, there is visible precisely the same state of mind which is so curiously illustrated in Harriet Martineau's "Autobiography,"—the state of mind, we mean, which Miss Cobbe, in her striking contribution to the *Theological Review* of this month, happily terms one of "magnanimous atheism." Any one who has seen a shrunken and withered apple apparently revive under the exhausted receiver of an air-pump, may perhaps have some notion, derived from that analogy, of the reason of this swelling of the heart in a sort of triumphant relief at the imaginary evanescence of the religious influences under the pressure of which it had lived. The apple swells out because the atmospheric pressure on the outside is removed, and the confined air in it consequently expands till it seems as sound and plump as it was while all its juices were rich and full. And so, we take it, the elation of mind which Harriet Martineau so vividly describes, the gratulation wherewith she looked up to the midnight stars, and thought within herself that the creeds of her youth were a system of illusions which she and Mr. Atkinson had contrived to throw off, was due to the cessation of the pressure of that sense of constant obligation and claim under which she had formerly been living, and its exchange for the conviction that instead of trying to interpret painfully the demands of another and higher spirit upon her own, all she had to do was to give free vent to her own aspirations, and follow the impulses of her own thought. "When, wrote Martineau, * 'in the evening of that spring, I went out (as I always do when in health) to meet the midnight on my terrace, or bad weather in the porch, and saw and felt what I always do, see and feel there at that hour, what did it matter whether people who were nothing to me had smiled or frowned when I passed them in the village in the morning? When I experienced the still new joy of feeling myself to be a portion of the universe, resting on the security of its everlasting laws, certain that its Cause was wholly out of sphere of human attributes, and the special destination of my race' is infinitely nobler than the highest prepared under a scheme of divine moral government, how could it matter to me that the adherents of a decaying mythology (the Christian following the heathen as the heathen following the barbaric-fetish) were fiercely clinging to their Man-God, their scheme of salvation, their reward and punishments, their essential pay-system, as ordered by their mythology? . . . To the emancipated, it is a small matter that those who remain imprisoned are shocked at the daring which goes forth into the sunshine and under the stars of study and enjoy without leave asked, or the fear of penalty." How like the breath of relief with which Miss Martineau observes that the displeasure of her neighbours is nothing to her, is that with which she remarks that to go and "meet the midnight" to her after supposing as she used to suppose, that at such times she went to meet a spirit who was conducting a 'divine moral government,' and had promised to reward and punish men according to their works. It is, as she expressly says, the feeling that "the midnight" she went to meet, though resting

on "the security of everlasting laws," was entirely "out of the sphere of human attributes," entirely unrelated to the Man-God of Christian worship, which filled her with this sense of elation. In precisely the same tone, Mr. Frederic Harrison expands his 'religion of humanity,' and throws off all the beliefs of the theologians, as cast out of "dithyrambic hypotheses and evasive tropes." There is in all the Positivists, a note of scornful triumph as they clear their souls of what they call the superstitions of ages, and exhort us to be content with worshipping the providence which the race of man exercises over individual men, and with anticipating the 'posthumous activities' which are to be the somewhat worthless, but the only conceivable equivalents for immortal growth. In all the soliloquies and all the homilies to which the Positivists give utterance, you can see the same sense of relief, in fact the air which Miss Cobbe so well describes as the air of magnanimity,—as if they were doing something rather grand, and rising in their own estimation, as they cast to the winds the old faiths. Yet Miss Martineau, as Miss Cobbe reminds us, was almost dismayed when she thought of the pain which her new belief in personal annihilation would carry to the heart of some friends of hers who were widows, and who lived in the hope not only of a future life in God, but of a future reunion with the objects of their warmest earthly love, and whom she feared it might even deprive of reason to have this hope taken away from them. Yet with all this dismay, she speaks of her new disbelief as a potent remedy for human ills which it would be selfish in her to keep to herself. "My comrade and I both care for our kind, and we could not see them suffering as we had suffered, without imparting to them our consolation and our joy. Having found, as my friend said, a spring in the desert, should we see the multitude wandering in desolation and not to show them our refreshment?" Whereupon Miss Cobbe remarks, "Would it not have been a more appropriate simile to say, 'Having found that the promised land was a mirage, we hastened back joyfully to bring the interesting tidings to our friends in the wilderness, some of whom we expected would go mad when they received our intelligence, to which, from their great respect for us, we knew they would attach the utmost importance. By some strange fortuity, however, they did not quite believe our report, and went on their way as before, under the pillar of cloud?'" Yet it is evident that while, on the one hand, the Positivists are conscious that they are trying to remove a faith in which the human spirit profoundly rests, they do really feel, on the other hand, as if those who can share their point of view were throwing off a weight of care, and growing freer and nobler and more dignified beings in so doing—as if in fact, to use Miss Martineau's phrase, going "to meet the midnight" were an infinitely freer and less humiliating act of mind than going to meet God. They move more easily when they imagine themselves merely under the midnight than they could

"Autobiography," Vol. II., p. 355. under the eye of Divine righteousness, and they become higher beings in their own estimation, just as the apple blooms out again under the exhausted receiver. Mr. Harrison, in fact, expressly finds fault with the Christian order of thought for thinking so poorly of man as he is. He speaks of the view of their own lives taken by men who hold that much of what they have done will result in 'posthumous activities' of a very unsatisfactory kind, and a great proportion of their past in posthumous

activities that are simply morally indifferent, being neither bad nor good, as mere pessimists, and adds, "Positivism as to the essential dignity of man, and the steady development of his race, is one of the surest marks of the enervating influence of this dream of a celestial glory." In other words, to Mr. Harrison, as certainly to Miss Martineau, all humiliation is pessimism,—even though it touches in no way the essential dignity of man, but rather only the unsuccessful attempts of the individual ego to reach that essential dignity of man. As the belief in God vanishes the satisfaction with ourselves as we are, grows, and we begin to be quite sure that the vast majority of all our "posthumous activities" will go to increase the store of testimony accumulating to all future ages of "the essential dignity of man."

Now, we are far from blaming the Positivists for this result of their scepticism. It seems to us to be in most cases a certain result of it,—of course not in all cases, because the vanishing of the belief in God does not in the least extinguish His; and to those few who are real enough to see the truth about themselves, in spite of the intellectual bewilderment in which they may live as to the Author of their being, the consciousness of the Poverty of their motives, and of the vein of selfishness in even their best actions, of the half-and-haftness of their aspirations, of the mixture of self-love in their affections, and of the dull edge of their virtue, must be as keen as if they fully recognised the Presence which really shows them all this about themselves. But there are very few of us who are thus realists. Inevitably, in the cultivated at least, the failure to recognise anything higher than man above us must make man himself,—even as he is,—seem a more satisfactory being than he can ever seem to those who compare him constantly with Christ. As certainly as the failure to recognise the attraction of the sun led our forefathers into all sorts of exaggerations of the stability of the earth, the failure to recognise the divine love and righteousness, will lead those who miss them to exaggerate the worth and value of human love and righteousness. It is the weight of our debt and obligation which makes us see what poor creatures, except through the divine help, we really are. Remove the sense of these higher obligations, and we grow inevitably in our own estimation, just as the withered apple revives when the air ceases to press upon it. Indeed, the real issue between the Positivist and the Christian might fairly well be summed up in the one question whether humility be a morbid and misleading quality, or the very truth and core of all real self-knowledge. If the former, the Positivists are right; if the latter, the Christians. But what shall be the test? Why surely the experience of the past affords us test enough. Mr. Harrison says in effect that the tendency to think lightly of man as he is the result,—and we agree with him,—of man's "dream of celestial glory." Well, but what has been the moral fruit of that stoic self estimation and magnanimity which is now again lifting up its head, as compared with the attitude of moral humiliation which Mr. Harrison calls "pessimism"? Whence have the great beneficent moral agencies of the world sprung? From the optimism of self-satisfied human dignity, or from the pessimism,—if so it is to be called,—of the ages of humility? Surely all that is morally great in man, from the greater works of charity to the greater triumphs of the spirit of truth, have sprung out of that spirit of humility which has ascribed all its achievements to the power of God, and has

found the confidence necessary for effecting even the greatest revolutions in human society only because he believed itself to be driven on by Him. The grand, picturesque magnanimity of the Stoic school has done nothing for humanity, compared with the spirit of Christian humiliation; and, tested by the past at least, the equanimity or magnanimity which seems to spring from doubt will be barren indeed compared with the self-depreciation, or even, if you please to call it so, self-disgrace, springing out of the knowledge of a diviner presence and a mightier Will.

THE SCIENCE OF PEN-MAKING.

THE following description of pen-making is taken from an interesting article in the "British Manufacturing Industries." The modern implement of writing with a fluid is a very different thing from the pen of former times. The *stylus* and *calamus* of the ancients and the quill pens of a past generation are clumsy implement, compared with the modern "pen," a word taken from the Latin *penna*, a feather. The steel pens of comparatively modern invention. At the beginning of the century pens began to be made wholly of metal. But no one knows the real inventor of steel pens. By one of the manufacturers of Birmingham were steel pens first perfected. Perhaps none has done more to popularize the metallic pen than the well-known promoter of the "Perryian System of Education," Mr. James Perry. The characteristic of the Perryian pen was to give to the steel pen the elasticity which so closely approximates to the quill pen. Mr. Perry with persistent energy, almost forced the steel pen into use when there were strong and deep-rooted prejudices against it. Commencing the manufacture himself in London, about 1824 Perry patented several varieties, known as "Perryian Pens." It is stated on competent authority that he used the best Sheffield ribbon-steel, rolled out of wire, for which he paid 7s. per lb.; that he paid as much as 5s. per pen to the first person whom he employed to make his pens, and for years afterwards the price given to his workmen was 36s. per gross. Since the year 1825 Perry was supplied with pens of first-class quality by a Birmingham maker, Josiah Mason, who, although content for many years to obscure his own name under the mark of "Perry & Co.," succeeded in establishing a very large business. His extensive factories, trade-marks, and entire business has latterly been acquired by a limited-liability company, under the style of Perry & Co., Limited, amalgamating at the same time the respective business of Messrs. Perry & Co., London, and Messrs. Wiley & Son, Birmingham. There are from 12 to 15 manufacturers of steel pens in Birmingham, which is now the headquarters of the trade; but the chief portion of the business is confined to four or five large concerns.

THE steel of which the pens are made is of Sheffield manufacture, a large portion of it being supplied by Messrs. Jessop. It is cast-steel of the best quality, made from Swedish iron, so as to secure in its granular structure peculiar density and compactness. The sheets are rolled in Birmingham, and, as a rule, on the same premises where they are to be worked

up. They measure originally about 4 feet 6 inches long and 18 inches wide, and are afterwards clipped across into short lengths from $1\frac{1}{2}$ to $4\frac{1}{2}$ inches wide. These strips are, first of all, packed in cast-steel boxes and placed in a muffle or furnace, where the mass is heated to a white heat. This is called annealing—a process which fits the metal for further treatment on its way to the pen-maker. After 12 hours of this roasting the strips are cooled, and then placed in revolving barrels, where, by the friction of metallic particles, the scales caused by the annealing and the rough edges are removed. The strips are next immersed for some hours in a pickle composed of dilute sulphuric acid, which clears away the scale and imparts an even surface to the metal. The steel is now ready for the rolling-mill. The rollers consist of metal cylinders revolving upon each other. A man and a boy attend at each pair of rolls, the first introducing the strip of steel between the opposing surface and the boy pulling it out considerably attenuated. From the first pair of rolls it passes through several others, until, having been reduced in thickness to about the 1-160th part of an inch, it assumes the requisite tenuity. Such is the degree of pressure employed that the steel, in passing through, becomes hotter than is sometimes convenient for unpracticed hands to touch. At this stage the strip of steel is precisely the thickness of a pin, is quite flexible, and has increased in length from 18 inches to 4 feet 6 inches.

The first process of manufacture now begins, and before the series of operations have been gone through, some fifteen or sixteen distinct processes have to be completed. The strip is carried to the cutting-out-room, where the pen first assumes form and shape. Here a number of women and girls are seated at benches cutting out, by the aid of fly-presses, the future pen from the ribbon of steel before them. This is done with great rapidity, the average product of an expert hand being 200 gross, or 23,800 pens, per day. Two pens are cut out of the width of the steel—the broad part to form the tube, if it is to be a barrel pen, and the points so cutting into each other as to leave the least possible amount of waste. The "blanks" are next taken to be pierced. The flat blanks are placed separately on a steel die, and by a half-circular action of a lever turning an upright screw a file tool is pressed upon the steel and forms the delicate centre perforation and the side-slits, which gives flexibility to the pen. All this time the metal is in its natural state of elasticity. It is necessary, however, that it should be rendered softer, and for this purpose the pens are again placed in the muffle, to be further annealed. Then comes the marking. On each side and down the middle of the room a number of young women are seated at work, each of whom, while using her hands to properly adjust the pen and hold, it in its place, moves by the action of the foot a lever actuated by treadle and wheel, and this marks the pen. When it leaves the hand of the operator the pen is stamped with the name of retail dealer, at home or abroad, a national emblem, an heraldic device, or the representation of some notability, foreign or domestic, according to the fashion of the day. The rapidity of this process is nearly equal to that of cutting out the blanks, each workwoman marking many thousands of pens in a day. Up to this time the pen is flat. It has

next to be raised into the half cylindrical form in which we see the finished pen. The flat pen is placed in a groove and a convex tool made to descend upon it, forcing it into the groove, by means of which it is bent into the requisite shape. As a rule, the value of the pen depends very much upon the perfection of the slit. Those who can remember the difficulty experienced in getting a perfect slit in a quill pen can understand how much less easy it is to prevent the gaping of a metallic substance. The first preparatory process after the pens leave the raising-room is to return them once more to the muffle, into which they are introduced in small iron boxes with lids, and heated to a white heat. They are then drawn out and suddenly plunged into a large tank of oil, where by the chemical action of the liquid on the steel, the pens attain a degree of brittleness that makes them crumble to pieces when pressed between the fingers. The oil adhering to the metal is subsequently removed by agitation in circular barrel, made of tin. The brittleness has next to be corrected by a process of tempering. This is done by placing the pens in a cylindrical vessel, open at one end and turned over a fire, somewhat like a domestic coffee-roaster. The action of the heat gradually changes the color of the pens, first from a dull gray to a pale straw-color, next to a brown or bronze, and then to blue—the latter betokening the highest degree of elasticity. The pens are still rough being covered more or less with small metallic particles. To remove this roughness, they are placed in large tin cans, with sand, pounded crucible, or some similar substance. These cans are made to revolve by steam power, until, by rubbing against each other, the pens are cleared from roughness and are brightened to the color of polished steel. Another set of processes now begins—those of grinding and slitting—also performed by young women. The nibs are ground by picking up each pen with a pair of pliers and applying it with a single touch to a rapidly revolving wheel coated with emery, first lengthwise and then across the nib. This does for the pen the same service that the scraping of a quill with the penknife would do in the case of a quill pen—i.e., weakening certain points, to insure uniform elasticity. Next comes the slitting, which is done with the press. In the presses the descending screw has an exactly corresponding die-cutter, which passes down with precise accuracy, by which it moves the slit is made and the pen is completed. There is something more to be done before the manufacturer's goods are ready for the warehouse—viz., the coloring the pens brown or blue. This is effected by placing them in a metal yonder, which is revolved every charcoal stove at a proper heat, and removing them the instant the required tint is imparted. Brilliance of surface is then given by immersing the pens in a solution of shellac dissolved in naphtha, and after drying they are ready to go to hands of the workwomen whose duty it is to examine the work thrown out the pens which are defective, and count the remainder, ready for the packers. The presses, tools and other appliances required in the manufacture are numerous and varied. In all well-regulated establishments all these tools are made and repaired by special workmen on the premises. On reaching the warehouse, the pens are packed in neat little boxes, each containing one gross. These boxes are usually made in another part of the manufactory, by a very simple but ingenious process. Successive layers of paper are pasted on to an oblong block of wood; and when the proper thickness is obtained, the outside ornamental layer having been added, the block is pressed on each of its sides, with a sliding

movement, against a cutter of exactly the depth of the paper material, which is thus divided into box and lid, and the imprisoned mold set free. A glazed-paper lining for the sides, made in a similar way and exactly fitting the interior, is slipped into the box, forming a shoulder for the lid, and it is then finished. Sample cards, or boxes containing a considerable selection of pens of the most popular patterns, are made and retailed at 25 cents each, so that the most suitable pen for any kind of writing may be obtained at small cost. These can be purchased from any stationer in the United States, or by mail from the depot, No. 112 William Street, New York.

Perry & Co., Limited, now employ upward of 1,200 hands in their Birmingham factories, chiefly engaged in the manufacture of their celebrated pens and penholders. The Head Office of the Company is in London, with several branch houses on the Continent, and a depot in William Street, New York, through which medium the wholesale trade of this country is supplied.

MONEY MARKET.

Government Loans.

4 Per cent., Securities	Rs. 5 12 a 5 14	d.
4½ Per cent., of 1870 (1885)	12 a. to 1 Re. ½ p.	
4½ Per cent., of 1871 (1881)	par to 4 As. ½ p.	
4½ Per cent., of 1872 (1879)	Rs. 5 12 a 6 ½ d.	
5½ Per cent., of 1859-60 (1879)	1/4 a 2 ½ p.	
5 Per cent. Debenture for 15 years (1882)	1/8 a 1 1/2 p.	

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Rs. 111 a 112	
6 Per cent., of 1865 (1885)	112 a 112 ½	
6 Per cent., of 1866 (1886)	112 ½ a 113	
6 Per cent., of 1867 (1887)	113 a 113 ½	
6 Per cent., of 1870 (1890)	115 a 115 ½	
6 Per cent., of 1872 (1892)	115 ½ a 116 ½	

EXCHANGE ON LONDON

Bank Bills, at 6 months' sight 1—9 1-16
Ditto ditto, at 3 months' sight 1—8 ½
Ditto, on demand, above £500 1—8 ½

Bank of Bengal Rates.

Minimum rate of Interest	... 7 per cent.
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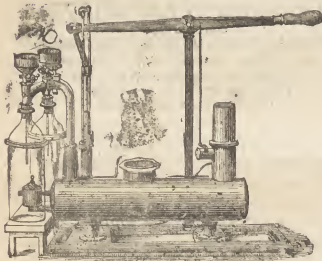
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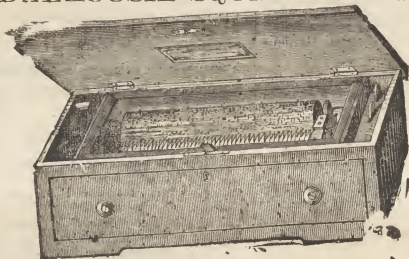
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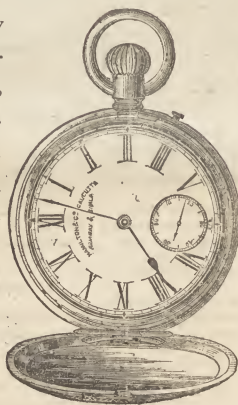
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Cargo will be received at the Company's Godowns, Nimitollah Ghat, up till noon of Monday, the 10th.

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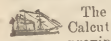
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UPWARDS.

Left Goalundo	on Friday,	23rd Nov.
Arrive at Serajunge	" Saturday,	24th "
" Kallygunge	" Sunday,	25th "
" Doobree	" Monday,	26th "
" Gowlparah	" Wednesday,	28th "
" Gowhaty	" Thursday,	29th "
" Tezporo	" Saturday,	21st Dec.
" Kalibabar	" Sunday,	2nd "
" Bishnath	" Sunday,	2nd "
" Dhunsiri	" Monday,	3rd "
" Mookh	" Monday,	3rd "
" Kokeela	" Tuesday,	4th "
" Dekoo	" Tuesday,	4th "
" Mookh	" Wednesday,	5th "
Debrooghur	" Thursday,	6th "

DOWNWARDS.

Leave Debrooghur	on Tuesday,	11th Dec.
Arrive at Dekoo	" Tuesday,	11th "
" Mookh	" Tuesday,	11th "
" Kokeela	" Wednesday,	12th "
" Mookh	" Wednesday,	12th "
" Dhunsiri	" Wednesday,	12th "
" Mookh	" Wednesday,	12th "
" Bishnath	" Wednesday,	12th "
" Kalibabar	" Thursday,	13th "
" Tezporo	" Thursday,	13th "
" Gowhaty	" Saturday,	15th "
" Gowlparah	" Sunday,	16th "
" Doobree	" Monday,	17th "
" Kallygunge	" Tuesday,	18th "
" Serajunge	" Tuesday,	18th "
" Goalundo	" Thursday,	20th "

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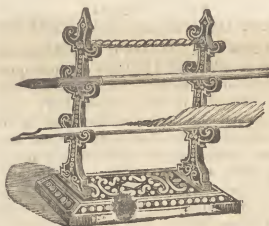
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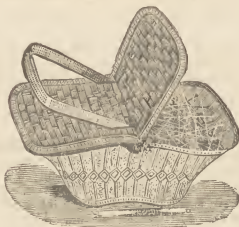
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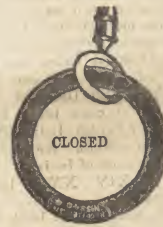
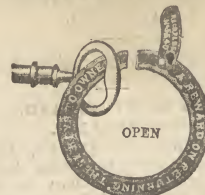
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SUNDAY EDITION.

[REGISTERED AT THE
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VOI. XVI.]

CALCUTTA, SUNDAY, DECEMBER, 16, 1877.

[No. 195

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Editorial Notes.

DURING the Irish famines that broke out in 1846-7-8, the British Government expended in relief to Ireland no less than £9,532,721, besides granting £1,191,187 in loans for drainage and land improvement, and paying £42,673 for the freight of food sent from the United States. The private subscriptions for relief from London alone were £641,247. We believe that British charity has surpassed itself in dealing with the Indian famine of 1877. For up to date the amount subscribed in aid of the famine-stricken in Madras exceeds seventy lacs of rupees!

THE Vegetarian Society in England is prospering. From 125 in 1870-1 the number of subscribers and contributors has risen to 1458. This indicates sure and decided progress. At the last anniversary a resolution was adopted among others, recommending the more extended cultivation of fruit, and "the systematic planting of fruit trees along railways; roadways, riverways and canalways, and wherever practicable." Another resolution was adopted urging "the necessity of a return to a pure, simple, and natural diet as an invaluable auxiliary to the promotion of all-abiding, moral and spiritual advancement."

THE Telephone seems destined to work wonders in the transmission of verbal messages to distant places. Germany is already employing the new instrument for practical purposes. Recent experiments, it is said, having proved the possibility of perfectly distinct oral communication between the German Central Telegraph Office and the town of Brandenburg; several hundred specimens of improved telephonic apparatus have been ordered by the Telegraph Department for local purposes and

further experiments. The new apparatus as manufactured by Messrs. Siemens and Halske, is said to be "only a few inches in size, is very cheap, and may possibly be destined to work a revolution in telegraphy."

MR. BOMWETSON, the well-known missionary of the C. M. Society, has brought on a new Bengali translation of the Gospel of Matthew, and the *Bengal Magazine* accords it very high praise. Our contemporary says, however,—"I do not suppose that the present Bengali version of the scriptures will be the future Bible of the sixty millions of Bengal; that version must be the work of the Natives of the country; but in the mean time every Bengali Christian must feel it to be his duty, no less pleasing than it is imperative, to assist in the right rendering into his mother tongue of the word of God." This is, we believe, the correct view. For our part, we confess, we have no patience with Missionary Bengali. In one version of the Bible that we came across the other day we found "gnashing of teeth" rendered into দন্ত ক্রিহিড়ি, and it sufficed to upset us altogether.

MR. DALL's letter on Roman Catholicism published in the last Sunday *Mirror*, does not quite satisfy us. The Catholic religion, according to him, is the religion of babes and not adults. On this supposition we are to understand that Father Newman is a babe and Mr. Dall an adult. Is the cultivated intellect of the adult, however, so very perfect as to be competent to comprehend spiritual truths of all kinds? Let Mr. Dall answer this question, and we shall know how to deal with him. The fact is, we believe, that in the spirit land the adult and the babe are alike in the dark, and the credit lies with those who, knowing that they are babes, confess themselves to be such before the world. Socrates was the wisest man in Greece, simply because he knew that he knew nothing and therein was his wisdom, whereas our adults may walk a long way up the road which leads to the kingdom of heaven without knowing that their footsteps are those of very babes.

In charity India is far behind England. Is it not a fact of which we should feel ashamed that there is not in all India an institution for educating the blind? Why should not the blind of India be permitted to enjoy the advantages of mental and moral training like their English brethren? The fact is easily accounted for. Our national benevolence, though remarkable in certain aspects is not cultivated enough to see the necessity of a blind school such as they have in England. The general impression here is that he who has lost his eyes, has lost all prospects of improvement and usefulness, and Native public opinion deems such a man to be unmitigated misery and helplessness. How strikingly does this state of things contrast with the following instance of a blind scholar mentioned in the *Times*?—Mr. H. J. K. Marston, B. A., has just obtained a fellowship in the University of Durham. He became blind at an early age when he was preparing to enter Eton School, and his prospects seemed closed. But the opening of the Blind College, Worcester, offered the opportunity which he sought. He then entered Durham University, where, in spite of obvious difficulties he gained a scholarship at Entrance, and subsequently the University Classical and the Newly Scholarships and the Hellenistic Greek Prize, obtaining a First Class in both his examinations for the degree of B. A. Mr. Marston is now Second Master in the Blind College, Worcester. We have here a remarkable instance of the blind teaching the blind.

LORD LYTON is an eminent scholar. His utterances on educational subjects cannot, therefore, fail to command public respect. What His Excellency said lately in his addresses to the students of St. Xavier's College and LaMartiniere was peculiarly edifying and suggestive, and the sentiments and thoughts uttered are such as every student should at once apply to his daily life. The former address is peculiarly valuable inasmuch as it serves to dispel the misconception which His Excellency's University speech occasioned in the minds of some regarding his religious views and opinions. It was given out at the time that the Viceroy is an

advocate of Comtism and Materialism and that he ignores religion and ethics. We readily protested against this assumption, and we are glad His Excellency has now so publicly and so unequivocally vindicated the cause of religion, and impressed upon youthful students the importance of purity of character. "I cannot too strongly impress upon my young friends here," said the Viceroy, "the soundness of the salutary distinction maintained by their teachers between education, properly so called, and mere book-learning. Book-learning is, indeed, at best, but a small part of true education. It may supplement and adorn, but it can never supply what ought to be the object of all sound education; the happiness and usefulness of human life, as guaranteed by the nobleness and purity of human character. Even if you regard success in the world from the lowest and most self-interested point of view, still it is to the exercise of faculties which are not those of the intellect, that you must look for the attainment of it. It was the disappointed saying of a wise man that the world is governed by very little wisdom. But he who said this, unconsciously bore witness to a great consolatory truth. Happily for the world, those qualities which best enable men to govern others, are the qualities they must constantly exercise in the government of themselves; and these are not intellectual but moral qualities." We reproduce elsewhere the sublime peroration, in which Lord Lytton, in language at once poetical and devout, spoke of "the great drama of human life." No preacher could have spoken better.

INTERTRIBAL MARRIAGES.

It is a question of great practical importance—how far marriages between persons of different races and tribes in India may be promoted. Are such marriages desirable? Are they practicable? Bengal has always presented itself to the eye of the Indian patriot as a most feeble, languid, emaciated and effeminate nation, singularly devoid of physical strength and mental vigor. And hence many have in a patriotic spirit recommended the promotion of intertribal marriages between Bengalis and other Indian tribes as a sure means of strengthening and invigorating the former. We do not deny the logic. We fully admit the physical advantages likely to accrue to our race and to all India from such matrimonial alliances. But the question of intertribal marriages has a moral as well as a social aspect, and we must consider it in both aspects. We who have always regarded marriage as a sacred institution, a union of hearts in the presence of God, can-

not allow ourselves to be led away by the mere prospect of physical advantages to pronounce a hasty verdict in favor of mixed marriages. If we were utilitarians we would not hesitate to give such a verdict, but as moralists we must pause and ponder and hesitate. Can there be, we ask seriously, true union of hearts where language, religion, customs and usages have caused a terribly broad social gulf? To bridge the gulf is not an impossibility. Time will surely bridge it. But so long as the yawning gulf exists and separates races and tribes, nations and denominations so as to estrange them in a large measure, we must gravely say about intermarriages, "Not yet." Language itself is an almost insuperable difficulty. Where the parties do not understand each other, and have no common language through which to communicate their thoughts and sentiments to each other, morality and religion must forbid an alliance in such instances. So also, if religious views and social usages differ to a serious extent rendering the prospect of true spiritual union almost inconceivable. Man and woman should understand each other fully, converse freely, cultivate social intercourse with each other cordially, pray together fervently, and move as one spirit in the path that leads to heaven and God, or there can be no real heart-union. There may be earthly marriages, and in exceptional cases happy and prosperous marriages. But the soul's wedding before the altar of God is not effected under such circumstances.

SPIRITUAL OPTICS.

THERE is optics in religion and we would do well to study it. It is quite as exact a science in the spirit world as it is in the domain of matter. The laws of vision are immutable, fixed by the Divine hand, and the uniformity of their action is absolute, in all ages and under all circumstances. This is true of external as well as internal perception. If the eye sees outward objects, it must satisfy certain conditions and occupy a definite relative position; or it sees not. So it is with the soul. It cannot perceive the things of the spiritual world unless it places itself under favorable conditions. The adjustment of the focus is an essential condition. Unless the distance is regulated there can be no vivid perception. To see an object clearly and distinctly you must be sufficiently near and yet not too near. If the distance or the nearness be too great, it will surely affect the eye-sight, and the defect has to be rectified either by the removal of the object to its proper place or the employment of intervening lens of sufficient concavity or convexity to have a corrective influence. In the same manner, if you wish to see the

Divine spirit, you must come within a certain distance and take good care that you are neither too far nor yet too near, for in either case your spiritual vision will be seriously affected, and the soul will only dimly perceive the reality before it. The utmost scientific accuracy is needed in adjusting the focus. It is not by mere willing that one can see the Lord. The unalterable laws of optics govern the action of the spiritual eye, and the least departure from them impairs vision. One may be extremely anxious to approach the Divine presence; he may be wise with all the wisdom of ancient and modern sages; he may have gone through all methods of sanctification prescribed by them; yet he fails to see God, albeit thus equipped and trained if he neglects essential optical condition of regulating the distance according to optical principles. Who can ignore science? In matters spiritual as in matters physical we are all amenable to its discipline, and we cannot, even the most pious and devout cannot, transgress its laws with impunity. Looking at the past history of the religious world we find two classes of theological systems and religious bodies that have erred on either side of the optical principle under consideration. Some have gone too far away from the Divine Spirit and have endeavoured, fruitlessly alas! to find Him at a distance. Others—the result of inevitable reaction—have gone too near His throne, and extreme nearness has dazzled and impaired their sight. Some have placed the Lord in the highest heaven, wherever that may be, and tried to see Him, through fear and trembling, from a standpoint as far removed from His holy presence as the imagination could possibly conceive, and the result has been a dim apprehension of an Unapproachable Majesty, a faint glimpse of Unendurable Effulgence. Others have carried the Lord too near their own vicious hearts, and have tried to look at Him, face to face, with excessive sentimentalism and audacious freedom; but to them the Lord has not revealed Himself. Individual lives also bear testimony to the truth of these remarks. Whenever we reflect too much or rather exclusively on Infinite Holiness and our own depravity, we are driven away too far from His presence to be able to discern His features. We lose Him through fear. We miss Him owing to false notions of His inconceivableness. On the other hand, if we ignore our unworthiness or undervalue God's holiness, if we take advantage of His loving tenderness and press Him too near our carnal hearts, we shall as surely miss Him. Therefore let us adjust the focus, and hold the Lord so far from, and so near to, our

hearts that we may clearly and vividly see the light of His countenance and enjoy His presence.

HOLY ENTHUSIASM.

[The translation of a sermon preached in the Brahma Mandir on Sunday, the 4th By-ack, 1793 B.E.]

THE life of man is but a battle field. God has sent us into this world armed with various weapons of war that we may, with His assistance, win victory over our enemies. Blessed is that man who through the grace of Almighty God can subdue his passions and can walk freely in the way of righteousness throughout his life. Blessed is that Brahma over whose head are waving the banners of God's victory. But great and deep are the troubles and misery of that man who unable to destroy his evil passions, succumbs to the degrading influences of untruth and impiousness, and always suffers from the oppression of sin. They err who think that our enemies are *without us*. Nothing external can stand as our enemy. Our enemies are our own inward passions. The soul is its own friend as well as its own enemy. Every thing looks pure when the mind is pure. But when there are evil thoughts in the mind there then arise many a temptation outside. Within our heart dwell terrible enemies, who when provoked try to kill us. There within the heart is raging day and night the furious struggle between those unruly passions and our moral sentiments. Sometimes victory leans towards our moral sense and sometimes towards the passions. If by the grace of God you can overcome them and having entered into your mind can see and understand their true nature you will never then assert that your enemies are beyond your grasp.

Lust, anger and other dreadful passions are invading the human mind in various ways, and hence it is that the religious men of all countries and of all ages have unanimously declared that it is impossible to attain the love of God without a pure heart and an undefiled character. How can we attain the love of God when evil thoughts and foul passions possess our hearts even at the very moment we begin to meditate upon His attributes. How can the heart, which is incessantly a slave of those vile passions, behold the holy God. Hence it is the bounden duty of every Brahma to govern his passions. With this view has God established within our souls the supreme authority of Conscience. Conscience always declares to us the commandments of our heavenly King. Beware, O man, do not disobey any of those commandments. Conscience is proclaiming God's injunctions with deep and distinct voice. You disobey those commandments

and you are at once undone. Is there any mind in which Conscience does not unfold God's commandments?

Do not say that you cannot hear through your conscience the precepts of God in the midst of the tumults of the world. Be quiet, and you will certainly hear the clear utterances of conscience which declare the commandments of God. If you wish to understand them thoroughly, present yourself before the throne of that vicegerent of God. There you will hear him distinctly. If you willingly disobey his commandments after you have repeatedly heard them, you will then lose the power of hearing them any more. God has so constituted our nature that if we frequently disrespect the voice of conscience, we will, a few days after, utterly fail to hear it. It is a law of God that man goes astray from the path of righteousness, and his moral sense deadens in proportion to his disobedience to the injunctions of conscience. And his heart becomes lifeless and weak, for he cannot then subdue his passions owing to the utter absence of strong religious sense.

On the one hand conscience proclaims the commandments of God, while, on the other hand, the vile passions assail us. Between these stands our free will. If we choose we may submit either to God or to the vicious inclinations. If we choose we may either pay our homage to God or may defile our lives by submission to the vicious inclinations. An incessant struggle is, therefore, going on within ourselves. We wilfully cherish within our hearts the dreadful passions, and we thereby turn our own enemies. Brahmas! If you seek peace, obey God thoroughly and govern your passions.

Of all the passions, you must acknowledge, lust is the fiercest. It assumes thousand dreadful forms and drags men and women towards hell. Therefore every one should take precaution that he may not fall into the dreadful snare of this passion. Every evil inclination leads us to sin little by little. Therefore you must crush every evil tendency at the very outset. Specially when the heart is inflamed with lust it then becomes very difficult to extinguish that flame. The leaders of all religious communities all over the world, did adopt various means to subdue this passion. Those who have struggled against this passion know how easy it is to preach against it, but how very difficult actually to govern it. If you wish to subdue this passion completely and establish the victory of truth, then wield the weapon of God. With that weapon you will succeed in uprooting or destroying that passion, otherwise there is no salvation as long as it lurks within yourself. Do not consider yourself safe after you have sub-

dued your passions for a short time. You must be very careful about yourself till you find that a holy passion is enkindled in your mind in the place of an unholy one. Who can say that he has never beheld a sister, or a brother with an unholy eye? He only, can answer in the negative who recognises in every man and every woman, God's child. In fact, until we can accept every brother as the son of God and every sister as his daughter, we cannot live in this wide world without fear. Darkness does not disperse unless light enters in. The demons must dwell there, where from God is absent. The body which is abused by sloth and intemperance must necessarily be an abode of disease. The heart which is void of pure thoughts must be a prey to impure ones. Therefore the mere eradication of unholy passions will not suffice, but you must substitute holy ones in their stead. You must take particular care till you succeed in looking upon every woman with a holy eye, till then you should not venture to do anything. For any temptation may ruin you. Once enter into the heart and see whether you can protect the riches acquired from the Brahma Mandir against all temptations. One who has been saved from a particular temptation may not fall into the same temptation in future, but there are deeper temptations which await him. He alone can overcome them in whose heart dwells the pure love of God. Therefore if you want to cast away fear, establish in your heart the kingdom of God. He is not entitled to call himself a Brahma who cannot look upon man and woman with a holy eye. You are a Brahma or a good man in proportion to the extent of holy love and holy bliss you enjoy at the sight of a brother or a sister. Therefore more destruction of passion is not enough. If you cannot establish among yourselves a holy family you are surely a victim to evil passion. If you cannot feel the presence of God when you meet together, and cannot behold the beauty of God when you see an eminently beautiful sister, then there is no doubt that you are a slave to lust. Passions are always seeking opportunities. Whenever opportunities will occur, they will enter into your heart, and hence it will be your duty to see that your heart always retains its purity. It is shewn that God is our Father, and consequently every woman must be our beloved sister, and every man our brother. Therefore pray to your Father for their well being. The heart which is full of holy love must awaken holy love in others. In human family how beautifully are fathers mothers, brothers and sisters united together in holy ties. They do not require any teacher to instruct them how to treat one another

in a pure spirit. But they do it naturally. It is with them the natural law of our merciful Father. If this is the law of a single family then this is also the law of the whole human family. As there are elders and youngsters in every family so there are superiors and inferiors in the entire human family. Therefore O, Brahmo, enlarge your heart, cultivate holy regard for the whole world, and love all men whether pious or impious as the children of God. Let there be no hatred against any one. Whenever you see any passion has begun to take possession of your heart you must then apprehend that a vast train of impurities is about to follow. Never indulge in any passion. We should never confide in that which is determined to destroy us. We know from our experience that if we give indulgence to any passion it is then sure to hurt us. Therefore, Brahmo brethren, keep your hearts carefully aloof from all manner of temptation. Lust is nothing else but the absence of holy and pure love. We do not become holy men simply because we have been able to overcome lust. He who has no holy regard for his sister must be a secret slave of impure passion. But only absence of impurity does not constitute a holy life. You must establish holy passions in the place of unholy ones, if you really desire to become holy men. Never think that you are safe if you are only free from foul passions. You must show before God and the world that your heart is really an abode of holy love. Whenever you see a brother or a sister, your eyes must flash out the divine rays of holy love. God's love must be the ornament of your eye. But even here does not cease the work of a Brahmo. He must resolve that he must not put any trust in himself, unless he sees that his heart has been entirely freed from lust, and his life is devoted to the service of brothers and sisters, and that his tongue speaks only of God's love and his heart melts into holy love whenever it thinks of any woman. Practise these truths with unflinching resolution. The world will reap the fruits of what you will practise in secret. Our fears will cease, when we see a husband treating his wife, a brother his sister in a such light as is warranted by those ties. Wherever we will go we will see our brother on our right hand and our sister on the left. Then God will take possession of the throne of our heart and hence it will be unassailable to all enemies. We will then behold the kingdom of God established in this world. When this kingdom of peace and love will have been established, then will be accomplished the splendid object for which all religions men of all ages sacrificed their lives, and

missionaries travelled all over the world, and for which has been upreared this temple of God. Those who will co-operate in this great work, the world will follow their example. Brahmos, engage yourselves in this work from this new year. Knowing yourselves sinners and worthy of contempt, sit at the feet of your brothers and sisters, and serve them with humility, and extend the kingdom of our father's love according to your respective abilities.

Devotional.

TEACH me self-respect, O my God. Worldliness and carnality have made me mean and idle. In all things, in all my dealings with the world I am conscious of an abject dependance upon others and a servile expectation of services which are truly loathsome. I have so far demeaned myself that those around me hate my inability to take care of myself and my indolent and insolent demands for services which I do not deserve. Help me, Lord, to do the full share of the work thou hast assigned to me, with my own hand. Make me industrious and honest, active and persevering, and teach me to rely as little as possible upon the bounty and favor of others for my livelihood and comfort. Almighty God, vouchsafe unto thy servant manly and noble independence.

I AM always, busy, O God, in rendering unto others the services of the hand, and trying to please them with outward kindness and practical favors. My hand serves them, but my hardened and selfish heart is far, very far, from true love. Affection is exalted in thy scripture above charitable deeds, and love above sweet words. Merciful Father, teach me that genuine affection for brothers and sisters, that sincere solicitude for their wants, that constant anxiety and watchfulness, that untiring sympathy which alone can unite my spirit with theirs in the enduring bonds of loving fellowship. May I do as much as I can to promote their welfare; but may I always feel intensely and deeply for those whom thou hast taught me to regard as members of my household!

The Brahmo Samaj.

ON and after Sunday next service will commence in the Mandir at 6 p. m.

THE duty of congregational worship was the subject of conversation at last Thursday's meeting of the Brahmo Samaj. Those present manifested great interest in the subject. The minister argued that every Theist who believed God's will to be the establishment of a holy family on earth, was bound to attend and promote congregational worship, and that in failing to do so where the means were available he would be guilty of a great sin.

"The gate of the Lord's house is greater than the house itself" was the subject of the

discourse in the Brahma Mandir, on Sunday last. The minister explained briefly what the devout worshipper ought to do before entering and after leaving the gate of the temple.

THREE cottages of land have been secured in Upper Circular Road for the accommodation of such of our missionaries as are homeless. It is proposed to build small but decent houses according to the means at the disposal of the Manager of the Mission Fund. The cost of four missionary homes will not, it is estimated, exceed a thousand rupees. We hope the strictest economy will be observed in the matter.

SIRDAR DYAL SINGH of Umritsar is, we hear, now in Bombay on a short visit.

FOUR deaths have recently occurred, which it is our painful duty to record. The wife of Babu Bissonath Roy of Lucknow, after suffering from a tumour for over five years, expired in Calcutta on the 12th ultimo. Babu Roghucander Sen, one of the oldest men in the congregation of the Brahma Mandir, died on the 29th ultimo at the ripe old age of 65. Then we have to lament the loss of Kumari (Miss) Indumutty Lahiri, second daughter of our highly esteemed friend, Babu Ramtoun Lahiri. She died of consumption at Krishnagpur, on the 4th instant, at the age of 22. As death drew near, her father advised her to take the name of the Lord, and immediately she said to him and her friend and relative, Kumari Rudharani, "Now let me take leave of you," and slept on the bosom of God. Lastly we regret to hear that our friend, Babu Ananda Mohun Bose lost his infant son at Monghyr, on the 28th ultimo.

BABU AGHORENATH GUPTA was still at Multan according to our latest advices, and will probably not be able to visit Rawalpindi.

WE have received a few copies of a paper read at the first anniversary of the Kaira Prarthana Samaj, by Mr. Chintaman Sakharan Chitnis. It is entitled "The position of our Samaj, its aims and objects, and a retrospect of the progress made by us during the last year." The paper concludes with the following prayer:—"Our Almighty Father, who art omniscient and omnipresent, who pervadeth the whole universe and art still distinct from all created matter; Oh Thou great one, who hast been worshipped by us, from the days of our ancestors, as the Great Brahma, grant us Thy grace and shed upon us Thy mercy, Lord, we feel how weak we are, and how much we stand in need of thy grace and mercy. Guide us in all our thoughts and actions, and lead us to the path of duty. Lord, it is to proclaim Thy glory and to invoke Thy grace and mercy upon our countrymen, that we have established this Samaj. Inspire us with Thy holy presence, and grant us light to correct our errors and to see the truth; and if it be Thy holy will to do so, make our Samaj flourish, and make it the instrument of spreading the knowledge of the true way of worshipping Thee and doing Thy will in this part of the country. Amen."

Provincial.

MOOLTAN

[FROM OUR OWN CORRESPONDENT.]

The 5 December 1877.

BABU AGHORE NATH GUPTA arrived here on the morning of Tuesday, the 27th November, 1877, and left us on the morning of the 4th instant. It was not the arrival of a high personage that would have created a sensation in this place; no cannon were fired, no trumpets were sounded; it was only the advent of one of those meek and humble servants of God, who have been doing so much for the regeneration of India. Quietly he came, in peace he has departed, leaving behind him many who would wish him to be amongst them.

This much revered missionary of the Brahmo Samaj of India was expected in our midst during the early part of November 1877; but having been asked to celebrate the anniversary of the Dehra Dhun Brahmo Samaj, he proceeded to that place to take part in the annual spiritual festival of the Dehra Dhun people.

This time we succeeded in keeping him here for a full week, and Lord be praised! We got out of him as many lectures and sermons as we possibly could.

He delivered in public 3 lectures in all, on "Ishwar Bhukti," "Ishwar Mukti," and "Ishwar Prem." The first of these lectures was not so largely attended as the second and the last were, but they all produced a deep impression on the minds of the people.

Aghore Babu's quotations from the Hindu Shastras and the simple manner in which he explained them had a fine effect on the minds of the audience.

Such missionary visits to this place and to the Punjab generally are very beneficial. They not only strengthen the hands of the members of the local Brahmo Samajes, but impart a knowledge of the leading doctrines of the Brahmo Dharma. But alas! the spirit of enquiry produced by these temporary visits, is only transitory—it is the impulse of the moment, for the seed which is sown does not bear fruit owing to there being no gardener to water the young plants.

I have always held that the Punjab presents a vast field for the propagation of Brahmoism. The minds of the people or of the greater bulk of people are already prepared to receive the saving truths of theism. Moreover now and then reformers come to Lahore and other places in the province, who in social and moral points of view pave the way for the theists to come, and show to the people the catholic and sublime doctrines of the Brahmo Dharma. But the reason why our work has not made rapid progress is the want of properly trained local missionaries for each province. These missionaries should understand the vernacular of the province to which they are attached, as this would greatly help them to enlist the sympathies also of the illiterate public. Ultra-Radicalism on the one hand and prejudiced conservatism on the other, should be eschewed. The essential truths are universal and are met with in one shape or other in the religious books of all the nations, in some in a distorted state,

others in a more refined shape. What is necessary is that the truths or local conceptions of truths should be interpreted to the people as they should be, and a regular weeding process should be applied in uprooting the obnoxious stems of prejudice and superstition, and increasing in the mind a craving for truth, and love for God and love for man. In short there should be missionaries to teach people the one true religion of God out of their own books and in their own vernacular. Truths are truths wherever they are found, but care should be taken that we are not betrayed in accepting what is filth in place of truth. Now missionaries with the catholic principle of eclecticism to guide them are required for our province. The location of a missionary for say 6 months out of a year in the Punjab, is an absolute necessity, and nothing could be better than to depute Aghore Babu for at least 6 months in every year to preach the name of Hari in the land of Nanuck and Prahlad.

Correspondence.

BRAHMO MISSIONARY LABORS IN RUNGPORE.

To the Editor of the *Indian Mirror*.

SIR,—I concur with those that maintain that the Missionaries of the Brahmo Samaj of India would do well if, instead of congregating in Calcutta, they were to visit the Mofussil more frequently than they now do. Mere intellectualism, if I am allowed the expression, will not, cannot, raise a people in the scale of nations. Intellectual and moral culture must go hand in hand. The heart ought to be improved as much as the head;—and can anything conduce more to the improvement of the former than love and prayer to the Moral Governor of the Universe? I have been led to the above reflections by bearing testimony to what a single Brahmo Missionary, Babu Dina Nath Mazumdar, has been able to do in the short space of 10 or 12 days during which he was in our midst. In the bustle and tumult of our everyday life, nothing like being reminded of the relation which subsists between the creature and the creator—of our duty to God and man.

On the evening of the day of the Babu's arrival in this town of fever and spleen, viz., Friday, the 23rd November, a prayer meeting was held in the house of the Judge's Nazir, Babu Kamakhya Charan Mukerji. It was attended by Babus Krishna Chunder Dase, B. L., Munsiff; Abinas Chunder Mitra, Sub-Registrar; Harihar Dass, Deputy Inspector of Schools; Govinda Chunder Dey, B. L., Translator; Mathura Nath Ghose, Court Inspector; Kailas Chunder Bose, Head Clerk, Judge's office; and by Kamakhya Babu, by the Head Clerk of the District Superintendent's office, by the Treasurer and a few others. The divine service, interspersed, of course, with songs and *kirtan* with *tanpura* and *hol* respectively, lasted for a little more than an hour. The words of God and truth, not to speak of the Missionary gentleman's natural eloquence, worked the emotional nature to such a pitch that those

precious drops—tears—were observed trickling down the cheeks of an educated Brahmo verging on 40. A public lecture was delivered the following evening in the masonry building, known as Mr. "Rehling's House". It was listened to by about 40 persons, including students of the Rungpore High School, and Babu Sital Nath Bose, Deputy Magistrate, and Babu Chunder Nath Bhattacharji, Head Master, and Tarapada Ghosal, M. A., Second Master, and our beloved Brahmo brother, Babu Kail Nath Roy, M. A., and B. L., Pleader, and others. There were also a few prayer meetings in that infantile institution, the Rungpore Brahmo Samaj. There were also prayer meetings in the lodging of the Telegraph clerk, in the town house of the Zemindar of Manthana, and in the house of the Deputy Magistrate, Babu Sital Nath Bose. The meeting in the last gentleman's house, was the grandest of all, having been attended by the *elite* of the Native community of Rungpore, including Babu Bhagaban Chunder Chakravarti, Subordinate Judge, the Sudder Munsiff, the Sub-Registrar, the Head Master and a few educated Pleaders of the Judge's Court. The service, including sermon, hymns and *kirtan*, lasted for about two hours. Mute silence prevailed during the whole time, and the practical and eloquent sermon had a marvellous effect upon the minds of the audience, composed as it was also of a few orthodox Hindus. Our thanks are due to Babu Sital Nath Bose, Deputy Magistrate; to Babu Pyari Lal Roy, B. L., Pleader, and to Babu Ran Chunder Roy, Police Inspector, for having issued invitation cards for 3 of the meetings. On the 3rd instant Babu Dina Nath proceeded to Sadya Puskarni, a village 8 miles to the south-west of Rungpore, to celebrate the *Nam Karan* ceremony of the male child of our Brahmo brother, Babu Kali Sankar Kabiraj. This interesting ceremony was performed on the following day. The mother of the child and a few Hindu ladies of the village belonging to orthodox families, were accommodated behind a screen. A few orthodox Hindus, including one of the principal Zemindars of the village, were present on the occasion. The heart-melting prayers which the father and Babu Dina Nath offered to Almighty God with the child—an emblem of innocence—on the lap, must have made a deep impression upon every one present. The sight I will not soon forget. There is a world *within* and a world *without*; and surely he who has given his thoughts to man's spiritual nature in all sincerity and with the simplicity of a child, must admit that the light of Indian Theism will achieve wonders when it penetrates the dark recesses of the Hindu *senanah*. Babu Kali Sankar Kabiraj is not only a good physician, but also a Sanskrit Scholar. His work (*Dharma Bignan Bij*) published in 1797 *Sak*, attests to the beauty of his mind. In the afternoon of the 4th instant the poverty-stricken people of Sadya Puskarni, Gopalpore, &c., both Hindus and Mahomedans, were fed, and pice was distributed amongst them, clothes being given only to a select few who, through blindness and other causes, were pronounced by the Missionary gentleman and the two

Brahmos who went from Rungpore, as incapable of supporting themselves. Truth compels me to say that the "Rungpore Brahmo Somaj" of which we heard a few years ago, is a thing of the past. It was resuscitated on the 8th April last and is rather a prayer meeting, the number of members hardly exceeds five. My impression, however, is that God's truth will prevail in the fulness of time.

RUNGPORE, } Yours &c.,
The 6th December, 1877. A. THEIST.

A VOICE FROM MADRAS.

To the Editor of the *Indian Mirror*.

SIR,—It would be well, we think, if the Brahmo Somaj kindly undertake the trouble of furnishing us with able and eloquent Brahmo Missionaries for the purpose of preaching the Theistic views throughout the length and breadth of the Presidencies. We learn that you, the members of the Brahmo Somaj, exert much in the propagation of the religion in the extreme north-east of India. Do you find it a stumbling block to exert similarly in the south-western direction? It is our great desire that the glorious Theistic religion should shine with glory and splendour throughout India, extirpating idolatry, and eradicating all superstitious prejudices based on mysterious mythologies. We hope that the Brahmo Somaj will concur with the views expressed above.

MADRAS, } Yours &c.,
The 1st December, 1877. MADRASER.

MR. DALL ON CATHOLICISM.

To the Editor of the *Indian Mirror*.

SIR,—MR. DALL in his efforts to patronise the Roman Catholic Church, sadly betrays a Protestant depreciation of that Church. It is too well known that the Protestant Christian, as a rule, has the misfortune to take the darkest view of the grandest Church of Christ. Mr. Dall dreads the object of his dislike because, as he says, "the Catholic Church does not give people leave to think and worship for themselves." Now will our friend deny that the Catholic Church is the nursery of a vast array of saints and philosophers for whose equals we in vain look elsewhere? How could their existence have been possible, had there been no freedom of thought and worship in the Church of Rome? It is a truth attested by facts of history that in deep religiousness of the highest order and vigorous thought the Catholic Church has no rival. A mere perusal of such things as the "Lives of Saints" will substantiate my statement. Does our friend like a rationalist think that God is attainable by the mere efforts of our mind? In spite of its many sins and imperfections the Roman Catholic Church is a astounding wonder to all thoughtful and spiritually-minded men. I admire it for its many-sidedness and the grandest ideals that it embodies. I love it because it is the nearest approach to a perfect ideal of a church on earth. When viewed as a special dispensation the Catholic Church surpasses in beauty and grandeur every one else of its kind.

Yours &c.,

AN ADMIRER OF CATHOLICISM.

Translation of Hymns.

Ou! Where is He that has charmed my heart? He sees me but I do not see Him. I look about in different directions in order to see him.

At times, I feel as if I have found him, but, in reality, it is not so, else, why should my mind turn away from Him?

Tell me, ye trees and creepers, where is that Life of all life? I suppose, you do not speak, because you have found Him, wherefore your flowers seem to be laughing.

Tell me, ye birds, whose love has moved your hearts, and to whom do you fly, taking rest and chirping at intervals?

Say, thou Himalaya, why are you so bleak, and with whose love do thy fountains flow?

Ocean! Thou art called *Ratnakar* (the mine of jewels) as if, because thou hast found the jewel of jewels, wherefore thou dost display thy joyful dance in upheaving waves.

Such a one is very scarce to be found, who loves so secretly. I will ask Him, if I ever find Him, why He loves me so much.

ALAS! to whom shall I go, leaving thee? Who else will give me felicity to my heart's fill?

Where else shall I weep, when I grieve for my sins, and who else will console me finding me dejected?

Who will be my companion when my life in this world will end, and who will keep me in his house for time without end? I do not find anybody else who is such a friend of mine, for thou art the Reality, and I have taken shelter at thy feet.

Gleanings

SELECT PASSAGES FROM THE "IMITATION OF CHRIST."

SOX, suffer me to do with thee what I will: I know what is best for thee.

Thou thinkest as man; thou judgest in many things as human affection suggests.

Disciple.—Lord, what thou sayest is true: thy care over me is greater than all the care I can take of myself.

For he stands at too great a hazard that does not cast his whole care on thee.

Lord, provided that my will remain but right and firm towards thee, do with me whatsoever it shall please thee.

For it cannot but be good, whatever thou shalt do by me.

If thou wilt have me to be in darkness, be thou blessed; and if thou wilt have me to be in light, be thou again blessed; if thou vouchsafest to comfort me, be thou blessed; and if it be thy will I should be afflicted, be thou always equally blessed.

SOX, it is in this manner thou must stand affected, if thou desire to walk with me.

Thou must be as ready to suffer as to rejoice; thou must be as willing to be poor and needy as to be full and rich.

Disciple.—Lord, I will suffer willingly for thee what thou art pleased I should befall me.

I will receive with indifference from thy hand good and evil, sweet and bitter, joy and sorrow; and will give thee thanks for all that happens to me.

Keep me only from sin, and I will fear neither death nor hell.

Cast me not off for ever, nor blot me out of the book of life; and what tribulation soever befall thee I shall not hurt me.

REUTERS TELEGRAM.

RUSO-TURKISH WAR.

LONDON, DECEMBER 15.

Serbia has declared war against Turkey, Severe but indecisive fighting has taken place at Pyrgos and Biela.

The *Morning Post* states that the Cabinet yesterday considered a circular despatch from the Porte intimating its willingness to mediation from the European powers.

PARIS, DECEMBER 14.

A message from Marshal MacMahon acquiesces in the result of the elections, repudiates a dissolution of the chamber, and states that the end of the crisis opens an era of prosperity for the country.

Local

THE Governor-General in Council has been pleased to appoint Mr. J. Molesworth Macpherson, of the Inner Temple, Barrister-at-Law, to be Deputy Secretary to the Government of India in the Legislative Department. Mr. Macpherson assumed charge of his office on the 13th instant.

THE Australian Blondin, gives his first grand opening performance on Wednesday evening, the 19th instant. The Native community, we are sure, will be glad to see the feats of this Great Hero Rope Walker.

BABU JANAKY NATH ROY was released from the jail yesterday morning.

Latest News.

—THE *Manchester Guardian's* London correspondent makes the following extract from a private letter from Paris which comes, he says, from one who has exceptional means of knowing what is going on and of judging what is likely to happen:—"I cannot say that we feel comfortable here. In my opinion civil war is now only a question of weeks, or perhaps of days, unless something entirely unforeseen should turn up to prevent it. MacMahon is entirely in the hands of the Bonapartists and the Clericals. The religious orders, on account of the Marshal's Irish name and ancestry, which they think would be of service to their cause in the British House of Commons, in the United States, and in the British possessions, generally seem to prefer MacMahon even to the Comte de Chambord. He and they know that if MacMahon should follow the

example of Thiers, and lay down his power, their last chance of conquering France would slip away from them. Nothing but the fear of Germany and Italy has so far kept the people of the Elysee within the bounds of perverted legality; but for that unblushing violence would long since have been resorted to. At the last Elysee reception MacMahon said to a group, of which General Grant was the centre, that he means to stop where he is."

—We hear of an amusing incident that occurred to Sir Richard Temple on his progress to Upper Sind. On reaching Kotri, he and his staff slept in the saloon carriages so as to be ready to start early in the morning on the new line to Sewhan. At daylight the engine was up to time, but it was not linked to the train; and the driver, ignorant of the fact, however incredible it may appear, actually ran his engine to the first station before finding out that he was minus his precious and impatient charge.

—The question whether the Universities will give degrees to the selected candidates for the Indian Civil Service is still undecided. Of course, if Oxford agrees to do so, Cambridge must follow suit; and one Oxford college is so anxious to see the candidates resort to her—going, indeed, even to the length of "touting" to obtain them—that considerable pressure has been brought to bear upon the University. The opponents of the proposal urge that the India Office is indifferent about the degree, that it only values "the social training" which the two years of residence are supposed to give, and that nobody in India cares whether a Civil Servant has a degree or not. They add that, if a degree is given after two years' residence to the Indian candidates, it must be given also to candidates or the Diplomatic service, the army, &c.; in fact, that the period of residence will have to be reduced to two years for all undergraduates.

—CHINA JAGGAIAH MAHADAVI, the Dowager Zemindarni of Palcondah, mother of the Ex-Zemindar of Palcondah, died at Vellore, last week, in her 84th year. She was illegally incarcerated for 40 years, with her son, in the Vellore Fort, but she bore the ignominy with fortitude, hoping to see her son eventually restored to his Zemindary. The ex-Zemindar lost his son only three months ago, and has now lost the only remaining consolation in his sorrows.

—On the recommendation of the Government of India, the Secretary of State has sanctioned a pension of Rs. 1,000 a year, to the widow of the late Mr. W. G. McIvor, Superintendent of the Government Cinchona Plantations, on the Neilgherries, as a special case. As Mrs. McIvor has a life interest in the large fortune that her husband left, the pension must be regarded not as compassionate allowance, but as a recognition, by the Government of India and the Secretary of State, of Mr. McIvor's services in introducing Cinchona cultivation into this Presidency.

—The popularity of Captain Burnaby as a writer will be seen by the following paragraph from the *Athenaeum*:—"Mr. Mudie has taken 1,500 copies of Captain Burnaby's 'On horseback

through Asia Minor,' the entire sale of the book having already exceeded 4,000 copies.

—The California University has 314 students; forty-nine of them women.

POSTAL NOTICES.

Mails for Madras, Ceylon and the Intermediate Ports, Mauritius, Batavia, Singapore and China, for transmission per French Steamer *Meinam*, will be closed at the General Post Office, on Monday, the 17th December 1877, at 6 P. M.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Monday, the 17th December 1877, at 6 P. M.

Mails for Akyab and Kyauk Phyoo, for transmission per Steamer *Pattiallah*, will be closed at the General Post Office, on Sunday, the 16th December 1877, at 6 P. M.

Mails for Rangoon and Moulmein for transmission per Steamer *Pewba*, will be closed at the General Post Office, on Sunday, the 16th December 1877, at 6 P. M.

Law.

HIGH COURT.

(ORIGINAL SIDE.)

PEREMPTORY CAUSE BOARD.

FOR

Tuesday, the 18th December 1877.

BEFORE.

The Hon'ble Mr. Justice Pontifex.

DEFENDED CASES.

(Final Disposal.)

J. N. Fleming & anr. v. Babu Nathuram & anr.—Chauntrell & Co. Dover.

Horihora Bhuttacharjee & ors v. S. M. Nittayakally Dabee & ors.—N. C. Bural—Chauntrell & Co., Opendrounath Bose.

Tara Chand and ors. v. Hoonuntram—Dutt and Mitter—Beeby and Rutter.

Gobind Chunder Shaw and anr. v. Bindabun Chunder Sircar Chowdry—Swinhoe and Co.—Gillanders.

S. M. Brejessory Dossee v. Dwarkanauth By-sack and ors.—Beeby and Rutter—Sen and Farr, Hart.

Mohendronauth Kur v. Muddenmohun Dossee—Swinhoe and Co.—Beeby and Rutter.

Mddusadun Sadkhan v. Bholanath Sadkhan—Sen and Farr—G. C. Chunder, T. N. Roy, Kally Nath Mitter.

C. Koegler v. Aubinash Chunder Bonnerji and anr.—Pittar and Wheeler—Beeby and Rutter.

BEFORE

The Hon'ble Mr. Justice White.

DEFENDED CASES.

(Final Disposal.)

D. McCorkindale v. A. Apcar and anr.—Orr and Harriss—Hart.

C. Koegler v. Chunder Seekur Mookerjee—Pittar and Wheeler—G. C. Chunder

C. Koegler v. Prosono Coomar Chatterjee—Pittar and Wheeler—Trotman and Watkins.

Gobind Chunder Gangooly v. Buddyanauth Biswas—Trotman and Watkins—Watson, D. N. Bose.

Ramchunder Shaw and ors. v. Modosoodun Ghosaul and anr.—Mitter and Bhunjoo—Bose and Dutt.

Deonath Mitter v. Aushotoosh Bounerjee and anr.—Pittar and Wheeler—Dignam and Robinson, Orr and Harriss.

Meer Hingun and ors. v. Noorul Hug and anr.—Pittar and Wheeler—G. C. Chunder, Orr and Harriss.

MONEY MARKET.

Government Loans.

1 Per cent., Securities	Rs. 5 12 a 5 14 $\frac{1}{2}$ d.
4 $\frac{1}{2}$ Per cent., of 1870 (1885)	12 A. to 1 Rs. $\frac{1}{2}$ p.
4 $\frac{1}{2}$ Per cent., of 1871 (1881)	par to 4 A. $\frac{1}{2}$ p.
4 $\frac{1}{2}$ Per cent., of 1872 (1879)	Rs. 5 12 a 6 $\frac{1}{2}$ d.
5 Per cent., of 1889-90 (1879)	1/14 a 2 $\frac{1}{2}$ p.
5 Per cent. Deben ure for	
15 years (1882)	1/8 a 1/12 $\frac{1}{2}$ p.

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Rs. 111 a 112
6 Per cent., of 1865 (1885)	112 a 112 $\frac{1}{2}$
6 Per cent., of 1866 (1886)	112 $\frac{1}{2}$ a 113
6 Per cent., of 1867 (1887)	113 a 113 $\frac{1}{2}$
6 Per cent., of 1870 (1890)	115 a 116 $\frac{1}{2}$
6 Per cent., of 1872 (1892)	115 $\frac{1}{2}$ a 116 $\frac{1}{2}$

EXCHANGE ON LONDON

Bank Bills, at 6 months' sight	1-9 1-16
Ditto ditto, at 3 months' sight	1-8 $\frac{1}{2}$
Ditto, on demand, above £500	1-8 $\frac{1}{2}$

Bank of Bengal Rates.

Minimum rate of Interest	... 7 per cent.
Ditto Discount	... 8 "

Selections.

A TEAR.

[FROM THE GERMAN OF RUCKERT.]

FROM Heaven dropped a tear, which thought to be Forever lost within the sea.

A shell, inclosing it, said: "Have no fear, For thou shalt be my pearl, O tear!

Fear not the mighty waves; but trust to me

To bear thee though them in security.

Oh! thou, my joy, of all my joys the best,

Thou heavenly tear within my breast.

The pearllest of thy tears thou'st given to me

O Heaven! to guard and keep for thee."

—Herbert W. Bowen

LIFE A DRAMA.

HUMAN life has been often compared by poets and moralists to a journey or a voyage. The genius of a modern poet has given to this hackneyed comparison a novelty of form which appears to me so appropriate to the case of those I am now addressing, that I shall venture to borrow it for the illustration of my meaning.

Suppose, then, that some pupil of this College, boy or girl, were about to embark on a long sea voyage. How would you prepare for it? How provide for your own comfort, compatibly with that of your fellow-passengers, during the voyage? You are a young woman, and you are fond of music. I dare say you would like to take on board with you a piano, a harp, and a music stool. Or you are fond of painting, and to satisfy this taste, and practise this accomplishment, you require an easel, a paint-box, and several squares of canvas—with, perhaps, a lay figure or two. Do you prefer fancy needle-work? Then you will want a tambour frame. Have you a taste for pretty furniture? In that case it would be very nice to take

on board Persian carpets, French sofas and Venetian mirrors.

But, what, if you find, when you get on board that all these luxuries are quite incompatible with the conditions of the voyage, and the dimensions of the ship; the cabin allotted to you is only a few feet square, and will not hold them. Your fellow-passengers refuse to be incommoded by them; and the Captain sternly insists on their being left behind, or pitched overboard. Would you not, in that case have fared better, all through the voyage, would you not have been happier and more comfortable, had you been content to bring with you no possessions more pretensions than a cheerful temper, neat and cleanly habits, a love of order, patience to endure occasional privations, and a general disposition to make the best of things as you find them?—*Lord Lytton's Speech.*

LIFE A VOYAGE.

In witnessing the clever dramatic performance with which we have been entertained this afternoon, it occurred to me that the old analogy between the theatre and the world, which Shakespeare epitomised in the assertion that

"All the world's a stage,

And all the men and women merely players,"

suggests good ground for believing that dramatic exercises such as this have an educational value quite apart from the recreation they afford. For what are the conditions essential to the successful performance of a Play? First, discipline on the part of all concerned in it; each must take the part, and speak the words, as signed him; but no more. This in itself, however, involves the vigilant exercise of many other moral qualities—such for instance, as the suppression of vanity, and self-seeking, the avoidance of all striving after false and illegitimate effect—recognition of collective, as superior to personal, interests—due respect for the parts played by others;—and, above all, reverential study of the Dramatist's general design. But is it not so in life? What is the common characteristic of a bad actor; That he thinks only to his own part, or his own points, and that he has no intelligent conception of the right relation of his own part to the whole purpose of the Play. What is the highest praise we can bestow upon a good one? That he has carefully studied, and rightly understood, the general intention of the author; that he has followed it as a law of art superior to his own whims and impulses; and that, in his endeavour to make it manifest to others, he has neither underacted nor overacted his proper part in that.

So in the great drama of human life where to each a different part has been assigned, best and happiest are they who know how to respect the parts allotted to others, whilst honestly performing their own in willing harmony with the beneficent purpose of its Divine author.

Young friends, the highest prizes you have now the opportunity of acquiring, it is not in my power to give you: for these are modesty and manliness, reverence, and self-respect. But if you carry them with you from St. Xavier's College you may afterwards take them from you, and whatever be your lot in after life you will always have cause to bless the education here received from those pious and kindly teachers, to whose good wishes for your future welfare, most heartily I add my own.

—*Lord Lytton's Speech.*

"THE CHURCH GOING BELL."

(Independent.)

THE origin of bells is probably to be dated from the time when the sonorous property of metals was first noticed. "Bells of gold" are mentioned in the writings of Moses as being attached to Aaron's robe, in order that "his sound shall be heard when he goeth in unto the holy place before the Lord." Bells are also mentioned in Zech. xiv. 20: "In that day shall there be upon the bells of the horses: Holiness unto the Lord;" and it has been suggested that even Tabor Cain, the sixth in descent from Adam, "an instructor of every artificer in brass and iron," might have known something of the art of making them. The Greek warriors are said to have had small bells concealed within the hollow of their shields, and when the captains went their rounds of the camp at night, each soldier was required to ring his bell in order to show that he was awake and watchful at his post.

The period when large bells were first introduced in churches, is uncertain; but by the seventh century they were in pretty general use, since the venerable Bede at that time mentions them as being in English churches. Authorities differ as to who was the first to thus introduce them—some claiming it to have been Paulinus, Bishop of Nola, in Campania, Italy, A. D. 400; others, Pope Sixtinianus, A. D. 604. Bells were first known in France about the year 550, and pretty generally introduced in churches in 1030. The same authority claims that the first set of bells (chime) was placed in Croylaud Abbey, Lincolnshire, during the reign of Edmund the First, A. D. 945. It is not definitely known when bells were first manufactured in America; but it is believed that a founder by the name of Hauke was the pioneer in this branch of industry, his foundry being located in Connecticut. At the time he was engaged in the business the casting of a bell was an event, and even in later years it was the custom to treat the workmen, as well as the neighbours, to a bountiful supply of "flip" after the moulds had been filled with the molten metal. In after years the business increased rapidly, and in the spring of 1826 Andrew Menely established a foundry at West Troy, N. Y., from which 30,000 single bells and more than 100 chimes and peals have been sent to all parts of the country. This establishment is the largest in the world, having a capacity for manufacturing half a million dollars' worth of bells per annum, and the reputation of the house for doing first class work is unrivalled. The business is now carried on by the son of the founder, the late Andrew Menely under the name of Menely & Co. To one who has been brought up within the sound of the church-going bell the associations connected with it are of the most endearing character. Its tones welcome our birth and bemoan our death, nor is there a joy or a sorrow, a hope or a fear that moves the soul but with which at times it plays a part. Who but can appreciate the touching beauty of Moore's lines:

"Those evening bells! Those evening bells

How many a tale their music tells

Of youth and home, and that sweet time

When first I heard their soothing chime?"

"Bell," goes the old German song, "thou soundest merrily when the bridal party to the church doth hie; thou soundest solemnly when on Sabbath morn the fields deserted lie; thou soundest merrily at even, when bed-time draweth nigh; thou soundest mournfully, telling of the bitter parting that hath gone by. Say, how canst thou mourn or rejoice,

that art but metal dull! And yet all our sorrows and rejoicings thou art made to tell."

SPINENTAL CENTRALISM.

(Independent.)

MAN is so constructed that, in order to his full and proper development, he must be swayed and moved by some central and all-absorbing purpose not as the transient accident of a peculiar moment, but as an abiding fixture in the very life of his being. Here, and here only, is the great force-power of his existence, without which his faculties lie in the state of listless lethargy, and, hence, fail to come up to the mark of effective action. In the absence of this power, man is a flabby, loose, unorganized, and unimpeccable piece of machinery, working, so far as he works at all, at hap-hazard, without concentration of energy, without continuity of effort and without the qualities which form the essential conditions of achievement. Centralism of some kind and on some object is, then, the philosophical and mental law of human efficiency, compensating in no small degree for our natural feebleness, by increasing the rate and intensity of our action.

Under this law great characters are formed; and, related by it, distinguished men appear and leave their broad stamp upon the world. The Newtons, the Miltons, the Luthers, the heroes, the scholars, the discoverers, the philanthropists, indeed, all who have made their mark on the page of history, were men of definite and strong purpose. They had an idea which amounted to a potent and resistless passion. Christopher Columbus—that man of deed and daring, knocking at the palaces of kings, unawed by royal frowns, unmoved by obloquy, undaunted by danger, and undiscouraged by repeated failures—goes forth upon his great errand the victim and the monarch, the creature and the creator of a central thought, never relinquishing it till, having spread his canvas in search of a new continent, he gains the long-sought prize and makes for himself a memory as immortal as the race. Napoleon's rare Enrope in a blaze, not simply because of his rare intellectual endowments, but because he had an intense and unconquerable passion that bore him onward by the self-imposed fate of his own feelings. That passion was the great mover of the man, and but for it he might have lived and died in the retirement and seclusion of common life. Howard, the philanthropist; Wilberforce, the foe of the slave-trade; Luther, the great reformer; and Paul, the Christian apostle, are illustrations of the same kind of power. All the great actors in this world's affairs were made and developed by the fusion of some one commanding idea.

What shall this idea be? What ought it to be? What is the highest and purest type of spiritual centralism? Plain is it that an impulse to action which is to be supreme needs to be *right* in the truest sense. It cannot safely be its own standard. Unregulated by the law of right it is a more likely to curse than to bless the world. If it begin and end with simple selfishness, then the greater the power the more evil it will generally accomplish. Conscience, as the judicial faculty of the soul, ought always to speak to this question. Its voice should be heard, since authority is supreme. Non-centralism can be right in kind, however intense it may be in degree, that is not based on conscience. It must be a conscientious centralism, or it will surely be wrong. It is the function of conscience, especially when illumined by the Bible, to lift the eye above the material, the sensual, and the secular to the spiritual, the divine and the eternal. A right

existence enthrones God as the centre of humanity; the sum of all excellence, the final laws, and hence deserving the supreme regards of law of all earth. It makes him the sun of the moral system. Piety toward God, in the sum total of its essence and expressions, is the true type of spiritual centralism. No other is absolutely right.

THE INDIAN EVANGELICAL REVIEW ON THE BRAHMO SOMAJ.

"INDICATIONS multiply," says the *Lucknow Witness*, "that Brahmoism is steadily declining. The interest that once attended it is fast going, and is largely gone." A correspondent—a Brahminist, we suppose—has been writing in the subject to the *Indian Mirror*. The young men in Government schools, he says, do not look on the Somaj with favor; the rising generation feel little interest in it; its work in the metropolis is almost at a standstill. There is neither energy, enthusiasm, organization, preaching nor lecturing; and for want of these Brahmoism languishes. These confessions indicate how feeble the hold really is which this movement has ever gained upon the intelligent men of India. The Somaj really consists of one man—Babu Keshub Chunder Sen. His most earnest associates have simply drawn their enthusiasm from him, been led on by his example, and fired by his ardour. The rank and file, we imagine, have never cared much about the thing any way. When, therefore, Babu K. C. Sen disappears, the Somaj disappears. And for some reason he has of late remained almost wholly in retirement. All this speaks much for his power, but bears very poor testimony to that of the Brahmo Somaj.

The *Mirror* retorted by requesting the *Witness* to write a suitable epitaph for the defunct Somaj; a thing which, nothing loth, the *Witness* was very happy to do, though the epitaph did not strike us as a production marked by very good taste. And now the *Mirror* claims that as the *Witness* has buried the Somaj he has incurred the risk of being some day hauled up before the Magistrate for burying his enemy alive! and thinks moreover, that when people see how very much alive the Somaj is, they will write, as a commentary on the *Witness's* epitaph, "Here lies the Brahmo Somaj," the words "Here lies the *Lucknow Witness*!" all of which being intended as a little joke, we smile our little smile, and pass on to more serious matters.

Perhaps as an unintended proof that the Somaj is not dead, its friends might point to the recent lecturing tour of Babu Protap Chunder Muzumdar. The educated Natives of Bombay, and some of the other cities also of the Western Presidency, have just had an opportunity of listening to his eloquence, and an eloquence it is of no mean order. Yet what he said did not seem to us to afford a very good indication of the actual reforming and vitalizing power of the principles which the Somaj was, we suppose, established to maintain. It seemed on the contrary, rather to indicate that the *Witness* was not so very far wrong in thinking that the Somaj was in a moribund condition. Babu Protap Chunder's first lecture in Bombay was on the "Eclipse of Hinduism." The "eclipse" turned out to be this—that the original pure spiritual Hinduism of "our sainted ancestors," as the Babu called the Hindus of former days, had been overshadowed by the gross sensuality and the impurities which mark and so grievously disfigure the Hinduism of this latter and degenerate age. And when the present generation shall succeed in throwing off this incubus of sensuality under which they now labor, and will rise to the high spiritual atmosphere in which the

"sainted ancestors" lived and moved,—when they will worship Shiva and Vishnu, not as now, but as these gods were once worshipped,—then may we look for the regeneration of India! Of course, nothing could have been more perfectly agreeable to the feelings of a Hindu audience than to be talked to in just this way; and when we add that he more than once alluded to the impossibility that India would ever accept a "foreign religion" no one will be surprised at being told that he was cheered to the echo. The impression that his lecture must, we think, have left on any Hindu's mind was this—that the worship of Shiva and Krishna, if properly carried on, was all that was wanting to secure the regeneration of the land. The speech was nothing else than a glorification of ancient Hinduism.

As we listened to the Babu's eloquent sentences we fell into a train of thought. Can it be, we thought, that the Brahmo Somaj, which we always supposed was nothing if not a protest against idolatry, has fallen so low as this? Is not the Babu's lecture a confession of failure—a confession that the Somaj has within itself no power capable of effecting that religious regeneration which all Brahmins know well enough that India needs! And so, is not the Somaj just falling back to the advocacy of ideas which are really Hindu, in the hope of gaining those adherents which it cannot again by the advocacy of the principles it has along professed! It may have been an ungenerous suspicion on our part; yet there are not wanting signs that it is well founded. And the theory that the Somaj is "relapsing into Hinduism" is not new.

The Babu's second lecture—on Christianity—was a surprise to us. In that he took most orthodox ground; our suspicion formed at the hearing of the former address did not give way. According to the Babu on this occasion, what India needs for its true reformation is none other than the Spirit of Christ. Surely the Babu is right now. May he and all his co-religionists have that Spirit in abundant measure; Nay it lead them into all truth!

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The following is a Statement of Operations of the Company for the nine months ending 30th September 1877.

During the above period 127 Proposals were made to the Company for assuring the sum of Rs. 5,69,500, of which 73 are European (for Rs. 4,45,500, and 49 are Native for Rs. 2,24,000. Of this number 98 have resulted in Policies assuring Rs. 4,64,000, and 29 have either been declined, withdrawn, or are awaiting completion.

On the 98 new Policies effected during the period under review, the annual premiums amount to Rs. 21,615-1-2, which figures, when compared with the annual premiums received on Policies effected during the four months ending 31st December last, exhibit a satisfactory increase.

Sums Propose. Annual Premiums.

During the four months ending 31st December 1876	Rs. 2,15,750	Rs. 7,786 9 8
During the nine months ending 30th September 1877	Rs. 5,69,500	Rs. 21,615 1 2

The Subscribed Capital of the Company amounted, at 30th September last, to Rs. 1,29,600.

During this period the Premium Income of the Company on the Policies in force was Rs. 46,857-7-3, and the Total Income of the Company from all sources was Rs. 48,471-1-1, which shows a rapid expansion from year to year when compared with those of the preceding year:—

First year	Rs. 11,816 1 0
Second year	Rs. 32,213 0 5
4 months ending 31st December 1876	Rs. 17,437 3 7
9 months ending 30th September 1877	Rs. 48,471 1 1

showing that the income of the Company during the second year of its existence is doubled during the third year.

The expenditure of the Company was Rs. 26,323-8-0, which includes Rs. 13,486-9-4 for Re-assurances, leaving a balance of Receipts over Disbursements of Rs. 22,147-9-1. The amount spent on account of Re-assurances forms a sort of Reserve Fund, as it reduces the risk on the Books of the Company considerably.

The Funds of the Company have increased from:—

At 31st December 1876	Rs. 50,551 15 3 to
At 30th September 1877	Rs. 74,649 8 4

a very satisfactory increase of nearly 50 per cent. during the nine months.

The Directors have great satisfaction in reporting that during the short period the Company has been in existence, the amount of Accumulated Funds comes to far more than the Capital paid up:—

Capital paid up to 30th September 1877	Rs. 32,400 0 0
Amount of Accumulated Funds to 30th September 1877	Rs. 42,249 8 4

Total Funds as at 30th September 1877 Rs. 74,649 8 4 |

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With reference to the above a correspondent writes under date November 29th, 1876:—

"DEAR SIR,—Your receipt No. 2762 duly received yesterday morning.

"I am very happy to testify to the efficacy of the PHOSPHORINE I purchased from you. I had formerly been a great sufferer from periodical attacks of Melancholia and Depression of Spirits, amounting at times to almost madness coupled with distressing Night-mares and 'Day-mares' (so to speak). Short as the time is since I commenced taking 'Phosphorine,' it has produced a very marked effect, making me feel quite a different person, and I am gradually recovering my wonted health and spirits.

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Yours Sincerely,

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	Ra.	As.	F
Already Acknowledged	6,709	6	6
Tipperah Brahmo Somaj	12	0	0
Dr. Neil (Lahore Medical School)...	16	0	0
Small Collections from Lahore			
Medical School	4	0	0
Gokool Chundra Seal (Chinsurah)	2	0	0
Ashootosh Mookerjee (ditto)	2	0	0
Mohendra Nath Dutta (ditto)	1	0	0
Jodoo Nath Dutt (ditto)	1	0	0
Small Collections (ditto)	0	6	3
H. M. S. (Lakee)	5	0	0

Total Rs. 6752 12 9

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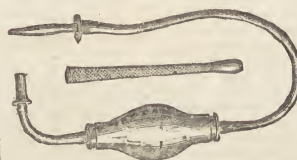
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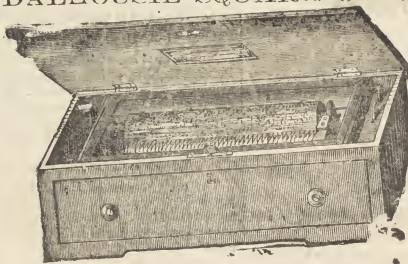
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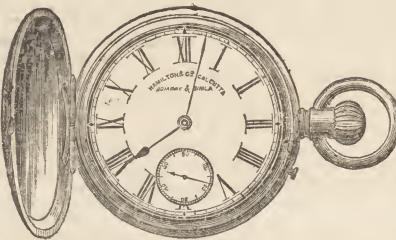
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Arrive at Serajunge	" Friday,	14th "
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" Doobree	" Sunday,	16th "
" Gowliparah	" Tuesday,	18th "
" Gowhatty	" Wednesday,	19th "
" Tezporo	" Friday,	21st "
" Kaliabar	" Saturday,	22nd "
" Bishnath	" Saturday,	22nd "
" Dhunsiri	" "	" "
" Mookh	" Sunday,	23rd "
" Kokeela	" "	" "
" Mookh	" Monday,	24th "
" Dekoo	" "	" "
" Mookh	" Tuesday,	25th "
" Debrooghur	" Wednesday,	26th "

DOWNWARDS.

Leave Debrooghur	on Friday,	28th Dec.
Arrive at Dekoo	" "	" "
" Mookh	" Friday,	28th "
" Kokeela	" "	" "
" Mookh	" Saturday,	29th "
" Dhunsiri	" "	" "
" Mookh	" Saturday,	29th "
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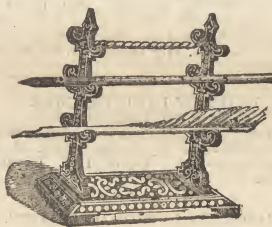
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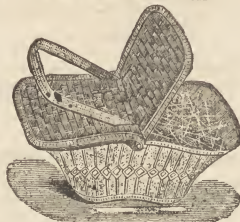
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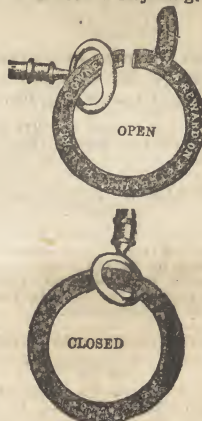
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Editorial Notes.

THE school boys of Calcutta will be glad to learn that the children in the Board Schools of London have contributed to the Indian Famine Fund, in pence and half-pence, the sum of £500. The paupers in various work-houses have also sent contributions. In one workhouse they subscribed 40£.

LIKE all religious reformers the late Theodore Parker had many enemies. But in his case the line of hostility which they adopted was some thing monstrous. One pious gentleman was in the habit of praying for his death, and when Parker actually died, took credit that "he had cut short Parker's career by praying him into a consumption!"

THE last battle between the Russians and the Turks in Asia was fought on the supposed site of the garden of Eden, between the sources of the Tigris and of the Euphrates, and of the Kor. The strong post taken from the Turks was part of the range of Ararat where Noah's Ark is said to have rested.

NOW that a theological class has been formed for adult inquirers, a class for less advanced young men seems an equally urgent desideratum. Perhaps the leaders of the Brahmo Somaj will soon turn their attention to this important matter. Nor should boys and especially those belonging to Brahmo families, be neglected. Their education is decidedly a subject of the greatest importance.

SOMETIME back there was a rumour in the local papers, which subsequently found its way into a London paper, to the effect that the Brahmins of Benares were about to depute a Hindu Missionary to Australia.

Thereupon the *Evangelical Review* observes:—"Inasmuch as we in India have never heard anything of that novel missionary enterprise, we imagine the London paper has been very thoroughly deceived. Sometime ago the Brahmo Somaj contemplated sending a Brahmin Missionary to Australia, though nothing was ever actually done about it; perhaps this is what the rumour grew out of." This seems quite probable. The proposal of sending a missionary to Australia has been abandoned by the Somaj in consequence of the inability of those who had made the request to supply the needful funds. The fact was reported in our columns not long ago.

Church discipline is kept at Ranchi in a very efficient way, it seems. The following account of the method pursued was lately given by Mr. Whitley to the Lord Bishop of Calcutta when the latter visited Ranchi:—

When any case of great and scandalous sin occurs among Christians, the matter is first of all carefully investigated by the Pastor of the district and the representative men of his congregation. If the sin is held to be clearly proved the whole matter is reported to the Missionary body at Ranchi, after which, if the case requires it, excommunication is pronounced. This is only done, in the case of very scandalous sins. The sentence of excommunication is pronounced during a celebration of Holy Communion, after the Nicene Creed. The offender's name, residence and crime are proclaimed, and then the Priest solemnly in the name of the Lord casts him out of Christian fellowship, and warns the brethren not to associate with him so long as he is impenitent. Those who are penitent are kept under discipline for a fixed time, varying according to the gravity of the offence. They sit in a part of the Church which is divided by a rail from that in which the baptist sit; at the time of a celebration of Holy Communion they, as well as the hearthens and Catechumens, are called upon to leave the Church as soon as the sermon is over, when the time of probation has expired the penitent is formally readmitted to Communion. The "De profundis" is sung, the Priest meets the penitent at the rail which divides the baptist from unbaptized. A confession of sin follows. The form of absolution in Visitation of the Sick is used, and a prayer for the penitent adapted from the same Service. Then the Priest takes his hand and seats him among the baptist again.

We are curious to know if the system here described is pursued by the other sections of the Christian church.

THE Indian horoscopes have not yet been properly explained. In Colonel Meadows Taylor's interesting Story of an Indian Life the story is told of the young Rajah of Shorapore whose death was predicted to happen at the age of twenty-four. Colonel

Taylor, who was incredulous and seemed to consider the horoscope as all humbug, was startled to find that the mutiny began just as the Rajah had entered on his twenty-fourth year, and that he was sentenced to death on account of his participation in the rebellion. The old Shastri, who had predicted it, was in triumph; but just then news arrived that the Rajah's sentence had been commuted to imprisonment for four years. But, as the Hindu Shastris would say, there was no struggling against the fates. As the Rajah was travelling towards his place of confinement, he took the revolver of the attending officer into his hand and shot himself dead. Colonel Taylor, seeing this strange fulfilment of the prophecy, asked another Shastri to cast a horoscope for himself; and, strange to say, the prediction in his case also was fulfilled to the letter.

Our own impression is that the doctrine of evolution, so far as it has been developed, is antagonistic to the existing notions of morality, and that if it has to give us any new ethics it must have a different basis from that upon which we found our ordinary morality. Professor Haeckel indicates the direction in which such a new system can be worked out. "Independently of all church creeds," he says, "the germ of a true religion of Nature lives in the breast of every man. It is connected inseparably with the noblest features of human existence itself. Its highest command is love, the restriction of our natural egotism in favor of our fellow-men, for the benefit of human society, of which we are the members. This natural moral law is far older than all church religion. It has developed from the social instincts of animals. . . . Therefore, far from fearing a shaking of all valid moral law and an obnoxious emancipation of egotism by the influence of the evolution doctrine upon our religious convictions, we, on the contrary, expect from it a reasonable confirmation of the moral doctrine on the unshakable basis of firm natural laws."

How love is consistent with a state of natural warfare, is more than we can see.

We have often thought it is a misfortune to be a reformer. It is, perhaps, not known

to the public that in this country petitions and applications often find their way to those who profess to be patriots and reformers, many of which are of a ludicrous and some of a vexatious character. The burden of not a few of these is marriage. The applicant introduces himself by saying that though not known to the addressee, he would venture to make a request, and then comes the modest request that he begs to be supplied with a wife! The reformer may feel puzzled, but he in vain tries to "decline thankfully." He is invaded with reminders, and is soon made to feel that it is one of the penalties imposed upon his profession that he must supply every one who is in quest of a wife, with a suitable bride, young, handsome-looking, educated and reformed! The applicants think that they have a right to insist, and so they make pressing demands which they fancy these reformers and patriots are bound to satisfy. The minister of the Brahma Mandir is one of those who have been thus honored, or tormented, with applications for "suitable brides" from time to time. We think that those who wish to marry ought to find wives for themselves. Ministers have other duties to perform. Going about in search of brides is surely not one of their legitimate functions. Love is a disease, the lover should himself seek the needful remedy, and not send for the Padree. Neither religion nor civilization tolerates love-making by proxy.

SIR ERSKINE PERRY, member of the India Council, writes a very interesting account of a visit he paid to Auguste Comte in the year 1853. Comte during the first few years of his misfortune had to obtain his subsistence by means of private tuition. He did not like this occupation and seemed to consider it as demeaning. His habits are thus described:—

"Exactly as the clock of the Luxembourg struck eight he entered my lodging, in full dress, with white neckcloth fresh from the washerwoman, and had shining like the coat of a race-horse. He took the armchair set out for him, put his hat on the left side of the desk, his snuffbox on the right, dipped his pen twice in the inkstand, held it up to his nose to see that it was well filled and then broke silence. I have before explained, that the line A. B. &c., &c."

I and thus for a whole year proceeded this mode of private instruction, without the least interchange of any of the common courtesies of life, and with a sturdily determination on the part of Comte to resist any attempts at gossip into which his pupil would fain have enticed him. He was there in discharge of a disagreeable duty, and nothing should divert him from it.

Before Sir Erskine Perry Comte said—

"Ah, some day I will preach against Catholicism, and will bring to light all the injuries she has inflicted on humanity. I said in 1847 that within ten years I should preach at

Notre Dame, and I shall do so yet, for there are still five years to run." Comte lived to a late day to see that his prophecy was the result rather of enthusiasm than foresight. Thirty years intervened between this and 1847 and does the world see any progress of positivism?

To the last number of the *Nineteenth Century* Mr. Norman Lockyer and Dr. W. W. Hunter jointly contribute an article on "Sun-spots and Famines." The speculations contained therein if true, would form the most remarkable discovery of this century. Their practical bearings upon the social and material condition of India, at any rate, would be most invaluable. The facts gleaned by distinguished physicists, point to the conclusion that there are spots on the sun which reach their maximum and minimum emmensity at an interval of eleven years, and accordingly as these vary, the earth undergoes certain changes in her atmosphere or other conditions. It has been found, for instance, that fluctuations of the magnetic needle are most frequent in years of high sun-spot activity. The practical issue of this has been felt by physicists in a remarkable manner. During periods of maximum magnetic disturbance it is found that telegraphic communication between points so close as London and Dover is sometimes interrupted. The knowledge of this fact must have a very important bearing in the telegraphic enterprise of every country. In the same way it has been found that rainfall, atmospheric phenomena, like the aurora borealis, and cyclones all depend for their immensity or intensity upon the period of the maximum or minimum sun-spots. If the truth about the rainfall be well established, namely, that the period of maximum rainfall coincides with the period of maximum sun-spots, what a splendid prospect is opened to us of escaping scarcity and famine in India. It is shown by Dr. Hunter that the years of famine at Madras since 1810 have been 1811, 1824, 1833, 1854, 1865 and 1877; and these famines were caused by deficient rainfall in the years preceding, namely, 1810, 1823, 1832, 1853, 1865 and 1875. Now with the exception of 1853-55, all these years correspond with the period of minimum sun-spots. We have thus the means of anticipating famines. Only let the statistics be well and systematically collected, and then some striking is sure to be evolved in no time.

The Government of India would be guilty of retrogression if it attempted in these days of liberal and enlightened views to introduce the Lord Day's Act into India. Yet

this is just what Mr. Whitley Stokes proposes to do under instructions from the Secretary of State. Practically and to all purposes there was no such Act ever in vogue in India. The High Court had in many important decisions ruled that processes, &c., might be served on Sundays in this country. The Civil Procedure Code, moreover, took it for granted that the Act in question had really existed and by its first schedule repealed it. This heretical move, however, drew the attention of Lord Shaftesbury, who condemned it before the Secretary of State, who again wrote to the Government of India, asking them to repeal the schedule in question. We understand that this last have sent out a protest, and it remains to be seen how Lord Salisbury deals with it. By the Lord's Day Act it is enacted:—

That no tradesman, artificer, workman, laborer or other person whatsoever shall do or exercise any worldly labor, business, or work of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity only excepted) and that every person being of the age of fourteen years or upwards offending in the premises, shall for every such offence forfeit the sum of five shillings; and that no person or persons whatsoever shall publicly cry, shew forth, or expose to sale any wares, merchandizes fruit herbs, goods, or chattels whatsoever upon the Lord's day, or any part thereof upon pain that every person so offending shall forfeit the same goods so cried or shewed forth or exposed to sale.

And that, no driver, horse-courser, waggoner, butcher, or any of their servants, shall travel or come into his or their inn or lodging upon the Lord's day, or any part thereof, upon pain that each and every such offender shall forfeit twenty shillings for every such offence; and that no person or persons shall use, employ, or travel upon the Lord's day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasion, to be allowed by some justice of peace of the country, or head officer or some justice of the peace of the city, borough, or town corporate where the fact shall be committed; upon pain that every person so offending shall forfeit and lose the sum of five shillings for every such offence.

Conceive, then, that according to this Act, we shall have in future no trade of any sort on Sundays. We are not opposed to a general holiday once a week; but to compel people, who are not Christians, to observe the sabbath, is not a happy policy. The credit of this brilliant idea—the idea, namely, of introducing the Act into India—is due to Lord Shaftesbury, the same nobleman who at one time set whole England in an uproar by carrying an Act through Parliament prohibiting the delivery of letters on Sundays by the post offices. This Act was passed in spite of the protests of the Ministry which were left in a minority on the occasion: Lord John Russell, who was then Premier, determined to carry out the law to the letter, and he issued such stringent orders to that effect that for one or two Sundays no letters were received by persons from one end of the United Kingdom to the other. This had the desired effect, for Parliament soon met and was compelled to rescind its own orders.

A SUGGESTION.

It is very desirable that our educated youths should be taught science in connection with religion. What they generally learn is, we believe, godless science or at least secular science, which is wholly indifferent to the matters of faith. Hence, it is that although they acquire a knowledge of a great variety, they do not become better or holier men. Science does not improve their souls. Astronomy and chemistry do not bring them sanctity and purity. Nay, not a few among the alumni of our schools and colleges become sceptics and infidels, materialists and combatants by reason of their undevout scientific studies. Science is of God, but alas! science estranges our young men from God. This is a sad state of things, and requires immediate remedy. A doctor is needed. And a better doctor we cannot name than Father Lafont. In him science and religion are as one thing. He, therefore, is best fitted to bring science as an enlightening as well as a sanctifying agency into the hearts of Native youths. We should ask him if he could spare a few hours and undertake a course of public lectures on natural theology, or Divine wisdom and goodness as displayed in the universe. If this subject were properly treated and illustrated by so eminent and devout a scholar, we are sure the hearts of many would be touched with the spirit of piety and devotion, and the tide of advancing scepticism would be effectively arrested. Will Father Lafont prove a father to the benighted youths who are turning away from God and morality by bringing them into the path of true science? Will he? We pause for a reply.

USES OF ANGER.

Even thorns have their uses. They have no beauty, they do not attract the eye. They have a repulsive look, and they cause pain. Yet they are useful. They may not be beautiful like the rose. Nevertheless both roses and thorns are essential to a garden, the former for beauty and fragrance, the latter for fencing. You may have abundance of precious flowers and trees in your garden, but they are not safe unless you protect them from the ravages of animals by erecting a fence all round? And what can better serve the purposes of fencing than thorns? The soul may be likened to a garden, where nurtured by the showers of heavenly grace and the rays of heavenly light and warmth, grow love, faith, devotion, justice, meekness and other virtues. These are fragrant flowers, and they recommend themselves by their charming beauty and sweet odour. They are prized for their

own sake, and are sought by all religious men for their intrinsic value. Like, however, such a passion as anger, and you immediately see the contrast. It is something unpleasant and repulsive, and the devout seems to recoil from it. Few would regard it as a virtue, much less as something worth attaining. It has no moral attraction, no inherent beauty to recommend it for acceptance. It is something but an amiable trait of character; and so we are apt to shun it as an evil, instead of welcoming it as a virtue. It is a thorn in the moral world, and as such, we detest and repudiate it, and try to put away the loathsome thing, so that it may not harm us. The Hindu regards anger as one of the "six enemies" of man, and thinks its very touch a contamination from which the devotee should always be completely free. In this matter, perhaps, the Hindu represents universal feeling. We are disposed to think that anger is one of those animal passions which should be thoroughly vanquished and destroyed. Its very presence in the heart is a sin, and it must be eschewed as an unmitigated evil. It is a mischievous passion no doubt, and is very like a thorn, which hurts and wounds. Yet it has its uses in the economy of the moral world. When rightly used, it forms a fence for the protection of the flower-garden in the soul. Well-regulated anger or moral indignation is a safeguard of purity. To be pure, and to be able safely to retain purity, you must feel strong indignation against every form of impurity. Mere disapproval or dislike will not do. It must take the form of a strong feeling. Nothing short of fiery indignation can save individuals or communities from vice. To play with sensuality is to fall into its clutches. To be indifferent to cruelty, and oppression, lying and deceit in yourself or others, is to allow these sins access to your heart. Merely to disapprove of impurity is to remain in that lax condition in which the soul cannot fail to give way to it when tempted. Only indignation and anger towards sin, can save the soul from sin. Look upon every form of falsehood and carnality, upon everything that is wrong and impure with the utmost anger and abhorrence, and see that the heart is inflamed with indignation at the very thought of unholiness.

MAN AS A MERCHANT.

[THE TRANSLATION OF A BENGALI SERMON DELIVERED IN THE BRAHMA MANDIR ON SUNDAY, THE 2ND DECEMBER 1877.]

MANKIND are a race of merchants. Every man is by birth a merchant, born of mer-

chant parents, enlisted in the community of merchants and his work is that of busy merchants. Notwithstanding that the wisdom of the world is condemned as erroneous, it is yet the predominant principle in all concerns. Unless a man finds out by calculation that a certain concern will be paying, he does not like to be involved in it. Thought is certain beyond all doubt that to err is human, yet our reason, the impressions we have imbibed from our childhood, and the education we have received, are such as necessarily lead us to the calculation of gain and loss, and to keep ourselves aloof from all such concerns as entail loss upon us. In this world of merchants, men work with the hope of gain, and fear loss. The whole world is guided by this principle. Everywhere are to be found the hope of gain and the fear of loss, and it hardly needs proof that we are all actuated by them. Why should there be any difficulty in discovering them in human dealings when they prevail so much? Whatever brings unalloyed gain is pursued by all. When such a principle has been rooted in the mind of every one, why should religion be exempt from it? It is not to be expected that religion should be altogether out of its reach, when all other human concerns are influenced by it. There are many that walk in the path of religion, but not a single individual is to be found who is not a calculating religious man. A devotee that does not count gain and loss and is totally immersed in the sea of love, is a rare spectacle. All men are merchants, and there is not a single Brahmin among them. Who is there among Brahmins that does not calculate his gain and loss and can easily undergo the least loss? Every one of us calculates, does that which brings gain, adopts the *mantra* (formula) which benefits him and follows the *Guru* (leader) whose company is beneficial to his spiritual welfare. When this primitive tendency that influences all human concerns, prevails in religion too, how can that find favour in the latter which brings loss? Men will adopt such exercises only as are really beneficial to the soul.

There is only one thing in this world that does not fall into the hands of the merchant, and that is love. Love is always opposed to the spirit of commerce. A crafty man is always at enmity with love. Love does not get the place where there is calculation of gain and loss. There is no difference between the Brahmin's love and that of worldly men. According to the latter, a man is in the habit of embracing him in return who embraces him first. This may be called the love of mer-

chants, because here love is not given unless it is received in return. We expect love from others. If you come to my house, I shall go to yours. If you have given me good at this time of distress, I shall do likewise to you. You teach my children, and I will teach yours. If you make me happy, I will try to make you so. If you have regard for me, I shall foster the same for you. If you call me teacher or brother or friend I shall call you so. If you fall at my feet, I shall fall at yours. This principle finds universal favor among merchants. Every man lies midway between this principle and that of love. Every man expects. As long as there is hope, so long there are friends and brethren. As soon as we are disappointed in our expectations, we cease to be friends and brothers to each other. As long as you do good to me, I will be your servant, and will accompany you like your own shadow. If you hate or disregard me, I shall also hate and disregard you in return.

Brahmos are not so mean as to return hatred for love, and they are good enough to bestow love for love. Our principle is to do good to them that have done us good, and to spend money in a concern which is paying. But where there is no prospect of receiving anything, we are inclined to take back what we have given. When harsh words are returned for mild and loving ones, we withdraw our love. When a brother raises an implement of mischief against us while we go to help him, we cease to do him any good whatsoever, and hold up arms against him in return. Whatever others do to us, we do to them. Of such a nature is the charity of Brahmos. The highest pitch to which such love rises at times, is what is manifested when four annas are returned for two annas. We give an adequate value for the bangle. We liquidate our debts when we are indebted, and would not give anything without receiving its price in return. Everybody here present will testify to the truth of the above. We say—“Call me brother first, and I will call you so.” We are so much prevailed upon by those that love us, that we would willingly give our whole heart to them. We would lovingly embrace them that are our friends and benefactors. We would voluntarily give away all that we have even to a man with whom we are acquainted only for an hour, if we find that he does us some good. If a man, with whom we become friends in the morning, speak rudely to us in the evening, we would withdraw all love from him by weight and measure. As soon as a brother turns out my enemy, my love for him turns likewise to hate. That Brahmo has not been found as yet, who would undergo the sacrifice

of all that he has, for the establishment of the ‘Holy Family,’ who would love with his whole heart even if he had to lose his *at*, and who can truly affirm that if anybody exposes him to danger, turns out his enemy for ever, or even kills him, he would love him still.

We have not been educated in this science. But it is sure, that if we mean to be permanent members of the Brahmo-Samaj and to be recognised as Brahmos deservedly, we must give place to such disinterested love in our hearts. We are born merchants. To us worldly wisdom and religious wisdom are one and the same thing. We calculate our gains when we give affection, and withhold it when we do not gain thereby. But there is another side of the question. If we are merchants, we must be perfect merchants. There is not a single Brahmin amongst us, as we are a race of merchants. Let us then see, how the principle of merchants can be applied to the highest spiritual culture. Add eternal life in the world to come, to this mortal life, and according to the principle of trade employ yourselves assiduously in an affair that repays trouble adequately. I gave so much money to a certain individual, beloved so much for him and tried to train up his children in the way of righteousness; but when he did not love me in return, I forsook all loving behaviour towards him,—such a low ideal should be put aside, and a higher one should be placed before us instead. You will find in this higher one that though the wicked world should burn the devotee, he would sacrifice all for his sake. When he is being burnt, he prays with uplifted hands—“Father, I loved the world and laid down my life for it, though it has shown enmity towards me, and I beg of you now to bless it.” When we turn to this ideal, we find that the eyes of the devotee are fixed upon God, and though he has been committed to the flames, he has the invaluable treasure of love in his hands, by which he will gain incalculable good for which God himself is his guarantee. We must carry on trade in this manner, if we would trade with perfect wisdom. The profit of the commerce is to be looked for in the next world, instead of this, in order that we may gain abundantly and have our heads crowned with the golden crowns of purity, joy and peace. If we are merchants, in fact, we should prefer to be such merchants. I gave my unworthy life and received God in stead. I gave the blood of this transient body and received an eternal life of bliss in place thereof. Here I had to bear insults from a few men and to suffer from their maltreatments for a few years, and I gained so much more in comparison that I consider my sufferings for them as not worth any

consideration whatever. If I can exchange the blood of my body for a blessed eternity, what do I lose? I am perfectly a gainer thereby. When I am being persecuted, my Teacher *Hari* (Saviour of sinners) whispers in my heart that though I have been suffering for a few days, there is eternal life of bliss for me in store. I gave a drop of my love, and I was surrounded by the Ocean of love. The dust of the feet of those that maltreated me, turned into bright pieces of heavenly diamond on my crown of glory. That face which bore ignominy for the sake of truth, was embellished with the effulgence of heavenly purity. Blessed be the principle of merchants. If it be of such a nature, let us all be merchants for life. Brahmos, engage yourselves in such a trade as is productive of immense gain. In the trade of love, there is no gain to be seen during the few days we are in this world. Give up all such trades as bring you profit within a few days. Give up all concerns with a view to acquire wealth, honor, fame and the like things of this world. Close your petty shops. Sing the name of *Hari* to the ears of those from whom you can expect the least. Distribute the name of *Hari* in the streets. Behold, how the wisest disciples of Chaitanya pour the nectar of the name of *Hari* into the hearts of the people. Sing ye, that name, even if people abuse you and beat you. Maintain lifelong friendship towards those that are your enemies. As Brahmos, do good to all around you. Expect nothing from any one. Do not shrink from preaching truth. You must give sixteen annas love to all. Turn not away from men if they turn away from you. Give up the principle of exchange altogether, for it is mean enough. Love, without any expectation whatsoever. Give your life, with everything that you have, for the sake of love to your neighbours. Do not keep anything to yourself. Do not search for a reason to do good to others. Blessed is he on earth, and his the kingdom of heaven, who feels and weeps for others.

Devotional.

LORE, cause the words of our Viceroy to thrill and move the hearts of all Native youths throughout the country. Bless that salutary warning and sage counsel administered by the highest in the land unto the good of the present and future generations of our countrymen. It is seldom, O God, that men in high places give sound moral lessons, and therefore we beseech thee, now that such lessons have been offered by the highest ruling authority, to make them take root in the hearts of our young men. Teach

them to turn from book-learning and secular knowledge to that moral education and discipline which perfects manhood.

To be humble before thy heavenly throne is easy, O Lord, but hard, very hard to humble myself before men. To acknowledge myself as thy servant costs nothing, involves no sacrifice; it does not wound my pride; it does not degrade me before men. On the contrary, it is an honor and a glory to be able to cling to thee as the dust of thy feet. But to be man's obedient servant is derogatory to my honor, and requires considerable self-sacrifice. Lord, teach me to be truly humble so that I may be able to sit at the feet of those whom I look upon as my inferiors and those who are my enemies.

THE Hindus call thee Kalpataru, O God. Thou art the fabled tree that yields whatsoever fruit the devotee wishes, grantest all the desires of thy servants, and thou never disappointest them. It is not merely purity and joy that thou dost bestow upon them, but even those temporal blessings which are needful to them. Father, thou art not only thy Saviour but also their household Deity, the Guardian both of the soul and the body, the Dispenser of bread as well as the bread of life. Thy beloved child is troubled with no want, for every want, physical and spiritual, is removed by thy loving providence. Teach me, Lord, to cling to thy feet, as thy devotees do, as my all in all, my earthly treasure and my salvation in heaven.

THERE is not a sparrow, not an ant, O Lord, that is not protected by thy loving and watchful Providence. Thou art kind not only to saints in heaven and men on earth, but also to the meanest reptile and the smallest insect that men tread under their feet. If thou art so kind to these dumb creatures why shall I not be, I who boast of being thy child and disciple? Puffed with arrogance, O God, I hate the little sparrow, and think it meaner to take care of the tiny ant crawling on the ground. And behold! I am infinitely smaller in comparison with thee, Great God, than these creatures are before me. And yet I despise them as low, while they are found deserving of thy love and compassion. Father, humble me to the dust and make me a Jaina that I may love and honor the least of thy creatures.

The Brahma Somaj.

BABU AGHORE NATH GUPTA after celebrating the anniversary of the Northern India Brahma Somaj at Allahabad, has come down to Moughyr.

THE printing of the new year's Brahma Diary Book has commenced. It will contain, as usual, varied and interesting matter. There ought to be a greater number of spiritual texts.

LAST Sunday's sermon in the Mandir was an application of Esop's story of the sun and the wind to the action of Divine love in re-

moving impurity from the heart. Man's indignant and violent attempts to chastise offenders in vain beat upon their perverse hearts, and make them only wrap themselves more and more with thicker folds of sin, while the redeeming love of heaven, without violence or fuss, gently overpower the sinner, and forces him to quit the garments of evil.

THE sermons that appear in our paper must not be accepted as revised translations of written sermons, but simply as reports of extemporaneous sermons taken at the time by a friend and subsequently rendered into English by another friend. It would be well to publish the sermons in the Mandir in a collected form.

A LECTURE on the "Improvement of Women" was delivered at the Farnji Cowaji Institute, Bombay by Babu Prokash Chunder Mozumdar.

THE annual festival of the Mudiya Brahma Somaj in Garden Road, takes place on Tuesday next.

THE members of the Sangat will meet again next Thursday, at 6 P. M. Subject of conversation,—Ideal of Brahma Family.

A CARTON of hand has been presented by Babu Jadamony Ghose for the proposed erection of missionary homes. We shall be glad to acknowledge with thanks similar gifts of hand or money for the above object.

THIS theological meeting held a week ago was a good beginning, though we cannot say it was very numerously attended. About fifty persons were present, of whom six took part in the debate besides the minister, who presided on the occasion and made a few introductory remarks. The general opinion of the meeting was found to be that the Brahma Somaj is not in a flourishing condition, only activity and progress are manifest in new and different fields. The Church as a whole is advancing, and though direct accessions are fewer, its hold on the Hindu community is stronger and more extended than ever. Nevertheless the meeting held that the Somaj has lost many of those elements of character peculiar to religious infancy in entering upon the more advanced stage of manhood. It has ceased to be a child in becoming an adult. It has lost that freshness of zeal and sweetness of fraternal affection and trustful simplicity which were seen in the earlier days of the Somaj, although it has gained the graver attributes of manhood. It ought to have combined both traits of character.

OF the four questions announced for discussion at the last theological meeting only the first regarding the present condition of the Brahma Somaj was discussed. The remaining three stand over for the next meeting to be held on Saturday next, at 7 P. M., and are as follows:—

1. Is what relation does meditation stand to prayer? Is not prayer alone sufficient? Why should men meditate?

2. Is confraternity essential to salvation? What if men only followed the path of individual improvement without mixing with others?

3. If wrongs are invariably forgiven, not vice and wickedness triumph and oppressors reign without fear.

Correspondence.

CATHOLIC RELIGION.

To the Editor of the Indian Mirror.

"IN MALICE BE CHILDREN, IN UNDERSTANDING BE MEN."—St. Paul.

SIR,—On the first page of your last Sunday Mirror you put a fair question. You ask if the cultivated intellect is able to master all spiritual truth. And you say, "let Mr. Dall answer this question."

If by "spiritual truth" you mean that by which the soul lives, and by intellectual truth, that by which the mind lives, I say, No. The intellect is not "able to comprehend all spiritual truth";—any more than the eye can comprehend sound, or the ear comprehend color. Each has its own department, in a truly developed life; and each its own related objects. The ear was given to help the eye, and the eye the ear; though one has to do with the invisible as naturally and normally as the other with the visible—I conceive that the soul deals as naturally with the infinite as the mind with the definite. Weakled as they are forever into one life, the function of each differs from that of the other, as do the laws of optics from those of acoustics. Religion with me, is life; and all true, normal life is religion. So much of the Supreme Lover, Consider, Thinker and Worker as may be quickened in the Heart, Soul, Mind and Will of His human anti-type, in man's joy, trust, knowledge and beneficent power—I call religion; not a religion, like Hinduism or Romanism or Protestantism,—but Religion; Theism; absolute religion; godliness, (like that of Jesus,) the divine brought down into the human; the Life of God in man. Call this, if you like, "the Catholic religion." It is too Catholic to be Roman Catholic. And every honest Romanist will tell you that his church would annihilate Theism, Brahmoism to-morrow, if it had the power. All such free thought in religion the Pope declares to be under the curse of God. See his last Encyclical Letter and manifesto.

Yours &c.,
DALL.

THE EVANGELICAL REVIEW ON THE BRAHMO SOMAJ.

SIR,—The Indian Evangelical Review, as reproduced by you in your issue of Sunday last, says:—"Indications multiply that Brahmoism is steadily declining." In support of this assertion the reviewer, on the authority of a correspondent of the Mirror, states that the young men of the Government Schools do not look on the Somaj with favor. Now, without pausing to enquire how far this is true, I would ask the reviewer if the want of sympathy of the youngsters, with our Somaj

be an indication of the loss of its vitality, why should not their apathy or indifference towards Christianity be considered as the consequence of the death of Christianity. There are some among the graduates and the so-called liberally educated who look upon religion itself as an old and rotten institution, fit only to be rooted out from the world. Does this fact indicate that the world has outgrown the need of religion and God?

Now, let us enquire why our young men of the present day do not join our Somaj. Is it that they cannot agree with our doctrines or they cannot find themselves equal to the present requirements of the Somaj. As far as we have been able to ascertain, we do not hesitate to assert that, excepting those who have, or pretend to have, gone over to Functionalism, Materialism or Indifferentism, our young men, who were at all for religion, have cordial sympathy with our religion; but most of them cannot join our movement because they cannot find themselves equal to abide by the second reformation which our Somaj has introduced. The spiritual requirements of the Brahm Somaj of the present day serve as a scarecrow to many young and old men. A person is not considered as keeping pace with the progress of our religion, unless he cultivates *dhyān*, consecrates his life unconsciously to God, loves and tries to imbibe the spirit of the *gurmān* of past ages such as Christ, Chaitanyā, Mahomet and our venerable *Redis* &c. The fact is that the progress of our religion is the cause of the people's not joining it so easily as they used to do in former years.

The reviewer states in one place that the Somaj means Babu Keshub Chunder Sen. "His most earnest associates have simply drawn their enthusiasm from him. The rank and the file have never cared much about the thing any way." When Babu Keshub Chunder Sen will retire the Somaj will retire also; and the day of his retirement is not very distant, as the indication is already manifest.

While we of the Brahm Somaj complain of the prevalence of too much independence among us and regret that we cannot follow the suggestions of our minister or imbibe his spirit as much as we should do, our Christian brethren see in us nothing more or less than a flock of sheep following our leaders. This is curious indeed; but it should not be wondered at, for the opinion formed in ignorance of facts cannot but be far from truth. As to our minister's retiring shortly from the field of this work, I may assure the Reviewer it will never be in his lot to see the advent of the happy day when this disagreeable person will retire, leaving the field to him. The idea of retirement is quite repugnant to the mission of Mr. Sen.

Yours &c,
R. M. B.

The 20th December 1877.

Literary.

The *Times* staff, from the highest to the lowest, wished to unite in a testimonial to be

presented to Mr. Delane on his retirement. But the intended recipient declined the proffered honor; and not even the suggestion that it shall take the form of his portrait, to be hung in the editorial room, will induce him to consent.

Cleanings

Give me, to repose in thee, above all things created; above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and skill, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and consolation, above all hope and promise, above all merit and desert, above all the gifts and presents that thou canst give and infuse, above all the joy and jubilation that the mind can contain and experience; in thee, above all angels and archangels, and all the hosts of heaven; above all things visible and invisible and above all that which is less than 'thee, my God!'

For thou, O Lord my God! art the best above all things; thou alone most high; thou alone most powerful, thou alone most sufficient and most full; thou alone most sweet and most comfortable.

Thou alone most beautiful and most loving; thou alone most noble and most glorious above all things; in whom all things are found together in all their perfection, and always have been, and always will be.

And, therefore, whatever thou bestowest upon me, that is not thyself, or whatever thou reveledest to me concerning thyself, or promisest, as long as I see thee not, nor fully enjoy thee, is too little and insufficient.

Because, indeed, my heart cannot truly rest nor be entirely contented, till it rests in thee, and rise above all thy gifts, and all things created.

Oh my most beloved Spouse, most purest Lover, Lord of the whole creation, who will give me the wings of true liberty, to fly and repose in thee! Oh, when wilt it be fully granted me to attend at leisure, and see how sweet thou art, Oh Lord my God!

When shall I fully recollect myself in thee, that through the love of thee I may not feel myself, but thee alone, above all feeling and measures, in a manner not known to all.

But now I often sigh, and bearing misfortune with grief.

Because I meet with many evils in this vale of miseries, which frequently disturb me, afflict me, and cast a cloud over me; often hinder and distract me, allure and entangle me, that I cannot have free access to thee, nor enjoy thy sweet embraces, which are ever enjoyed by blessed spirits.

Let my sighs move thee, and this manifold desolation under which I labor upon earth.

REUTERS TELEGRAMS.

TURKEY'S PROPOSAL FOR MEDIATION HAS FAILED.

LONDON, DECEMBER 21.

A proposal made by the Porte to the guaranteeing Powers for mediation has failed, the basis being considered inadequate. The German Ambassador at Constantinople recommends that Turkey should negotiate direct with Russia.

THE WAR.

Advices from the seat of war state that snowy weather and thick fogs prevent any operations of the belligerents in the Balkans. The *Times* announces that Süleiman Pasha is going to Adrianople to assume command of Turkish forces in Roumelia. The Serbian troops are marching against Wallin and are advancing successfully in other directions. The Russian and Roumanian troops will invest the fortresses of the Quadrilateral. Latest news from Armenia states that snowy weather delays the Russian attack on Erzerum and that the Russian army is still beyond Sochauli.

Correction.—In yesterday's message read London press not English.

RUSSO-TURKISH WAR.

LONDON, DECEMBER 22.

The advices from the seat of war in Armenia state that the Russians have captured Ardahan, situated about fifty miles south of Batoum.

The Revd. Valpy French, the new Bishop of Lahore, and Canon Ticomh, Bishop of Ruagoo, were consecrated yesterday.

SURE, DECEMBER 21.

The Transport *Malabar*, homeward bound, passed the canal to-day.

Local

The Hon'ble Mr. Justice Birch has been granted furlough for ten months from the 4th of February next.

His Highness the Maharajah of Benares arrived in Calcutta by mail train on Friday last. His Highness is putting up at No. 11, Lower Circular Road.

The High Court, both on the Original and on the Appellate Sides, closed yesterday for the Christmas holidays, and will not re-open before the 4th January next.

Mr. SIMMONS DRYN, the aeronaut, has arrived in Calcutta. He makes an ascent on Saturday next.

A PETITION was filed in the High Court on behalf of one Mr. Sheriff, an employee of the Port Commissioners, against Mr. W. T. Metcalfe, to recover Rs. 50,000 damages for defamation. The plaintiff alleged that Mr. Metcalfe had

stated, at a meeting of the Port Commissioners, that the plaintiff had committed an abominable offence in consequence of which he was dismissed his employment, and that this statement of the defendant was false and malicious.

Propos to the news just received, that the Secretary of State has approved of the appointment of Mr. Macpherson as Deputy Secretary in the Legislative Department, the current *mot* in Calcutta is that the good ship *Codification* now carries an effective crew of two men and a boy.—*Pioneer*.

At the annual distribution of prizes to the boys and girls of the Free School, on Friday last, Sir Richard Garth, who presided, said it had given him much pleasure to give away the many handsome prizes and medals; but forty years ago, when he was himself a boy, he was in one of the best public schools in England, where though birch-rods and "spatters" and canes were common enough, during the five years he had stayed there, not one prize was ever given away. He did not recall this youthful reminiscence to deprecate the giving away of prizes to boys and girls—for in that case, he would not be there to take part in their proceedings, but only to impress on them that they should be thankful that they lived in such times, and under such a Government, that the means of education were easily procurable. He advised them to make the most of their opportunities, both bodily and physically; and reminded them that the gaining of school-prizes were not the end and aim of education, but that the training they now received at school was to fit them for the harder battle of the world. Above all, he advised the boys when they left school, not to be over-fastidious in the choice of situations. Sir Richard had heard with regret that some of the boys on their emancipation from school had obtained employment, but had soon after given it up or been dismissed, because "it did not suit them." Boys, he said, were made for situations, and not situations for boys; and he backed up his advice by relating a story in which the son of a viscount who entered the counting-house of a tea-merchant, agreed to commence by sweeping out the house, because he would not be received on other terms, and was now doing very well.

DOMESTIC OCCURRENCE.

BIRTH.

DATTA.—In No. 10, Shambhu Nath Chatterji's Street, on Saturday, the 15th December, 1877, the wife of Babu Sarat Chandra Datta, Homoeopathic practitioner, of a daughter.

Latest News.

—THE *Broad Arrow* says that England is not altogether unprepared for a war. She has 1,189 generals, to say nothing of five field-marshal.

—THE last issue of the *Nova Goa* says:—News has been received from Lisbon, that the King of Portugal has asked Queen Victoria

to commute the punishment of Joaquim Britto.

—THE *Rast Goftar* states that Mr. Ramji Madha, a well-known Hindu merchant of Bombay, proceeded a few days back to Kattiarwar, to marry a Hindu girl about 16 years of age. Mr. Ramji, says the paper, has passed his 75th year, and is re-marrying now for the fifth time.

—BISHOP COPLESTONE is reputed as possessing a remarkable capacity for speedily acquiring a good knowledge of any language he applies himself to master. In twelve months after his arrival in Ceylon, he preached in Singhalese with facility and correctness. He is now preaching in Portuguese.

—THE Amir of Cabul is a ruler who evidently keeps a good eye upon his revenue accounts just now. Some of the people in the Cabul hills and in the Candahar district, disclosed their intention of going on a pilgrimage to Mecca. His Highness on hearing of this, whilst doubtless approving of their holy intention, has caused it to be notified that, each person desirous of going on such a pilgrimage must pay into the state treasury, three years of the revenue he is assessed at, and if he have a family, make provision for that family during his absence; otherwise, permission to leave will be withheld.

—No transfers have yet been telegraphed to the Treasury in India in connection with the Secretary of State's drawings on Wednesday last; and as the Secretary of State has not intimated to the Government of India any intention of resuming drafts by telegram at present, it seems most probable that Reuter's announcement that Wednesday bills were telegraphed, was based upon some misunderstanding.

—A MAHOMEDAN Opera Company has been started at Madras.

—A TELEGRAM from camp, dated Turki, December 18th, states all well in camp. The latest information was that a tribal jirga including men of Bori was to have been held on the 18th in Jamma. The majority are said to desire submission.

Selections.

MILITARY CHRISTIANITY.

At a meeting of the Congregational Union of England and Wales, held in October last, Mr. Henry Richard, M. P., delivered an address "On the Application of Christianity to Politics." He expressed his fear that, while Christianity as a formative power was not only alive but more living and powerful than it ever was before, and while its action upon society is elevating, refining, and humanising, its influence in the sphere of national life and policy, has been far less operating and satisfactory. After referring to the support too long given by Britons and Americans to slavery and the slave trade, to the conduct of Christian States towards aboriginal tribes, to the history of our Indian policy, and to the opium traffic with China, Mr. Richard thus proceeded:—

INTERNATIONAL WAR.

I now come to my last illustration of the comparative failure of Christianity to accomplish what is apparently its mission, through the want of courage

on the part of its disciples to apply its principles to politics. I refer to the subject of international war. I believe it is incontestable that many of the early Christians, fresh from personal communion with the immediate successors of the apostles, fell into what many regard as the error of the Society of Friends, and other modern fanatics, of whom I am one—(laughter)—and maintained the unlawfulness of all war to Christians. On this ground many of them abstained from, and some of them steadfastly resisted, military service, even at the expense of martyrdom, and Gibbon suggests this as one of the causes of the Diocletian persecution. Their refusal to serve in the armies of the Empire, was also one of the reproaches cast upon them by Celsus and others, and Origen in his reply frankly accepted the accusation, though he maintained that the prayers of the Christians were of more value than the swords of the legions. (Hear, hear.) It is a curious fact, with which I have been extremely struck, that the converts among the heathen of our modern missionaries have, by simple contact with the teaching of the Gospel spontaneously adopted the same conclusion. (Hear, hear.) Such is the testimony of Williams, and Moffat, and Pritchard, and Ellis, and Yates, and the Bishop of New Zealand, in regard to the people among whom they have been laboring. The last of these witnesses, the Bishop of New Zealand, has a remarkable passage in his journal on this subject. War broke out in New Zealand, and he says:—"Examined candidates for confirmation and baptism; found the minds of the natives much unsettled by the late war. Many held very conscientious scruples about renewing the public profession of Christianity, and coming to the Lord's table when they were liable at any moment to be called out to war. They quoted the words—this is the most remarkable thing to me—of the 37th Article as translated in the Maori Prayer-book: 'That it is lawful for Christian men at the command of the Magistrate to wear weapons, and serve in the wars, Odo course feel it to be inconsistent with the state of peace described and required by the Gospel. Many stayed away in consequence.'"

For several centuries the Church did not wholly abdicate its function as the representative of the moral and spiritual influence, whose place it was to confront, and, if possible, subdue the brute violence of which war is the highest embodiment and expression. M. Guizot, in his "History of the Civilisation of Europe," dwells with great emphasis upon the service rendered by the Christian Church in the fourth and fifth centuries, by opposing the moral power with which it was invested against the deluge of material power with which society was inundated at the dissolution of the Roman Empire and the invasion of the barbarians. "There was an immense advantage," he says, "in the presence of a moral influence, of a power which reposed solely upon convictions and upon moral creeds and sentiments. Had the Christian Church not existed, the whole world must have been abandoned to purely material force."

A dim tradition, indeed, lingered long in the Church that it was its function to be a peacemaker between the nations. And hence the Truce of God, sometimes called the Truce of God, enacted by the Councils of the Church, such as the Council of Carthage, the Council of the Lateran, and others. There were three of these Truces, during which it was forbidden to prosecute hostilities, the first lasting from every Thursday to Sunday inclusive, the second from

Advent to the eighth day after the Epiphany, and the bird from the third Sunday before Lent to the eighth day after Easter. Sometimes, also, international disputes were settled, or attempted to be settled, by the Councils, and sometimes by the mediation of the Pope, especially before the Papacy itself had become a temporal power.

But, happily, in process of time, ecclesiastics themselves became feudal lords, and instead of moderating the violence of others, began to take part in the fray, "till at length we come to the prince-bishop or the feudal abbot, alternately with the helmet and the mitre on his head, the crozier and the lance in his hand, now in the field in front of his armed vassals, now on his throne in the Church in the midst of his chanting choir. There is a curious story told of certain Bishop of Beauvais, in France, who went forth thus to fight. Richard II.—for our kings at that time claimed and exercised authority in France—met him in battle and took him captive. The bellicose bishop was armed cap-d-pie, and clad in a coat of mail. When his capture became known, the Pope wrote to the king to demand that the bishop should be delivered up to him as his son—as the son of the Church. The king, instead of sending the prisoner, sent to the Pope the coat of mail in which the bishop had been taken, with this verse from the Old Testament: "This have we found; say now whether this be thy son's coat or not?" (Much laughter.) Still Mr. Lecky tells us, that early Middle Ages, "the Church remained on the whole a pacific influence. War was rather condoned than consecrated, and whatever might be the case with a few isolated prelates, the Church did nothing to increase or encourage it. The transition from the almost Quaker tenets of the primitive Church to the essentially military Christianity of the crusades was chiefly due to another cause—to the terror and examples of Mahomedanism. From that time the spirit of Mahomedanism slowly passed into Christianity, and transformed it into its own image."

The protest of the Church against war thus first, gradually died away into silence, and then was changed into strenuous vindication and advocacy, and even into violent encouragement and incitement. So that, as the same able writer I have just quoted says: "It had been boldly predicted by some of the early Christians, that the conversion of the worldly would lead to a cessation of war. In looking back with our present experience, we are driven to the melancholy conclusion that not only has ecclesiastical influence had no appreciable effect in diminishing the number of wars, but that it has actually and very seriously increased it. We may look in vain for any period since Constantine, in which the clergy as a body exerted themselves to repress the military spirit, or to prevent or abridge a particular war with an energy or success the least comparable to what they displayed during several centuries in stimulating the fanaticism of the crusaders, and in producing the atrocious massacres of the Albigenses, in embittering the religious wars that followed the Reformation. With the exception of Mahomedanism, no other religion has done so much to produce war as was done by the religious teachers of Christendom during several centuries."

And now at this moment, amid what is deemed the culminating glory of our Christian civilisation, I am afraid it must be acknowledged that at no time in the history of the world has the military spirit been in more triumphant ascendancy or the voice of Christianity as a religion of peace been more practically ignored in the policy of States.

What has been the recent history and what is the present condition of the nations so-called civilised and Christian? I say the recent history, for I will not go back to a remote period when they had imperfectly emerged from barbarism to civilisation, or had only recently professed to submit to the authority of the Gospel. I ask you to look at them in the meridian light of the nineteenth century, after most of them have been at least for a thousand years in nominal subjection to Christianity. What has been their history during the last five-and-twenty years? Has it not been this—that so far as they exist in their corporate capacity, as organised communities having relations to each other by far the greater part of their time and attention and of all the resources and energies they can command, have been expended in fighting or in preparing to fight? Within that period there have been at least six desolating and sanguinary wars, within the circle of Christendom itself without taking into account the present dreadful conflict still raging in the East of Europe, or the many minor wars, all ways carried on by Christian nations in Mexico, in China, in India, in Japan, in Abyssinia, in Ashantee, in Paraguay, and elsewhere. I believe it is no exaggeration to say that in these six wars only two millions of men have been destroyed by the direct action of war itself, besides a very large number who must have perished afterwards from the wounds received and the diseases contracted during the war.

AN AMERICAN CURE FOR DRUNKENNESS.

It is now twenty-five years since I took the position that drunkenness is a disease arising out of waste of the nerve tissue, oftentimes finding the centre of its expression in the solar plexus or network of nerves that lies behind the stomach, and reflecting itself to the brain and spinal column by means of the great Sympathetic. Since that time there have been under my care not less than a hundred habitual drunkards, some of them with such a desire of liquor that if they could get it they would keep drunk all the time: others having periodic turns of drunkenness, during the paroxysms of which they would remain drunk for a week or a fortnight at a time. Every one of these persons were, so far gone as to have lost self-respect, character, and position, and many of them fine estates. In only two instances have I failed to give back good health and sobriety where these individuals have been under my personal management and direction; and of all the agencies that have been brought to bear upon them save the psychological, none have proved so effective as those of diet and bathing. It is morally and physically impossible for any man to remain a drunkard who can be induced to forego the use of tobacco, tea, coffee, spicy condiments, common salt, flesh meats, and medicinal drugs. If his diet consists of grains, fruits, and vegetables, simply cooked, and keeps his skin clean, he cannot, for any length of time, retain an appetite for strong drinks. The proof of this can be seen at any time in our institution where we have always persons under treatment for inebriety. The patients themselves testify that they become sober, not from any moral consideration at first operative in them, but because under the plan of living to which they were subjected the appetite died out; and when a man grows away from a liking for any particular alcoholic drink, and has beyond this a dislike for it spring up in him, it is quite improbable that he will use it of

his own accord; not very probable that he will indulge in it at the suggestion of others. Thus we readily see how effective for a restoration to thorough health the dietetic department of our common life may be made. Children brought up, only on milk and grains, fruits and vegetables simply cooked, leaving all flesh meats, condiments, and stimulant-narcotic table beverages, never become drunkards. I have found it impossible to cure drunkard while allowed them to use flesh meats. I regard the use of flesh as lying right across the way of restoration. Aside from its nutrition, it contains some element or substance which so excites the nervous system as in the long run to exhaust it, to wear out its tissue, and render it incapable of natural action. In this condition of the system come the reactions which are abnormal, and thence the paroxysm of craving for liquor, which is also strong to overcome all moral restraints, obscure the judgment, enfeeble the will, and turn the man into a creature having powerful desires without thoroughly aroused passions, and incapable of self-control. Every drunkard, therefore, who comes to us for treatment takes his place in Our Home under these conditions; he must not be so far degraded as to have no desire to get well; if so, we cannot take him for we have no high wall barred gates, padded rooms, nor any of the conditions of absolute restraint. He must consent to give up tobacco, tea, coffee, flesh, meats of every kind, the contents of the caeter, and common salt (I do not mean that he does this the first day he comes); and to the risks of whatever sickness that may issue, without the use of any drug medicines. Matriculated on these terms, he can no more help becoming a sober man than water can help running down hill in a smooth, unobstructed channel.—Jas. C. Jackson, M. D., Bangsville, Livingston Co., New York.

MONEY MARKET.

Government Loans.

1 Per cent., Securities	Rs. 5 12 a	5 14 % d
4 1/2 Per cent., of 1870 (1885)	12 As. to 1 Re.	5 % p
4 1/2 Per cent., of 1871 (1885)	par to 4 As.	5 % p
4 Per cent., of 1872 (1879)	Rs. 5 12 a	5 % p
5 1/2 Per cent., of 1859-60 (1879)	1/14 a	5 % p
5 Per cent. Debenture for 15 years	(1882)	1/8 a

Calcutta Municipal Debentures.

6 Per cent., of 1864 (1884)	Rs. 111 a	112
6 Per cent., of 1865 (1885)	112 a	112 1/2
6 Per cent., of 1866 (1886)	112 1/2 a	113
6 Per cent., of 1867 (1887)	113 a	113 1/2
6 Per cent., of 1870 (1890)	115 a	115 1/2
6 Per cent., of 1872 (1892)	115 1/2 a	116 1/2

EXCHANGE ON LONDON

Bank Bills, at 6 months' sight	1—9 1-16
Ditto ditto, at 3 months' sight	1—8 1/2
Ditto, on demand, above £600	1—8 1/2

Bank of Bengal Rates.

Minimum rate of Interest	... 7 percent.
Ditto Discount	... 8 "

POSTAL NOTICES.

Mails for Port Blair and Camorta, for transmission per Steamer *Satara*, will be closed at the General Post Office, on Tuesday, the 25th December 1877, at 6 p. m.

Mails for Madras, Ceylon and the Intermediate Ports, for transmission per Steamer *Malda*, will be closed at the General Post Office, on Wednesday, the 26th December 1877, at 6 p. m.

Mails for Persian Gulf, for transmission per Steamer from Bombay, will be closed at the General Post Office, on Monday, the 24th December 1877, at 6 p. m.

Mails for Chittagong, Akyab, Kyauk Phyo and Sandoway, for transmission per Steamer *Commilla*, in place of Steamer *Madras*, will be closed at the General Post Office, on Sunday, the 23rd December 1877, at 6 p. m.

Mails for Madras and Ceylon, for transmission per P. and O. Steamer *Malwa*, will be closed at the General Post Office, on Wednesday, the 26th December 1877, at 6 p. m.

The next Overland Mail, via Bombay, will close at the General Post Office, on Friday, the 28th December 1877.

2. Book post and pattern packets must be posted on the 27th December 1877.

N. B.—The Letter Box will close at 6 p. m., precisely, after which hour Overland letters, fully prepaid and bearing extra postage stamp of two (2) annas on each cover, will be received up to 6.30 p. m., or bearing an extra postage stamp of four (4) annas on each cover, up to 7 p. m.

Advertisements

NOTICE.

BABU DOWORY GHOSH, L. M. S., Medical Practitioner, begs to inform his friends and constituents that he has lately removed to No. 26, Sukra's street, and requests that all messages and communications may be sent to the above address.

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	Rs.	As.	P.
Already Acknowledged	6,700	6	6
Tippurah Brahmo Samaj	12	0	0
Dr. Neil (Lahore Medical School)	16	0	0
Small Collections from Lahore Medical School	4	0	0
Gokool Chundra Seal (Chinsurah)	2	0	0
Akshoosh Mookerjee (ditto)	2	0	0
Mhendra Nath Dutta (ditto)	1	0	0
Joeloo Nath Dutt (ditto)	1	0	0
Small Collections (ditto)	0	6	3
H. M. S. (Laker)	5	0	0
Babu Kedar Nath Bose	3	0	0
" Triyulocko Nath Ghose	4	0	0
" Gour Chunder Ghosh	1	0	0
" Nobin Chunder Ghosh	1	0	0
" Khndi Ratu Bose	1	0	0
Small Collections	2	0	0
A Small	1	0	0

Total Rs. 6765 12 9

Oriental Government Security Life Assurance Co., Ltd., Bombay.

The following is a Statement of Operations of the Company for the nine months ending 30th September 1877.

During the above period 127 Proposals were made to the Company for assuring the sum of Rs. 5,69,500, of which 78 are European for Rs. 3,45,500, and 49 are Native for Rs. 2,24,000. Of this number 98 have resulted in Policies assuring Rs. 4,84,000, and 29 have either been declined, withdrawn, or are awaiting completion.

On the 98 new Policies effected during the period under review, the annual premiums amount to Rs. 21,615-1-2, which figures, when compared with the annual premiums received on Policies effected during the four months ending 31st December last, exhibit a satisfactory increase.

Sums Proposed. Annual Premiums.

During the four months ending 31st December 1876 ... Rs. 2,15,750 Rs. 7,788 9 3

During the nine months ending 30th September 1877 ... Rs. 5,69,500 ... 21,615 1 2

The Subscribed Capital of the Company amounted, at 30th September last, to Rs. 1,25,800.

During this period the Premium Income of the Company on the Policies in force was Rs. 46,857-3-3, and the Total Income of the Company from all sources was Rs. 45,471-1-1, which shows a rapid expansion from year to year when compared with those of the preceding year:—

First year ... Rs. 11,816 1 0

Second year ... Rs. 32,219 0 5

Fourth year ending 31st December 1876 ... 17,437 37

9 months ending 30th September 1877 ... 48,471 1 1

showing that the income of the Company during the second year of its existence is doubled during the third year.

The expenditures of the Company was Rs. 26,323-3-3, which includes Rs. 13,489-9-4 for Re-assurances, leaving a balance of Receipts over Disbursements of Rs. 22,147-9-1. The amount spent on account of Re-assurances forms a sort of Reserve Fund, as it reduces the risk on the Books of the Company considerably.

The Funds of the Company have increased from:—

At 31st December 1876 ... Rs. 50,551 15 3

At 3rd September 1877 ... 74,649 8 4

a very satisfactory increase of nearly 50 per cent. during the nine months.

The Directors have great satisfaction in reporting that during the short period the Company has been in existence, the amount of Accumulated Funds comes to far more than the Capital paid up:—

Capital paid up to 30th September 1877 ... Rs. 32,400 0 0

Amount of Accumulated Funds to 30th September 1877 ... 42,249 8 4

Total Funds as at 30th September 1877 ... Rs. 74,649 8 4

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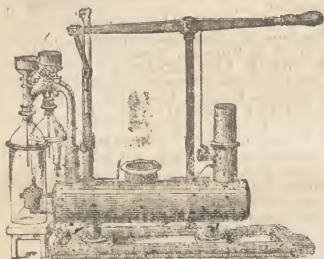
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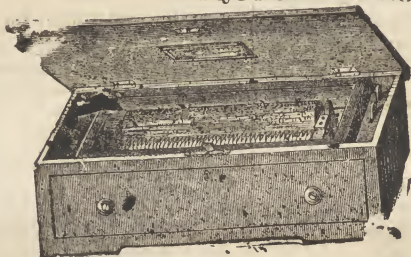
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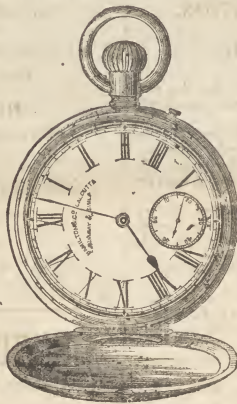
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The Indian Mirror

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[REGISTERED AT THE
GENERAL POST OFFICE.]

VOL. XVI.]

CALCUTTA, SUNDAY, DECEMBER, 30, 1877.

No. [209

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Correspondence	

Editorial Notes.

OUR readers will no doubt be gratified to learn that the *Indian Mirror* will appear as a broad sheet from the 2nd proximo. There will be no paper on New Year's Day, which we claim as our usual holiday.

THE next anniversary festival of the Brahmo Somaj takes place on Wednesday, the 23rd proximo.

THERE was a pleasant Garden Party yesterday at Belvedere, Alipore. The Viceroy and Lady Lytton were present.

QUEEN VICTORIA and the Princess Beatrice have been making lint at Balmoral for the wounded on both sides in the Eastern War.

IN future the annual Budget estimates of the Forest Department in India are to be regularly submitted for the information of the Home authorities.

AT the request of the Government of India the Home Government have lately sent out six southdown rams for the Hissar cattle Farm.

DR. DUFF, being laid aside by illness, the chair of Evangelistic Theology will be filled in Edinburgh by Mr. Wilson, of the Barclay Church, and Dr. Thomas Smith; in Glasgow by Drs. Smith, Murray Mitchell, and Mr. Wilson; in Aberdeen by Dr. Murray Mitchell.

THE Viceroy received at Government House after one P.M. yesterday, private visits from the Maharajah of Bhurtpore, the Rajah of Sirmur (Nahan) and the Maharajah of Benares. His Excellency returned their visits later in the afternoon.

THOUGH it is understood that rewards for Famine work will not be given as a general rule until the end of the campaign, yet, we hear, that an exception has been made in the case of General Kennedy who will probably come to Calcutta to receive the title of K. C. S. I. on the 1st January next.

THE *Christian Life* says:—"We are not a little amazed to find so many extolling Mr. Harrison's 'Nineteenth Century' essay, when it has been so clearly pointed out that 'the distinctive point in Mr. Harrison's system is its rejection of faith in God and in immortal life, combined with its inculcation of the habits, the virtues, the duties, of religion. When a man dies, there is, he holds, an end, once and for ever, of the man. He is resolved into dust and gases.' None of us would care to laud the scheme which would reduce our property to nothing, and yet this paper reduces all humanity to nothing." The present attitude of religion towards scepticism and atheism is cowardly to say the least.

WE have barely time to notice the early publication, thanks to the energy of Miss Collet, of the "Brahmo Year-Book for 1877," a copy of which we have just received. The Brahmo movement, says the editor, "has excited an interest in the West which is more than curiosity or even sympathy. The fervour of devotion joined to the simplicity of creed, which are characteristic of Brahmoism, appeal to many here who had established forms uncongenial, and the popular theologies incredible. In this respect, I believe, that the Brahmo Somaj has a work to do in the West also,—in cherishing and developing the religious life in minds that are out of relation with the usual means of grace."

THE degree of Doctor of Laws has been conferred on Mr. Charles Darwin by the University of Cambridge. Many were the jokes out on the occasion by the undergraduates. They had an imitation monkey, dressed up in academicals, suspended to string and swung across the building. We are told that the most telling spice of humour

was thrown in during the brief hush, as the new-made doctor rose and went forward to shake hands with the dons. At this opportune moment a still small voice from the gallery, in most courteous tone, remarked, "Beg your pardon, sir, but you've left your tail on the chair!"

THE *Lucknow Witness* finds nothing in the complaint generally preferred against Protestant missionaries that they always adopt a high style of living. Says our contemporary:—"If they were to abjure all trips to the hills, all indulgence in punkahs and lofty rooms, and were to adopt such food and habits of life as would mark them out as holy men 'in the eye of the heathen,' there can be no sort of doubt that the death rate would be at once most fearfully enhanced, and very valuable lives would be sacrificed without necessity." And again—"What is luxury for one is only necessity for another, and no man is excusable for judging his brother." The *witness* should prove by statistics that there is greater mortality among the Roman Catholic clergy than among the protestant.

A BENGALI Band of Hope has long been a favorite idea with us, and we regret no attempt has ever been made to give effect to it. Is such a thing less needed in India than it is in European countries? Is there less drunkenness among our countrymen than there is among the nations of the West? And if Temperance children are efficient agents for the suppression of the evil, are they likely to prove less potent here than elsewhere? Some one surely ought to take the lead and organize a temperate movement among our boys. We are told Mr. Dall will prove a competent hand in the matter, as he knows well how to interest and influence children. Is it not possible to form a nucleus in the school of the Indian Reform Association, and then ask other institutions to follow suit?

ACCORDING to a memorandum, written a few months ago by the Inspector-General of Forests on the cost of timber operations in the various Forest Divisions of the North-West Provinces, it is the opinion of Dr.

Brandis that the present state of the Forests of these Provinces is not such as to justify extensive timber operations "except either to meet some urgent public demand and the regular timber requirements of the open country outside the hills, as far as they can not be satisfied from other sources, or the production of a considerable surplus revenue, which shall furnish the means for the protection and improvement of the forests." So far at least as the Deodar forests were concerned this condition has, it would seem, been brought about, mainly by the necessity of meeting the requirement of another Department of the state for sleepers for the Rajputana Railway.

THE Christian Missionaries of Southern Indian have, like the Hindus, it seems, taken to printing religious texts on the cloths worn by Natives. The following is from the *Bombay Guardian*:—"Cloths are being given away in one part of the Madras Presidency, to half clad women especially, impoverished by the famine and suffering from cold and wet. These cloths have Gospel texts, printed in large type in the vernacular, on calico, sewn on to their corners and edges. The cloths are being distributed by Christian people in faith and prayer, and with a short verbal explanation or repeating of the text to the recipients. The prayers of the Lord's people are earnestly asked for a blessing on this work, that precious souls may be converted thereby." The *Bombay Guardian* does not see anything superstitious in this; but it considers Christian Missionaries assuming the simplicity and poverty of the *fakirs* as smacking of superstition. Where is the consistency?

A VERY singular story, says the *Rangoon Times*, comes from Maudalay. The King of Burmah lately allowed a rumour to be spread that he was dead, and actually became invisible to all but his most confidential ministers. This strange freak was enacted with the view of taking the sting out of a prophecy then current that His Majesty was about to shuffle off this mortal coil and become a *Nat* or some other celestial being. However exalted the promotion or translation may have been considered, His Majesty did not see it. He accordingly, following the example of another exalted monarch, who was dismayed at the writing on the wall, consulted his wise men, who told His Majesty that they had read the stars and that danger, and perhaps death, were threatened to the royal person. On their advice he became for a short time dead to the world, and only emerged into public view when

assured that all danger had passed, and a more favorable conjunction of the heavenly bodies had occurred. He then went in procession to the throne, which he ascended as if taking his seat for the first time as an entirely new King. The rumour of his death had spread among the Burmese at Rangoon, but was not believed.

WE publish below with melancholy interest extracts from a private note which the late lamented Father Goffinet wrote to the Minister of the Brahmo Somaj from Madras en route to Europe. The words breathe genuine love and regard for our community, although they emanate from a truly Christian heart, and none among our Brahmo friends can read them without being struck with their fervent piety, or help regretting that so good and child-like a spirit has so soon passed away. The letter runs thus:—

Your last lecture was decidedly a success. I knew that and was glad to give you my heartfelt felicitations. But what I could not tell you in the Town Hall, I will tell you now that I am going to Europe for a while to recruit strength and to come back soon, if God allows it, for his glory, working to commit that act of *madness*,—to reconcile philosophy with asceticism in religious matters. You have been so kind towards me every time I saw you, and I was always so happy in seeing you speaking of the spirit of prayer and recourse to God to get intelligence and grace, that I will every day turn my hands and heart towards our Father in order, that, as His dear children, we may be soon equally partakers of His gifts, and find His Kingdom in ourselves as a token of our eternal felicity in Him. If you print your lecture favor me please with a copy at "rue royale Brunnelle."—I remain, Sir with all regards your most devoted servant, A GOFFINET, S. J.

THE following interesting resolutions were passed at the thirtieth anniversary of the Vegetarian Society, held on the 24th October last:—

1. That this meeting invites the attention of all earnest patriots and politicians, and of all holders and occupiers of land, to the importance of the cultivation of fruit as an auxiliary food supply, and urges the planting of suitable fruit trees in all gardens, hedgerows, and waste lands as a profitable, productive, and healthful industry; and in these times of scarcity of food, diseases among cattle, and great national distress, would especially commend to landed proprietors and public corporations, on the grounds of both utility and beauty, the systematic planting of fruit trees along railways, roadways, riverways, and canals, and wherever practicable.

2. That this meeting invites the co-operation of all who advocate the kind and humane treatment of animals—of all who have banded themselves against the cruelties of Vivisection—of all friends of social purity,—and of all who

seek to bring about "peace on earth," in promoting a social reform which is essentially and before all things humane, pure, and peaceful, and the adoption of which by individuals and nations will mightily tend to secure and to diffuse those great and beneficent social blessings for which they, in common with ourselves, earnestly pray and labor.

3. That this meeting invites all friends of sobriety—all who desire to stop drunkenness by the effectual weapon of persuasion—all who labor for the reformation of the intemperate to co-operate in promoting especially among the young, the adoption of that simple and unstimulated diet which prevents the acquirement of the drunkard's appetite, and in a high degree facilitates the return to health and to habits of sobriety of those who have fallen into drunkenness.

4. That this meeting cordially sympathizes with every movement for the elevation of woman, and urges the universal adoption of a simple and natural diet as a means of freeing all engaged in household duties from an occupation which is repulsive in its details and contrary to every sense of refinement, and of filling the domain of domestic life with healthful, cheerful, and attractive industry.

5. That this meeting urges on all advocates of thrift and frugality—on all who are striving to promote the happiness of the industrial classes—on all who labor for the relief of the struggling and the suffering—on all supporters of asylums for the orphan, the homeless, and the destitute, the superior advantages in economy, sustenance and wholesomeness of a well-selected Vegetarian dietary; and commends to the charitably disposed at this time of distress in particular, a method by which their excellent purposes may be carried out for the benefit of at least double the number of those whose sufferings they desire to alleviate.

6. That this meeting urges on all upholders of morality—on all friends of missions, home and foreign—on the earnestly religious everywhere, the necessity of a return to a pure, simple, and natural diet as an invaluable auxiliary to the promotion of all abiding, moral, and spiritual advancement.

7. That the best thanks of the meeting be given to the chairman, the speakers, the choir, and the ladies.

VARIETY.

In variety there is not only beauty but also vitality. It imparts grace and life to nature. In the world of matter as well as the world of mind variety is everywhere present as an essential condition of life and order. Divine economy abhors monotony and uniformity. Sameness is death, variety is life in creation. No man can depart from this principle without paying a heavy penalty. To ignore variety is to kill one's self. It is desirable that we should have variety in our midst, in character and work, not only that we may form a beautiful and well adjusted community but that each may retain his vitality and power. Each man has a mission to fulfil in the economy of Providence. By duly achieving the appointed work he preserves the beauty and harmony of the whole economy of society, and preserves his own individual life. If all men were to pursue blindly one uniform standard of life and character there would be stagnation and death in human society. Men, like plants, would not grow at all, would not live if they did not differ from each other, and retain the distinctive individuality and specific peculiar-

rity marked out by nature. That blind imitation which makes us untrue to our respective selves is killing, and let us eschew it as an unmitigated evil. Nor is it possible completely to destroy one's natural peculiarity. Every man is marked by certain distinctive characteristics, which are so ingrained in his nature or so thoroughly established by habit in his life that they cannot possibly be eradicated in after life. Some of these peculiarities are of a most marked type, and are easily and universally known. We know there are some men who are of an angry disposition; some possess a very soft temper; some are extremely fond of female company; some wish to be left alone and are averse to fellowship; some are easily excitable; some are awfully sensitive and shy, others forward and obtrusive; some are ever active and energetic, others quiet and meditative. We generally classify men according to these peculiarities, and every body knows that these can no more be set aside than the color of one's skin could be changed. Universal experience tells us that the angry must continue to be angry to the end of the chapter, and these who are pensive and thoughtful or active and busy will never be able to destroy these traits of character. With this fact before us let us endeavour to improve and turn into right channels our peculiar aptitudes and impulses or susceptibilities and habits, instead of undertaking the impracticable task of killing them and undoing nature.

THE HOUSE AND THE THRESHOLD

[The translation of a sermon preached in Bengali in the Bahma Mandir on Sunday, the 9th of December 1877.]

Once on a time, there was a discourse between the house and the threshold in the sanctuary of God. And what was it about? Why, it was about the superiority of the one over the other. It was finally settled that they are both of great importance, but that the threshold is of greater. The religious world commends the house, confesses its importance and professes great regard for it, but it does not do so with regard to the threshold. The threshold is very small in comparison to the house. The house where the Lord blesses his worshippers, where the name of *Hari* (Saviour of sinners) is uttered and where many a pure delight is enjoyed, can hardly be adequately praised by the tongue. Who is there among Brahmins that will not carry in his hand the banner of the victory of the temple of God? If asked as to which of the two, house and the threshold, is greater, the Brahmins will unanimously and enthusiastically give preference to the house. Whosoever is asked,

gives more importance to the house. No one is heard to say that the threshold is of more consequence than the house. It has not as yet arisen in the mind of any one that there is not a small amount of importance attached to the threshold that divides the temple of God from the world.

Who has ever sung the glory of the threshold of the Mandir? In what book can you find the eulogy of the threshold along with that of the temple? There are such houses of corruption in the world, regarding which people say that the land of sanctity lies out of them, and men enter these when they lay aside all virtue and are bent upon ruining themselves. But has any body ever heard which portion of the Mandir claims the greatest importance? The portico of the Mandir, the place inside the house, the benches,—which of these has the greatest importance? Of course, the importance of the space within the house cannot be disowned, and it will not cease to attract visitors; but there is a special importance of the threshold. The act of entering the house is much to be praised. Of the two actions of entering the house and of taking a seat in the bench, that of entering claims superior excellence. If one can enter the sanctuary with a good spirit, he can join the Service with a like spirit. If he cannot enter it with a right mood of mind, it is not unlikely that he shall be able to pray well. Do not rush into the house all in a hurry, but stay for a while outside and see what is written in golden letters at the entrance. [It is written—“Enter this place with necessary preparations.” Whenever you will try to go in, the porter will ask you—“Why do you come in? Have you come here with the hope of gaining anything?”—and will admonish you not to enter this place thoughtlessly. There are many that do not mind such queries and admonitions, out of a vain rationalistic bent of mind. The porter has been empowered not to let anybody enter in without the necessary preparations. Stand at the gate and you will feel a change in a moment. Forsake all earthly cares. Fortify your hearts with faith, hope and charity, and then enter in, for these are the conditions of grace. If you thus prepare yourselves at the entrance, your business within the house will be easily accomplished. Do not enter this place thoughtlessly and hastily as you remove your lodgings from one house to another. If you go in all in a haste, you will likely come back and find to your confusion that you have not made any tangible progress. If you ponder a little at the entrance, you will succeed in finishing your work in the shortest possible time. If you cannot accomplish your work

soon, you must stay longer, for there is no admission within, without having the right spirit. This is not a place for short leisurely amusements, so you should undergo the necessary preparations. Remember the Lord devoutly at the threshold of the church, and ask His grace that your entering it be not in vain, and he will clear your way for joining the service rightly. If you do not enter within with the true spirit, all your cries for help to God will prove fruitless. Prepare your mind properly at the gate, and you will congratulate yourselves on your success. One prayer here will prepare your mind. If the Lord find that some of his children are not properly prepared owing to their want of hope, faith and recollection, he will not hear their prayers; while he will shower the showers of heaven upon the heads of those that have gone in with a right mood of mind and with a guileless heart. I would therefore ask you to be prepared properly, if you yearn for His blessings and be blessed. Such being the state of things, I can safely affirm that the importance of the threshold is great indeed.

Something more needs to be said respecting the threshold. The porter will also ask you at the moment of getting out of the church, as to what you have received within the house. If you find that you have gained nothing in your soul, you are forbidden to go out. You must not be allowed to go empty-handed from the house of God. And then, if you weep at the feet of the Lord for not having received anything after having gone through the whole service consisting of adoration, communion and prayer, He will then shower peace and joy upon your soul. Then, you may come back to the porter and after having shown him what you have received from the Lord, return home. You see then what you have gained by staying for a little while at the gate. If you wait a little here, you will observe an astonishing difference between you and others. Your worship and prayer will be efficacious. People do not attach any importance, to such deliberation at the entrance, because they do not give thought to this matter. The threshold is of higher consequence than the temple. Whoever leaves the threshold thoughtlessly, does not deserve to be called a Brahmo. He does not deserve to be called a man in whom serious thoughts are not awakened at approaching the threshold. You ought to turn your attention to the threshold while you join the service. Think what you will reply to the porter on his asking you as to what you have received. If you do not think so, you will be confounded and perplexed at the door. You must foster a fear in your heart lest you cannot give proper satisfaction to

the porter. The Lord will bless you if you can preserve this mood of mind. They that have proper regard for the threshold, are led by Him in the right path. I would, therefore, request every one present in this Mandir, to bear in mind that they should never enter the sanctuary of God with a wanton mood of mind, but that they should preserve seriousness both at the time of entering and of departing. Let not anybody talk of the vain things of the world at the gate of the Mandir. I can tolerate a little distraction of thought within the Mandir, but I would strictly forbid every one not to lose seriousness as long as he stays out of doors. The act of entering is to be considered a sacred one. If you consider the threshold as not of much importance, you have not as yet appreciated the importance of the Mandir itself. He that undervalues the threshold in order to show his regard for the Mandir, depreciates the Mandir. The house of God is of great importance and claims high regard, but its threshold is of greater and consequently has a right to higher regard. The former disposes the mind seriously, while the latter excites awe. Nobody can approach the threshold, if he looks at it properly. Stop a little at the gate, and ask the gate if you can enter in, and though it is inanimate matter, it will signify to you in mute speech that for you the bell has not as yet been rung. If you then ponder why you were forbidden to enter, you will find that it is because of your iniquity, despondency, infidelity and inertness. If you then cast a sigh, the doors will be thrown open. That inlying iniquity that abode so long in you, was cast off with a sigh. Follow my advice at least for a week, and you will see how marvellously your prayers grow sweeter, more serene and more fervent. The sweetness and fervour of devotion depend upon the spirit with which you enter the Mandir. Enter the Mandir with a devout spirit of faith and hope, and you will be gratified to find the treasure of virtue that you will acquire here.

Devotional.

My words are apt to become stale and weak, O God, and daily worship, once so powerful loses its power day after day as soon as it loses its novelty. Lord, freshness is power in the moral world. The more I lose freshness the more I lose my vitality. I beseech thee to make my prayers fresh every morning, so that they may be strong enough to influence my character and vanquish my sins. Thy name, Almighty God, is a great power; but if its habitual utterance without emotion or zeal makes it feeble and unable to cope with evil, how can I profit by it? Therefore I pray unto thee every sacred

word, uttered ever so many times, a source redeeming power.

THAT thou art true, God, is a truth I have yet to learn. I know thou art, but I must feel vividly what I know only intellectually. Thy presence before me as a living reality is a fact of which I desire to be more feelingly convinced than I have yet been. The world is real; this I know and feel, for I see its reality. So reveal thyself to me, O my God that I may see thy reality as clearly as I see the reality of unreal objects. Be unto me most real, and teach me to carry thy presence with me wherever I go as a burning reality.

The Brahma Somaj.

THE theological class announced to take place yesterday has been postponed till Saturday next.

At the last meeting of the Sangat the minister explained the true ideal of a holy family and the difference between it and the ideal of the kingdom of heaven. Both kingdom and family he said, represent the state of heavenly fellowship which shall be realized on earth in the fulness of time. The difference, however, is this, that in the former Divine Justice prevails and man is actuated chiefly by a sense of duty, while in the latter Divine Mercy rules and man acts under the impulses of love. Conscience is represented in kingdom; a family is based upon natural affection. There is more joy and sweetness in a family than in a kingdom.

THOSE who denounce vegetarianism on the ground of its affording insufficient nourishment to the system ought to look to our missionaries in whose lives they will find ample argument in reputation of their theory. They are almost all vegetarians, and yet they are as a body strong and energetic men, and they work hard. In India Hindu devotees have always been noted for health and strength in spite of asceticism and vegetarianism, and Brahma Missionaries have not proved exceptions.

WE have to acknowledge with thanks the following pamphlets presented by the Rev. C. H. A. Dall:—"The Theism No. II and "A Thousand Life-Matatoes."

Correspondence.

ROMAN CATHOLICISM IS SPIRITUAL CHILDHOOD.

To the Editor of the *Indian Mirror*.

ALL RELIGION IS LIFE; ALL LIFE IS GROWTH INTO LOVE, FAITH, KNOWLEDGE AND POWER.

SIR,—You put me two questions.—One of them I answered last Sunday; to the effect that the Soul or Life in its second cardinal, deals as naturally with the invisible, —as the Mind, Life in its third cardinal or

intellectual faculties, does with the visible world. I come now to the second question, What is the chosen labor-sphere, in human life, of the Roman Catholic Church? Feeling, Faith, Study and Work correspond to Infancy, Childhood, Youth and Maturity. The infant is all smiles and tears. Its training is that of the senses, by color, form, sound, smell, outward movements, etc. Attend a Roman Catholic Church and mark how large a part of the service is ceremonial of this sort; admirably fitted, it may be, to these needs in the worshippers. It is so rich in sensuous appeals to the eye and ear, *sincerely made*, that no man's heart and soul can help being benefited by at least an occasional enjoyment of such music and pictures, and symbolic language. Such at least has been my experience in the cathedrals of Rouen, the Madeleine at Paris, York Minister in England, and, above all, Saint Peter's at Rome. Passing once a new building for religious worship, at St. Louis, the question was put me by a Roman Catholic—"Sir can you tell me what religion is to be performed in this church?" And an eminent priest of New England, visiting Rome, wrote back to Boston, of the gorgeously decked churches of Italy, "They are little heavens!" Such was my idea of heaven when seven or eight years old, born as I was in Baltimore, the most Roman Catholic city of the United States. Many a time have I enjoyed the service in the Baltimore Cathedral. Dear friends of my mother's who often came to see us, were Roman Catholics. For years, as a city-missionary, I have been hand and glove with Roman Catholic priests and labored together with them to succour the intemperate and the pauper. Yes, I honor and love Roman Catholics;—And yet, God help us to testify, against the errors, of the wise, and the evil that good men do!—I speak what I know, and testify of what I have seen and studied for full fifty years; when I say that, of the four grand co-ordinates of that *imitation of God* which I call religion, or catholic godliness [see Mark XII. 29—31.] the Roman Church of Christ denies, systematically denies full and free development to the third and fourth cardinals, Thought and Will. The pity is that it robs man of his God-given freedom of mind and of self-direction, verily believing that it is doing God service;—just as Paul did when threshing the first disciples of Jesus. Take off that iron shoe; I say to these *brothers*. (Jesus says to me [Matthew 23; 9.] "Call no man your father on the earth.") Take from these little feet those iron shoes! In other words K' not God's inspirations of mind and w

which are free inquiry and free co-labor with God. At times it will work against the priest, and against the world. Still one, with God is a majority. Not the Pope himself shall forbid me to be that one when God says stand alone.—Galileo was Galileo in spite of the Church of Rome. God help others to do as well for their time as he did for his! Nevertheless:—while masses and tribes of men grow gray in the veriest babyhood of that religion which is Life, spiritual, mental, divine Life, the Church of Rome has a mission in the world. Let all that our Father gives to that church go to it; and God bless them. I shall go with them, now and again, and be grateful for the good I get there. But I cannot join that church until it is catholic enough to preach the law of all human Life. *As bound* to love and worship, so free to think and govern; in religion, as in all else. "Who-soever shall do the will of God (says Jesus, Mark III. 35) the same is my brother, and my sister and mother." Say not so, Oh Jesus, says many a "catholic" priest; for I being a priest, am the the man's father, or rather I am his shepherd and all men are sheep under me. However they may do the will of God, they are my sheep. Yes. Let me not close without thanking my endorser in the (Dec. 75) *Into-European Correspondence*. Out of seventy or eighty figures by which Jesus has signified his relation to us, this good brother emphasizes that of the "sheep" as the "fittest" of all; a natural decision for a Roman Catholic.

Your- &c.,
DALL.

Literary and Scientific.

A WHITE whale (*Belluga borealis*) was lately carried to England from America for the Westminster Aquarium. It was very thin when it arrived, not having eaten anything for twelve days, and the spinous processes protruded two or three inches along its back. It was fed on eels, and seemed to improve rapidly, but died in a few days. Dissection proved that it died of inflammation of the lungs, which has surprised people, as occurring in an aquatic species. But a whale's fat is its clothing, and it is not strange that it should catch cold when its clothing is used up.

The leading editorial writers of the London Times receive 3,000 guineas a year, and the editors of the leading dailies in the United States receive about the same amount, ten thousand and twelve thousand dollars.

Cleanings

SELECT PASSAGES FROM THE "IMITATION OF CHRIST."

COME: for without thee I can never have one joyful day nor hour, for thou art my joy; and without thee my table is empty.

I am miserable, and in a manner imprisoned, and loaded with fetters, till thou comfort me with the light of thy presence, and restore me to liberty, and show me a favourable countenance.

Let others seek, instead of thee, whatever else they please; nothing else doth please me, or shall please me, but thou, my God, my hope, my eternal salvation.

I will not hold my peace, nor cease to pray till thy grace returns, and thou speak to me interiorly.

My son, I will teach thee now the way of peace and true liberty.

[Disciple.] Do, Lord, I beseech thee, as thou sayest, for I shall be very glad to hear it.

Endeavour, my son, rather to do the will of another than thy own.

Ever choose rather to have less than more.

Always seek the lowest place, and to be inferior to every one.

Always wish and pray that the will of God be entirely fulfilled in thee.

Behold such a man as this enters upon the courts of peace and rest.

[Disciple.] Lord, this thy short speech contains much perfection.

It is short in words, but full in sense and plentiful in its fruit.

For if I could faithfully observe it, I should not be so easily troubled.

For as often as I find myself disquieted and disturbed, I am sensible it is because I have strayed from this doctrine.

But thou O Lord, who canst do all things, and always lovest the progress of the soul, increase in me thy grace, that I may accomplish these thy words, and perfect my salvation.

REUTER'S TELEGRAMS.

SIR JAMES STEPHEN DEFENDING THE INDIAN GOVERNMENT.

LONDON, DECEMBER 28.

A letter has appeared from the pen of Sir James Stephen, in which he exhaustively refutes the charges brought against the Indian Government respecting irrigation by John Bright in his speech of the 11th instant, and shows how much the Indian Government have done for irrigation. If, he says, irrigational schemes are wanting in comprehensiveness, then the India Office is responsible, and not the Government of India. Sir James concludes in defence of the further construction of railways in India, and states that a second letter will shortly appear, in which he will reply to Bright's other attacks on the Indian Government.

The transport Crocodile has arrived at Port Blair.

Local

THE services of Lieutenant the Hon'ble R. C. Drummond, 72nd Foot, are placed temporary at the disposal of the Hon'ble the Lieutenant-Governor of Bengal, for appointment on his Honor's personal Staff.

MR. C. E. BERNARD, C. S. I., being transferred temporarily to the Financial Department the duties of the Additional Secretary to the Government of India in the Public Works Department, Famine Branch, will be performed by Mr. S. C. Bayley, C. S. I., in addition to his own duties as Personal Assistant to His Excellency the Viceroy and Governor-General.

MR. SYED ABDUR RAHMAN son of Moulvi Abdul Latif Khan Bahadur now studying in England passed satisfactorily (Oct 27th) in the Preliminary Examination of the Inns of Court in the English Language and English History. He did not pass in Latin, but he obtained a modified Certificate and a subsequent permission from the Benchers of the Inner Temple to join the Inn, which he has accordingly done.

MR. AHSON UDDIN AHMED the third son of Nawab Amir Ali Khan Bahadur, of Calcutta, has arrived in England with Mr. Amir Ali, Barrister-at-law. He intends to study law, and will probably go to Oxford.

THURSDAY last, the day on which Sir John Strachey explained, in the Vice-regal Legislative Council, the financial measures proposed to be taken by the Government of India for meeting the famine charges, looked very much like the Budget day. A pretty good number of European ladies and gentlemen were present in the Council room. There was a good gathering also of Native gentlemen, mostly members of the British Indian Association. General Strachey, among others, was present. The proceedings of the meeting lasted from 12 noon to 5 P.M. Tiffin was provided for the European ladies and gentlemen, and refreshments in Native style for the Native gentlemen desirous of attending the meeting were invited by the Legislative Council by means advertisements in the public papers to apply for tickets. This speaks well of Lord Lytton's Government.

THERE was a pleasant Garden Party at Belvedere on Friday last. The party represented the *élite* of all classes of the community. Lord and Lady Lytton were present.

A MAGAZINE in Bengali entitled *Hindu Lona*, to be edited by a Hindu lady will be published from Barrackpore every fortnight from the month of Pargun next. We have received a copy of its prospectus. Its annual subscription is Rs. 1-8.

WE are glad to observe the "College of Practical Science" long since projected by the

Indian League, will be opened, at last in next January. The *Amrita Bazar Patrika* says that the "college is to be opened not in a perfect state, but on a scale sufficiently large to meet the requirements of an infant institution."

If this institution succeeds in its object, it will be a marked epoch in the history of European civilization in this country. The notice is a call to our educated youths, who are pining for want of employment to come forward, and we hope, for the sake of our country, the call will be responded to from all sides.

The two Indian lions, presented by H. H. Nawab of Junagari to the Calcutta Zoological Gardens, have arrived.

HIS EXCELLENCY the Commander-in-Chief arrived in Calcutta yesterday from Benares.

SIR RICHARD TEMPLE, Sir George Couper, General Herdinge, and General Kenney are expected to arrive in Calcutta on next Tuesday morning.

MR. LYNN'S balloon ascent yesterday was a most successful one. The crowd and crush of people on all the roads leading to the place of ascent were very great, though the elite of the community were mostly conspicuous by their absence. This is probably to be accounted for by the nature of the place where the balloon ascended—a place remarkable neither for its commodiousness nor its convenience, and the time at which most of the town people were working in their offices. We hope if Mr. Lynn thinks of making another attempt in Calcutta, he will choose a better time and a better place for it. The balloon ascended at half past three in the afternoon, its delay being probably due to the imperfect arrangements for the supply of gas. But whatever it was the ascent was a perfect success. The balloon rose to a considerable height and there being no strong air current its position at times in the sky looked almost stationary. After a flight of more than half an hour it was seen to fall, where we are not in a position to say; but we suppose it was somewhere near Dhupa to the east of Calcutta. The Australian Blondin, who was to have accompanied Mr. Lynn, was prevented from doing so, and Mr. Lynn had to perform his feat alone and single-handed.

EXTRACTS FROM SIR JOHN STRACHEY'S SPEECH.

(Continued from yesterday's Indian Mirror.)
NO REDUCTION OF THE MILITARY CHARGES
[POSSIBLE.]

We have not neglected this matter during the year; it has been the subject of elaborate enquiry, the results of which have still to be considered. Whether we shall be able to carry out reduction which some high authorities have advocated, depends upon considerations, the effect of which on the ultimate conclusions of

the Government, I cannot now foresee. Judging from the past, we may esteem ourselves fortunate if further additions to the Home Military charges are not thrown upon us; but what is possible on our part to prevent such a result shall certainly be done. We know that we may rely upon the support of the Secretary of State in securing this object, and we may hope that some reconsideration of the burden thrown upon us on account of this branch of charge may be found possible, which shall lead to an arrangement more consistent with our own views of what is equitable to India. Mean while, for its immediate need, the Government of India can plainly not count upon any material saving in our military charges.

FURTHER SAVING EXPECTED FROM THE PROVINCIAL SCHEMES.

The recent measures for extending the interests and responsibilities of the Provincial Governments in respect to the financial administration, will doubtless give considerable relief to the Imperial Exchequer. This great reform is not yet complete, and its precise results cannot yet be stated, but it may be expected in all to improve the balance sheet by some not far from £400,000, and no portion of this sum is derived from fresh taxation. This is irrespective of the £330,000 which was the first-fruit of Lord Mayo's original measure; and thus we shall have gained without imposing any fresh burdens on the country, a virtual addition of about three quarters of a million to our annual resources. Your Lordship and the Council will agree with me in thinking it highly satisfactory that such important financial advantages should have been produced by a policy from which we anticipate a great increase of administrative efficiency.

OWING INDIA TO RECEIVE A GRANT FROM THE BRITISH EXCHEQUER?

Before proceeding further, I wish to refer to suggestions which have been made in England, that upon occasions of urgent need, assistance should be given to British India from the public resources of the United Kingdom.

When the humanity of our countrymen at home prompts them to offer charitable assistance to their suffering fellow-subjects here in the time of their distress, we welcome the generous impulse, because such liberality must tend to unite the people of India to those of Great Britain by the bonds of gratitude. It will be interesting to the Council to know that, besides large charities distributed through private channels, the Madras Famine Committee has already received, in this way, no less a sum than £700,000, which is expected ultimately to be increased to nearly £750,000. Of the sum already received, £600,000 came from the United Kingdom, and £100,000 from British Colonies. The Indian subscriptions have amounted to £23,000. As Englishmen, we are proud of such splendid national generosity.

But for my own part, I am not prepared to say that I should welcome as enthusiastically a grant from the British Exchequer in support of our burdened Revenues. I appreciate the

kindly spirit which prompted the thought, but shall not be sorry if Her Majesty's Government do not see their way to propose any such assignment.

I believe that India is well able to bear her own burdens, and we should not be wise so far to sacrifice her financial independence as to accept assistance even from England. National self-reliance is essential for national self-respect, and whatever differences of opinion there may be as to the best way of meeting our difficulties, there will, I am confident, be perfect unanimity that they must be borne by ourselves, and not by our neighbours. I concur, then, with these friends of India who, at home, deprecated the grant of such assistance; and would rather urge that, in dealing with questions which arise when the separate pecuniary interests of the two countries came into apparent conflict, as, for instance, in apportioning the cost of the British Army between England and India,—England should be strictly just, may I not even say that she should be generous, to this comparatively poor country. India may claim such generous justice without sacrificing her national self-respect; and I venture to believe that she will not claim it in vain.

SEVERAL METHODS OF TAXATION PROPOSED, CONSIDERED AND REJECTED.

I will not detain the Council by detailing the several methods of taxation which we have considered in our present need only to reject them. We have thought of taxes on tobacco, of succession duties, of taxes on marriage expenses, and of other taxes which I will not now enumerate. Some of these appear to me to be in themselves open to little objection, but none of them would give us the increased Revenue which we require, and the Government has felt that a time when we are proposing to place fresh burdens on the people, is not opportune for trying new experiments in taxation.

RE-IMPOSITION OF INCOME-TAX NOT POLITICALLY OR JUST AT PRESENT.

One Tax remains of which I must necessarily speak. I refer to the Income-tax.

I said last March that when the Income-tax disappeared, I regretted its loss, but that the Government of India has entertained no thought of restoring it. In spite of all the rumours that we have heard, this is still true.

I anticipate no great dissatisfaction at the announcement I now make of the decision of the Government, that the re-imposition of the Income-tax shall not now be proposed. It will not be necessary, I think, for me to enter at any length on the grounds for this decision. Although an Income-tax has been advocated in many quarters, the Government has not had any idea of adopting such advice. And for myself I will add, that though I was a supporter of that Tax while it remained in force, and though I am far from saying that circumstances may not hereafter arise which will justify or compel its restoration, yet I have not failed to recognize the fact that at the present time such a course would neither be politic nor just. I think, however, that it should be remembered,

that if the measures which I am about to propose to the Council be not approved, an Income-tax is the sole alternative that remains. I at least can see no other. Much more than the sum which we now require has been raised before by an Income-tax, and there can be no question that this could be done again.

HOW THE £1,500,000 FOR FAMINE IS TO BE PROVIDED.

I will now explain what we have done already towards providing the £1,500,000 for Famine, and what we propose to do hereafter.

The measures of financial decentralisation taken during the present year will, as I have stated to the Council, give, when they are complete, a relief of some £400,000 a year without any addition to the burdens of the people. Thus, out of the £1,500,000 we have already provided £400,000, in the most satisfactory way possible, and we have only to provide the remaining sum of £1,100,000. It being, in our judgment, impossible to obtain any substantial portion of this amount by other means, it had to be raised by fresh taxation. There has, however, already been imposed in the current year, by the measures taken last March, additional taxation to the extent of £300,000 in the Bengal Presidency. This was the only part of India with which we then could deal, because Famine was raging in Madras and Bombay. Thus, there now only remains for us to provide on account of Famine about £800,000 by new taxation. I will now tell the Council how it is proposed to obtain this money, first speaking of the measures contemplated for the Bengal Presidency.

A SYSTEM OF MUTUAL ASSURANCE WANTED.

If we were simply to lay down a rule that every Province shall meet, hereafter, from its own separate resources the cost of each particular Famine by which it has been attacked, the rule would be one which it would be often impossible to enforce. What is necessary, therefore, is to establish some system of mutual assurance, as I may term it, under which all parts of the country, while primarily responsible for supplying the wants which arise within their own area, will contribute towards the relief of other parts on which Famine may actually fall. In this spirit our present proposals are framed. Resources will be created from which the central authority will draw whatever sum is found to be requisite to discharge the obligations arising from what I may term the dead weight of famine expenditure. We can hardly now anticipate that when this has been done our exigencies will be found to have left much margin; yet, so far as it may be obtained, the Provincial Governments will derive from it increased means for carrying out the new duties thrown upon them, of making financial provision for the works of improvement best suited to ward off the direct effects of scarcity, and dangers of ensuing famine.

AGRICULTURISTS, TRADERS AND ARTISANS OUGHT TO CONTRIBUTE FOR THE PREVENTION OF FAMINE.

When, in March last, the Government proposed to improve our financial position, it showed

by the measures which it introduced and which have since become law, that there were in its opinion two great classes of the community on which the duty of contributing for the prevention of famine more especially fell. The mere fact that the agricultural classes constitute by far the greater portion of the population, and, when Famine occurs, form the great majority of those who require relief, is alone sufficient to show that these classes ought to pay their quota of the sum required for their own protection. To say that the people (to quote again the words of the Secretary of State) ought "themselves to provide for their own support and well being," and then to say that the agricultural classes shall be exempted from payment, would be equivalent to saying that the principle laid down was to remain a dead letter. It would have really no meaning at all.

The next very numerous class, although of course a small class compared to that of the agriculturists, is the class of traders and artisans. Although prosperous in ordinary times, his is a class on which, when famine occurs, pressure is the first to fall, and it ought to contribute for its own protection. Not only does it now contribute nothing for this purpose but it is notorious that throughout nearly the whole of India, although there is no class which benefits so greatly from our rule, there is none which bears so insignificant a share of the expenses of the State. Nor I think can we avoid the conclusion that there is hardly any part of India which does not in one shape or other, or at some time, either feel directly the pressure of the severe droughts to which the country as a whole is liable, or, by indirectly deriving benefits from the rise of prices consequent on local scarcity, does not render itself justly subject to contributing to the common insurance fund.

IMPOSITION OF FRESH TAXATION ON LANDED CLASSES, NO BREACH OF FAITH.

I am quite aware of the objections which have been, and will no doubt continue to be, urged against the imposition of fresh taxation on the class interested in the land. In respect to the permanently-settled districts of Bengal, as well as to the temporarily-settled districts of Northern India, we have, for many years past, been familiar with the claims which have been made to the effect that the settlement of the land revenue has debarred the State from imposing any additional burdens on the land. It was on this ground that the Zemindars of Bengal objected to the application of the Income tax to their profits; it was on similar grounds that they objected to the local road cess which was imposed a few years ago, and to the new cess which has lately been introduced in furtherance of the policy of localising the responsibility for meeting the cost of works required for the protection of the country against Famine.

There is certainly no question which has been more completely argued out than this, and I am sure that the Council will not wish me to enter again into any long discussion regarding it. These questions have not only been completely

and repeatedly settled by the Government of India, but they have been finally closed by the distinct and positive decision of Her Majesty's Government. That decision has been declared to the effect that the State has an undoubted right to impose on persons in possession of incomes derived from land, taxation separate and distinct from the ordinary land revenue, in order to meet the natural growth of the public requirements, local or otherwise. "The levying of such rates," the Secretary of State wrote, "upon the holders of land irrespective of the amount of their land assessment, involves no breach of faith upon the part of the Government, whether as regards holders of permanent or temporary tenures." I may add that, in the present case, the essential conditions which were laid down by Her Majesty's Government when the Duke of Argyll was Secretary of State, regarding the circumstances in which such rates as these may properly be levied, are completely fulfilled, and it would be difficult to suggest any purpose for which they could be more equitably imposed.

One of the main conditions laid down by Her Majesty's Government was this, that when rates of this kind are levied at all, they ought as far as possible, to be levied not only on the agricultural but on other classes also.

FORM OF PROPOSED NEW TAXATION ON THE LAND IN NORTHERN INDIA.

The form of our proposed new taxation on the land in Northern India will be similar in principle to that lately adopted in Bengal. We shall simply make an addition to the local rates already levied.

In the case of the taxation which we propose to levy on the commercial and industrial classes, the assumption, as I shall presently explain, is that, under no circumstances, can the burden imposed fall at a heavier rate than 2 per cent. on a man's profits. In the Bills which I am about to lay before the Council, we apply a corresponding rate to the agricultural classes; but, following the precedent of the old Income-tax, we do this in a manner which will really be, as a general rule, favorable to them. The settlements of the land revenue throughout Northern India are based on the assumption that the State is entitled to one-half of the rental of the land; but the proportion which the Government actually takes, has notoriously, in the majority of cases, become smaller than this. The existing local rates in Northern India do not vary very greatly in the different Provinces. In the North-Western Provinces which may be taken as representing the general case, the total amount of the rates levied for local purposes was 5 per cent. on the gross annual rental of the land, and to this amount we now propose to make an addition of 1 per cent. Thus, under the assumption which I have just stated, that one-half of the rental goes to the State, the maximum rate at which the new tax will fall upon net annual profits will be 2 per cent. The burden on the two great sections of the community will then be approximately equalized, and we shall maintain the principle on which so much stress has justly been laid by the Secretary of State.

Latest News.

—ON the 12th instant a lecture in connection with the National Indian Association was delivered by Professor Mouier Williams at the Langham Hall, London, on the best means of promoting good will and sympathy between the people of England and the people of India. Lord Northbrook was in the chair.

—THE Lieutenant-Governor of the Punjab remains at Kohat till the 2nd proximo.

—THE services of Lieutenant W. G. W. Macbay, Bombay Staff Corps, Wing Officer, 27th Regiment, Bombay Native (Light) Infantry, or 1st Beluch Regiment, are placed at the disposal of the Foreign Department of the Government of India.

—THERE have been many changes in the Indian Council lately. The following is a list of members who compose the Council at present:—Sir Thomas Erskine Perry, Knight, Sir Herbert Montgomery K. C. B.; G. C. S. I., Sir Henry C. Rawlinson K. C. B.; Sir Frederick J. Halliday K. C. B.; Vice President: Sir Henry J. S. Maine, K. C. S. I.; Andrew Cassels Esq., Lieutenant-General R. Strachey C. S. I.; Hon-ble G. Drummond; Sir Barrow H. Ellis, K.C.S.I.; Colonel H. Yule, C. B.; Sir A. J. Wilde, K.C.B.; C.S.I., Sir Garnet J. Wolseley K.C.B., G.C.M.G.; Sir William Mear K. C. S. I.; Sir T. Douglas Forsyth and Sir William Mervether.

—THE London correspondent of the *Bengali* says:—"It is said that the Marquis of Salisbury is his own Council, and that, although the form is kept up, the autocrat brooks no interference. If the Council is willing to register his decrees, the Noble Marquis approves of their wisdom and praises it. If the Council disapprove, the Marquis goes on just the same, and smiles superciliously at their folly. So they say."

—THE new Salt Act, just passed, came into force on the 28th instant.

—MR. CHARLES BRADLAUGH is said to have some hopes of getting a seat in Parliament immediately.

—A NATIVE divorce case is about to be tried in Rangoon. The parties to the suit are, Burmese, the petitioner being a Burmese lady.

—THE Marquis of Lorne has contradicted a report that he contemplates retiring from the House of Commons.

—A PROSPECTUS has been issued in London for a Chinese Government Loan of upwards of a million and a half sterling.

—THE Pope, it is reported, intends to send an autograph letter to Queen Victoria to thank her for not opposing the re-establishment of the Roman Catholic hierarchy in Scotland.

—THE Russian papers regard Lord Derby's last remarks upon the war as an evidence that the British Cabinet will render no support to the Turkish cause.

—THE son of Ghuzon Khan, late Chief of Dhur, having advanced into Swat for the purpose of asserting his rights to some property in that State, was met by Mian Gul, the Akhund's son. A skirmish ensued, in which

Mian Gul was victorious, killing some dozen of the Dhur men; the leader, however, made his escape.

—LOBB LYTON's scheme for a separate Frontier Government has been agreed to by the Secretary of State for India. Details are not yet settled. Major-General Roberts, Quartermaster-General, will probably be the first Commissioner of the Frontier, but he will be relieved of all civil duties.

—THE Htoo Lin Prince, one of the favorite sons of the King of Burmah died on the 10th instant at Mandalay, at the age of twenty-two. He is said to have been the best educated and most promising of the Burmese Royal Princes.

—MAJOR SANDEMAN has been accompanied from Khelat to Kurachi by the Jam of Lus Beyla and his son, and some of the principal Sardars of Biluchistan, as a mark of their personal esteem.

Selections.

EMBALMING THE DEAD.

HERODOTUS and Diodorus tell of three modes of embalmment prevalent in Egypt. The first was very costly, answering to about £400, exclusively of such gems, jewels, and gold as love or prodigality might lavish upon the dead; the second £60; the third, within the reach of all. As to the extent to which gems and jewels were wound up in the cerotoch of deck the dead: there is the instance of the queen lately found at Thebes, whose ornaments were shown in our Exhibition of 1860. They are now in the Pasha's Museum. Their intrinsic value alone—that is, to break up and melt down—is several thousand pounds. It is curious, in reading the two historians' accounts of the Egyptian embalmer, to observe in divers matters the foreshadowing of the modern undertaker in this way. The different degrees of we were then, as now, sounded according to the depth of the purse. Just as it is now, when the furnisher will undertake for you any gradation of sorrow, from the simple elm coffin and pauper funeral up to the flourish and parade of plumed hearse, weeping mutes, and prancing steeds, so with the Egyptian. Only the manner was different. When a bereaved mourner, they tell us, went into one of these Egyptian shops, the functionaries would show him different models in wood highly and artitically finished or otherwise, to represent the mummy and coffin. There were painted patterns of mummies in their multi-colored cases to choose from. The various costs, according to pattern, were then stated. The customer chose his model and the bargain was struck. He then went home, and sent back the dead body; and the body remained with the embalmer until the whole process was completed. The number of days requisite for embalming was, as we gather from both historians, seventy or seventy two, and this tallies with the Scripture account (Gen. i, 3); for doubtless the immediate process only occupied part of the time, the rest being given to the ritual of mourning. The processes for embalment are related very categorically. In some things they hardly commend themselves to our present sentiment of what is respectful to the dead. The chief secret seemed to consist in

certain chemicals injected into the veins and body, in certain washings and steepings in natron, and in the filling up of the cavity of the body with myrrh and other balsamic substances and spices. The brains were drawn out through the nostrils. Sometimes the face and hands were gilt. Certain jewels were laid on the breast, under innumerable swathings of linen. And then a kind of pictured shell received the body—a sort of close-fitting case, made to open and shut lengthwise; after the fashion of a violin case. But when the mummy was sent home, what then? The family did not immediately part with it. On the contrary, they often kept their dead relative for a long while guest in his own house. A room was set apart. The mummy, standing upright, as in life, was enshrined in a kind of painted cabinet, a tabernacle, starred over with innumerable hieroglyphics, and protected with great painted scarabæ and multi-colored cherubim, with their overshadowing wings spread athwart the chest. Hither, then, at intervals, the family would come to hold communion with the dead. They would bring fresh lotus flowers to enswear their silent relative, or strew about the ground blossoms of asphodel and papyrus. Numberless paintings in the tombs of Egypt picture this affecting scene—a mother and her children kneeling in circle with the dead in their midst, or a wife with plaintive face and dishevelled hair embracing the placid-looking mummy of her husband. Listen to what Diodorus says: "A clever embalmer," he writes, "would send back the body perfectly preserved, even the sinews of the eyelids and eyebrows remaining undisturbed, the whole appearance so unaltered that every feature might be recognized. The Egyptians, therefore, who sometimes keep their ancestors in magnificent apartments set apart, have an opportunity of contemplating the faces of those who died long before them, and the height and figure of their bodies, being distinguishable, as well as the character of the countenance, they may enjoy a wonderful gratification, as if they lived in the society of those they see before them."—*Sunday at Home.*

MONEY MARKET.

Government Loans.

1 Per cent. Securities.	Rs. 5	12 5-14	1/4.
4 Per cent. of 1870	1870	12 5-14	1/4.
4 Per cent. of 1871	1871	12 5-14	1/4.
4 Per cent. of 1872	1872	12 5-14	1/4.
4 Per cent. of 1873	1873	12 5-14	1/4.
5 Per cent. of 1874	1874	12 5-14	1/4.
5 Per cent. of 1875	1875	12 5-14	1/4.
5 Per cent. of 1876	1876	12 5-14	1/4.
5 Per cent. of 1877	1877	12 5-14	1/4.
5 Per cent. of 1878	1878	12 5-14	1/4.
5 Per cent. of 1879	1879	12 5-14	1/4.
5 Per cent. of 1880	1880	12 5-14	1/4.
5 Per cent. of 1881	1881	12 5-14	1/4.
5 Per cent. of 1882	1882	12 5-14	1/4.
5 Per cent. of 1883	1883	12 5-14	1/4.
5 Per cent. of 1884	1884	12 5-14	1/4.
5 Per cent. of 1885	1885	12 5-14	1/4.
5 Per cent. of 1886	1886	12 5-14	1/4.
5 Per cent. of 1887	1887	12 5-14	1/4.
5 Per cent. of 1888	1888	12 5-14	1/4.
5 Per cent. of 1889	1889	12 5-14	1/4.
5 Per cent. of 1890	1890	12 5-14	1/4.
5 Per cent. of 1891	1891	12 5-14	1/4.
5 Per cent. of 1892	1892	12 5-14	1/4.
5 Per cent. of 1893	1893	12 5-14	1/4.
5 Per cent. of 1894	1894	12 5-14	1/4.
5 Per cent. of 1895	1895	12 5-14	1/4.
5 Per cent. of 1896	1896	12 5-14	1/4.
5 Per cent. of 1897	1897	12 5-14	1/4.
5 Per cent. of 1898	1898	12 5-14	1/4.
5 Per cent. of 1899	1899	12 5-14	1/4.
5 Per cent. of 1900	1900	12 5-14	1/4.

Calcutta Municipal Debentures.

6 Per cent. of 1864	1864	Rs. 111	a 112
6 Per cent. of 1865	1865	112	a 112 1/2
6 Per cent. of 1866	1866	112 1/2	a 113
6 Per cent. of 1867	1867	113	a 113 1/2
6 Per cent. of 1868	1868	113 1/2	a 114
6 Per cent. of 1869	1869	114	a 114 1/2
6 Per cent. of 1870	1870	114 1/2	a 115
6 Per cent. of 1871	1871	115	a 115 1/2
6 Per cent. of 1872	1872	115 1/2	a 116
6 Per cent. of 1873	1873	116	a 116 1/2
6 Per cent. of 1874	1874	116 1/2	a 117
6 Per cent. of 1875	1875	117	a 117 1/2
6 Per cent. of 1876	1876	117 1/2	a 118
6 Per cent. of 1877	1877	118	a 118 1/2
6 Per cent. of 1878	1878	118 1/2	a 119
6 Per cent. of 1879	1879	119	a 119 1/2
6 Per cent. of 1880	1880	119 1/2	a 120
6 Per cent. of 1881	1881	120	a 120 1/2
6 Per cent. of 1882	1882	120 1/2	a 121
6 Per cent. of 1883	1883	121	a 121 1/2
6 Per cent. of 1884	1884	121 1/2	a 122
6 Per cent. of 1885	1885	122	a 122 1/2
6 Per cent. of 1886	1886	122 1/2	a 123
6 Per cent. of 1887	1887	123	a 123 1/2
6 Per cent. of 1888	1888	123 1/2	a 124
6 Per cent. of 1889	1889	124	a 124 1/2
6 Per cent. of 1890	1890	124 1/2	a 125
6 Per cent. of 1891	1891	125	a 125 1/2
6 Per cent. of 1892	1892	125 1/2	a 126
6 Per cent. of 1893	1893	126	a 126 1/2
6 Per cent. of 1894	1894	126 1/2	a 127
6 Per cent. of 1895	1895	127	a 127 1/2
6 Per cent. of 1896	1896	127 1/2	a 128
6 Per cent. of 1897	1897	128	a 128 1/2
6 Per cent. of 1898	1898	128 1/2	a 129
6 Per cent. of 1899	1899	129	a 129 1/2
6 Per cent. of 1900	1900	129 1/2	a 130

EXCHANGE ON LONDON.

Bank Bills, at 6 months' sight	1-9	1-16
ditto ditto, at 3 months' sight	1-8	1-16
ditto, on demand, above	£500	1-8

Bank of Bengal Rates.

Minimum rate of Interest	7 per cent.
Discount	8

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MADRAS Famine Relief Fund.

	Rs.	As.	P.
Already Acknowledged	6,709	6	6
Tippurah Brahmo Sonaj	12	0	0
Dr. Neil (Lahore Medical School)	16	0	0
Small Collections from Lahore			
Medical School	4	0	0
Gokool Chandra Seal (Chinsurah)	2	0	0
Ashootosh Mookerjee (ditto)	2	0	0
M. Hendra Nath Dutta (ditto)	1	0	0
Joloo Nath Dutt (ditto)	1	0	0
Small Collections (ditto)	6	6	3
H. M. S. (Lakke)	5	0	0
Babu Kedar Nath Bose	3	0	0
Trayalcho Nath Ghose	4	0	0
" Gour Chunder Ghosh	1	0	0
" Nobin Chunder Ghosh	1	0	0
" Khudi Ram Bose	1	0	0
Small Collections	2	0	0
A Student	1	0	0

Total Rs. 6765 12 9

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free of expense on receipt of application.Excellence of quality combined with
business guaranteed.Municipal Government Security
Life Assurance Co., Ltd.,
BombayThe following is a Statement of Operations of
the Company for the nine months ending 30th
September 1877.During the above period 127 Proposals were
made to the Company for assuring the sum of
Rs. 5,69,500, of which 78 are European for
Rs. 3,45,500, and 49 are Native for Rs. 2,24,000.
Of this number 98 have resulted in Policies as-
suring Rs. 4,64,000, and 29 have either been
declined, withdrawn, or are awaiting completion.On the 98 new Policies effected during the
period under review, the annua premiums amount
to Rs. 21,615-1-2, which figures, when compared
with the annual premiums received on Policies
effected during the four months ending 31st De-
cember last, exhibit a satisfactory increase.

Sums Proposed. Annual Premiums.

During the four
months ending
31st December
1876 ... Rs. 2,15,750 Rs. 7,786 9 3During the nine
months ending
30th September
1877 ... 5,69,500 ... 21,615 1 2The Subscribed Capital of the Company amount-
ed, at 30th September last to Rs. 1,29,600.During this period the Premium Income of the
Company on the Policies in force was Rs. 46,857-3-3,
and the Total Income of the Company from all
sources was Rs. 45,471-1-1, which shows a rapid
expansion in year to year when compared with
those of the preceding year:—First year ... Rs. 11,816 1 0
Second year ... 32,213 0 5
4 months ending 31st December 1876 ... 17,437 37
9 months ending 30th September 1877 ... 48,471 1 1
showing that the income of the Company during
the second year of its existence is doubled during
the third year.The expenditure of the Company was
Rs. 26,323-8-7, which includes Rs. 13,489-9-4 for
R-assurances, leaving a balance of Receipts over
Disbursements of Rs. 22,147-9-1. The amount
spent on account of R-assurances forms a sort of
Reserve Fund, as it reduces the risk on the Books
of the Company considerably.The Funds of the Company have increased
from:—At 31st December 1876 ... Rs. 50,551 15 3 to
At 30th September 1877 ... 74,649 8 4
very satisfactory increase of nearly 50 per cent.
during the nine months.The Directors have great satisfaction in reporting
that during the short period the Company has
been in existence, the amount of Accumulated
Funds comes to far more than the Capital paid
up:—Capital paid up to 30th September
1877 ... Rs. 32,400 0 0
Am out of Accumulated Funds to
30th September 1877 ... 42,249 8 4

Total Funds as at 30th September

1877 ... Rs. 74,649 8 4
Annual Reports, Prospectuses, Forms of Proposal
for effecting Assurances or Pensions, Applications for
Shares, and any further information may be
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If you get Tooth-Ache, will you go to a Doctor to suffer the agony of withdrawal, or will you come to me to cure you without any pain

Read this Testimonial.

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I have pleasure in giving you a full assurance that your medicine was found very effective for the cure of "sea-sickness"

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Unvarying success attends all who treat these diseases according to the simple printed directions wrapped round each Pot. A little attention, moderate perseverance, and trifling expense, will enable the most diffident to conduct any case to a happy issue without exposing their infirmities to any one. The Ointment arrests the spreading inflammation, restrains the excited vessels, cools the overheated skin, alleviates throbbing and smarting pains, and gives immediate ease and ultimate cure.

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The Ointment and Pills are sold at Professor Holloway's Establishment, 533 Oxford Street, London; also by nearly every respectable Vendor of Medicine throughout the Civilised World, in Pots and Boxes, at 1s. 1d., 2s. 9d., 4s. 6d., 11s. 2s., and 33s. each. The smallest Pot of Ointment contains one ounce; and the smallest Box of Pills four dozen.

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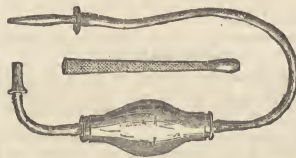
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For general household purposes. It will also be found most useful, as in addition to its very valuable disinfecting and purifying powers, it possesses most wonderfully cleansing properties, and emits a most refreshing odour.

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ARE prepared with great care, expressly for family use, and are so admirably calculated to preserve health and remove disease, that on Family should be without them. They consist of JAYNE'S EXpectorant, for Colds, Coughs, Asthma, Consumption, and all Pulmonary and Bronchial Affections. It promotes expectoration and allays inflammation.

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In settlements and Localities where the attendance of a Physician cannot be readily obtained Families will find these Remedies of great service. The Directions which accompany them are in plain, unprofessional language, easily understood by all, and in addition, JAYNE'S Medical Almanac and Guide to Health, to be had gratis of all Agents, contains, besides a reliable Calendar, a Catalogue of Diseases, and THE SYMPTOMS BY WHICH THEY MAY BE KNOWN, together with advice as to the proper remedies to be used.

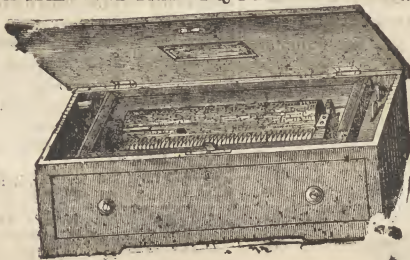
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Trunks, Portmanteaux, Straps, Bags, &c

Also Best China Silks.

At very moderate prices.

TURKISH TOBACCO AND CIGARETTES.

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Price Rs. 2-4 per bottle.

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Best remedy for consumption, indigestion and

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For improving, beautifying and preserving the complexion.

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Warranted to cure Bronchitis, Hoarseness, whooping coughs and all diseases of the lungs.

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Perfumery of various sorts, such as "SMITH'S LAVENDRE" "SMITH'S ESSENCE OF ROSE," VIRGIN "ATTO-DE ROSE" in 1 drachm and ½ drachm phials. Rates moderate.

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Mofussil orders promptly executed at moderate rates. Allowances made for charitable dispensaries.

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CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.**No. 63, Dhurrumtollah Street, Calcutta.**

We beg to intimate that we have been engaged in the above line of business for the past 25 years, and trust that our Constituents will continue to favor us with their work, which will meet with prompt attention on our part.

We can assure the Public that we undertake the repair and erection of Houses, and the laying of Water-supply Pipes on moderate terms, and guarantee to keep all the water-pipes and brass-fittings supplied by us in good working order for three years, free of extra charge. We also guarantee to keep dwelling-house roofs water-tight for three years, free of extra charge, for such houses as we have repaired.

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Laying 1 inch bore Galvanized Iron or Lead Pipes; at	...	6	As.	per foot.
Laying 1 inch ditto ditto, at	...	10	"	"
Each Patent Bib or Stop Cocks, at	...	Rs.	3	each
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Labour of connection with the main water-pipe	...	"	8	"
Brass connecting ferrule	...	"	1	"
Angle iron brackets, for securing Bib Cock to wall, at	...	"	1	"

MACHINERY FOR SALE.**Second-hand Soorkee Mill &c.,**

Soorkee Mill with Pan 7 feet 6 inches, and solid rollers with vertical Steam-Engine attached, complete, by Henry Gough Manchester, —Rs. 1,200.

A Splendid Amateur's Turning Lathe

With complete set of 24 instruments, mounted on an iron planted bed 2 feet long and fitted with iron treadle wheel —Rs. 125.

A large 10" Centre Turning Lathe, with compound Slide Rest, 3 chuck plates over head motion with pulleys, complete second hand but in good working order, —Rs. 400.

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A large Fanning or Winnowing Machine adapted for a Foundry, suitable for melting one or two tons of Iron, —Rs. 50.

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For Tin-Smith's work, at prices ranging from 2 As. to 4 As. per foot.

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A 4" Inch Everest Theodolite, by Troughton and Simms, second hand but in good order; with Stand complete, —Rs. 200.

A new Dumpy Level, 14 inch long, with Stand Complete, by Lunberg, Government pattern, Rs. 250.

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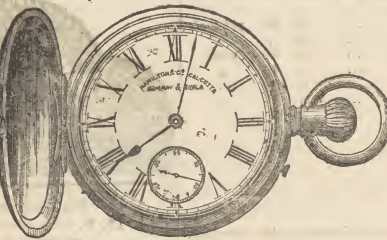
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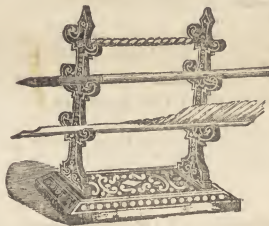
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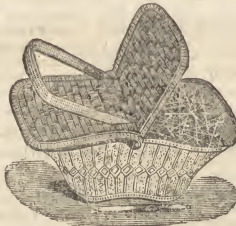
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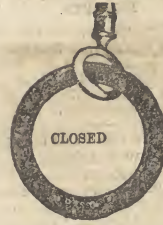
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